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A COMMENTARIE OF MASTER DOCTOR MARTIN LUTHER UPON THE EPISTLE OF S. PAUL TO THE GALATHIANS.

First collected and gathered word by word out of his preaching, and now out of Latine faithfully translated into English for the unlearned.

Wherein is set forth most excellently the glorious riches of Gods grace, and the power of the Gospell, with the difference betweene the Law and the Gospell, and the strength of Faith declared: to the joyfull comfort and confirmation of all true Christian beleevers, especially such as inwardly being afflicted and grieved in conscience, do hunger and thirst for justification in Christ Iesu. For whose cause most chiefly this Booke is translated and printed, and dedicated to the same.

My power is made perfect through weakenesse. 2 Cor. 12. 9.

The gift of Hughey Peat-

Parker

Hobey M Cambridge

Cambridge

LONDON,
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To the Reader.

THis Booke being brought unto me to peruse and to consider of, I thought it my part not onely to allow of it to the print, but also to commend it to the Reader, as a Treatise most comfortable to all afflicted consciences exercised in the Schoole of Christ. The Author felt what he spake, and had experience of what he wrote, and therefore able more lively to expresse both the assaults and the salving, the order of the battell, and the meane of the victory. Satan is the enemy, the victory is by onely faith in Christ, as Iohn recordeth. If Christ justifie, who can condemne? saith S. Paul. This most necessary doctrine the Author hath most substantially declared in this his Commentarie. Which being written in the Latine tongue, certaine godly learned men have most sincerely translated into our language to the great benefit of all such as with humbled hearts will diligently reade the same. Some began it according to such skill as they had. Others godly affected, not suffering so good a matter in handling to be marred, put to their helping hands for the better framing and furthering of so worthy a worke. They refuse to be named, seeking neither their owne gaine nor glory, but thinking it their happinesse, if by any meanes they may releeve afflicted minds, and do good to the Church of Christ, yeelding all glory unto God, to whom all glory is due. Aprilis 28. 1575.

EDVVINVS London.

TO ALL AFFLICTED CONSCIENCES WHICH GRONE for Salvation, and wraſtle under the Croſſe for the Kingdome of Chriſt, grace, peace and victorie in the Lord Ieſus Chriſt our Saviour.

IN few words to declare what is to be ſaid for the commendation of this worke, although in few words all cannot be expreſſed that may be ſaid, yet briefly to ſignifie that may ſuffice, this much we thought good to certifie thee, godly Reader: that amongſt many other godly Engliſh books in theſe our dayes printed and tranſlated, thou ſhalt find but few, wherein either thy time ſhall ſeeme better beſtowed, or thy labor better recompenced to the profit of thy ſoule, or wherein thou maiſt ſee the ſpirit and veine of S. *Paul* more lively repreſented to thee, then in the diligent reading of this preſent Commentarie upon the Epiſtle of S. *Paul* to the Galathians. In which as in a mirrour or glaſſe, or rather as S. *Steven* in the heavens being opened, thou maiſt ſee and behold the admirable glory of the Lord, and all the riches of heaven, thy ſalvation freely, and onely by faith in Chriſt; his love and grace toward thee ſo opened, thy victory and conqueſt in him ſo proved, the wrath of God ſo pacified, his law ſatisfied, the full Kingdome of life ſet open, death, hell and hell gates, be they never ſo ſtrong, with all the power of ſin, fleſh and the world vanquiſhed, thy conſcience diſcharged, all feares and terrors removed, thy ſpirituall man ſo refreſhed and ſet at liberty, that either thy heart muſt be heavier then lead, or the reading hereof will lift thee up above thy ſelfe, and give thee to know that of Chriſt Ieſus, that thy ſelfe ſhalt ſay thou never knewſt before though before thou knewſt him right well.

Such ſpirituall comfort, ſuch heavenly doctrine, ſuch experience and practiſe of conſcience herein is contained, ſuch triumphing over Satan, and all his power infernall, ſuch cõtempt of the Law compared with the Goſpell, ſuch an holy pride & exaltation of the beleeving man (whom here he maketh a perſon divine, the Sonne of God, the heire of the whole earth, Conquerour of the world, of ſin, of death, and the devill) with ſuch phraſes & ſpeeches of high contemplation, of Chriſt, of grace, of juſtification & of faith (which faith, ſaith he, transfigureth a man into Chriſt, and coupleth him more neare unto Chriſt then the husband is coupled to his wife, and maketh a man more than a man,) with ſuch other mighty voices, full of ſpirituall glory and majeſty, as the like hath not bin uſed lightly of any writer ſince the Apoſtles time, neither durſt he ever have uſed the ſame himſelfe, had not great experience and exerciſe of conſcience by inward conflicts & profound agonies framed him thereunto, and miniſtred to him, both this knowledge of ſpirit and boldneſſe of ſpeech.

And this commonly is the working & proceeding of Gods vocation, ever to worke things by the contrary: of infidelity to make faith, of poverty to make riches, in miſery to ſhew mercy, to turne ſorrow to ſolace, mourning to mirth, from afflictions to advance to glory, from hell to bring to heaven, from death to life, from darkeneſſe to light, from thraldome to liberty, in wildernes to give waters, the barren to make fruitfull, of things that be not to make things to be, briefly to make all things of nought. Thus began God firſt to worke, thus he proceeded, thus he continueth, & ſo will unto the worlds end. The firſt ſeede of promiſe next to *Eve*, was given to *Sara*: yet in what

1 Sam. 2. Eſa. 41. 2 Cor. 1.

ese was *Bee* before she had the promise? & in what barrennes and despaire was *Sara* before she enjoyed her welbeloved *Isaac*? The like is to be said of the two mothers of two most excellent children, *Samuel* and *Iohn Baptist*; and yet what griefes and sorrowes past over their hearts, being both past all hope in nature, before the goodnesse of God did worke? How long did *Iacob* the Patriarke serve in miserable thraldome for his *Rachel*? In what excellent glory was *Ioseph* exalted? yet what suffered he before of his brethren, and how long imprisonment? In what and how long servitude were the sons of Israel before *Moses* was sent unto them? & afterward in what distresse were they compassed on every side when the sea was forced to give them place? After that againe, what an excellent land was promised and given unto them, flowing with milke and hony? But how were they scourged before in the desert, & yet had not they the land, but their children? To overpasse many things here by the way, what an excellent worke was it of God to set up David in his kingdome? Also what excellent promises were given to his throne? Yet how hardly escaped he with life? how did the Lord mortifie and frame him to his hand before he placed him in quiet? infinite it were to recite all. Briefly, in all the works of God this is usuall to be seene, that he worketh evermore most excellent things by instruments most humble, and which seeme most furthest off. Which of all the Apostles did ever thinke, when Christ was so humbled and crucified upon the tree, that they should ever see him againe? although he foretold them of his rising before: insomuch that *Thomas* did scarcely beleeve when he with his eyes saw him. What man would ever have thought that *Paul* in the raging heate of his persecuting spirit, would have turned from a persecutor to such a professor? from such infidelity to such a faith? Insomuch that *Ananias* would scarcely beleeve the Lord when he told him. Such is the omnipotency of the Lord our God, ever working lightly by the cõtrary, especially when he hath any excellent thing to work to his own glory.

After like sort may we esteeme also of *Martin Luther*, who being first a Frier, in what blindnes, superstition and darknesse, in what dreames and dregs of Monkish idolatry he was drowned, his history declareth, witnesse recordeth, and this booke also partly doth specifie. Whose religion was all in popish ceremonies, his zeale without knowledge, understanding no other justification but in works of the law and merits of his owne making, onely beleeving the history (as many do) of Christs death and resurrection, but not knowing the power & strength thereof. After he had thus continued a long space, more pharisaicall and zealous in these monkish wayes then the common sort of that order: at length it so pleased almighty God to begin with this man: first to touch his conscience with some remorse and feeling of sinne, his mind with feares and misdoubts, whereby he was driven to seeke further: so that by searching, seeking conferring, & by reading of S. *Paul*, some sparkles of better knowledge began by little and little to appeare, which after in time grew up to a greater increase. But here it happened to him as commonly it doth to all good Christians: the more that the true knowledge of Christ increased, the more Satan the enemy stirred with his fierie darts, with doubts & objections, with false terrors & subtile assaults, seeking by all meanes possible how to oppresse the inward soule which would faine take his rest in Christ. In these spirituall conflicts and inward wrastlings, how grievously he was incumbred, fighting against incredulity, error and desperation, marvellous it is to consider insomuch, that three dayes and three nights together he lay upon his bed without meate, drinke or any sleep, like a dead man (as some do write of him) labouring in soule and spirit upon a certaine place of S. *Paul* in the third Chapter to the Romanes, which was *Ad ostendam iustitiam suam*; that is, *to shew his justice*: thinking Christ to be sent to no other end but to shew forth Gods justice as an executor of his Law, till at length being

being answered and satisfied by the Lord touching the right meaning of these words, signifying the justice of God to be executed upon his Sonne, to save us from the stroke thereof, he immediatly upon the same started up from his bed, so confirmed in faith, as nothing afterward could appall him: besides other manifold & grievous tentations (which I speake not of) of all sortes and kinds, except onely of avarice, with the which vice onely he was never tempted nor touched, as of him is written by them that were conversant with him.

In this meane while, during these conflicts and exercises of *M. Luther*, which notwithstanding did him no hurt, but rather turned to his more furtherance in spirituall knowledg, Pope *Leo* the tenth sent a Iubily with his pardons abroad through all Christian Realmes and dominions, whereby he gathered together innumerable riches and treasure. The Collectour whereof promised to every one that would put ten shillings in the boxe, licence to eate white meates and flesh in Lent, and power to deliver what soule he would out of Purgatory; and moreover full pardon from all his sinnes, were they never so hainous. But if it were but one jote lesse then ten shillings, they preached that it would profite him nothing. The abomination wherof was so horrible, that when no other man durst speak, yet *Luther* could not of conscience hold his peace, but drawing out certaine articles, desired gently to dispute the matter, writing withall a most humble admonition to the Pope, submitting himselfe in most lowly wise to his censure and judgement. But the Pope thinking great scorne to be controlled of such a Frier tooke the matter so hot, that he and all his Cardinals, with all the rabble of Monks and Friers, Bishops and Archbishops, Colledges and Universities, Kings and Princes, with the Emperour also himselfe, were all upon him. If the omnipotent providence of the Lord from above had not sustained him, what was it for one poore Frier to have endured all these sharpe assaults of Satan, all the violence of the whole world, having no lesse then the Sunne, the Moone, and the seven starres (as they say) against him? Being hated of men, impugned of devils, rejected of nations, by solemne authority condemned, distressed with infirmities, and with all maner of tentations tried and proved. And yet for all these tentations such was his life, that (as *Erasmus* writing to Cardinall *Wolsey* affirmeth) none of all his enemies could ever charge him with any note of just reprehension. Againe, such were his allegations out of the Scripture, that *Roffensis* writing to *Erasmus*, confesseth himselfe to be astonied at them.

And thus much by the way of preface touching the conflicts and exercises of this man. Which we thought good to insinuate to the Christian Reader for sundry purposes. first to note the mercifull clemency of Christ our Saviour, in calling so superticious and idolatrous a Frier so graciously to such a light of his Gospell, his grace in justifying him, his might in preserving him, his helpe in comforting him, his glory in prospering him, one against so many, and so prospering him, that the whole kingdome of the Pope had no power either to withstand him, or to maintaine it selfe; secondly for this respect also and purpose, that the Reader considering the marvellous working of the Lord in this man, may the better credite the doctrine that he teacheth. And though his doctrine as touching a little circumstance of the Sacrament cannot be throughly defended, yet neither is that any great marvell in him, who being occupied in weightier points of religion, had no leisure to travell in the searching out of this matter, neither ought it to be any prejudice to all the rest which he taught so soundly of the weightier principles and grounds of Christs Gospell, and our justification onely by faith in Christ. And yet in the same matter of the Sacrament, notwithstanding that he disagreeth somewhat from *Zuinglius*, sticking too neare to the letter: yet he joyneth not so with the Papist, that he leaveth there any transubstantiation or idolatry. Wherfore the

Herof eanie more in the Apology of the Church of Englana, & in the booke of monuments, fol. 9. col. 2.

matter being no greater then ſo, nor directly againſt any article of our Creed, let not us be ſo nice, for one little wart to caſt away the whole body. It were doubtleſſe to be wiſhed, that in good Teachers & Preachers of Chriſt, there were no defect or imperfection. But he that can abide nothing with his blemiſh, let him if he can, name any Doctor, or writer (the Scripture only excepted) Greeke or Latine, old or newe, either beyond the Alpes, or on this ſide the Alpes, or himſelfe alſo whatſoever he be, which hath not erred in ſome ſentence or in ſome expoſition of holy Scripture. But if he cannot ſo do, then let him learne by himſelfe to beare with other, to take the beſt and leave the worſt, (although there is no ſuch matter in this booke to be feared, forasmuch as we having a reſpect to the ſimple, have purpoſely ſponged out, and omitted ſuch ſtumbling places being but few, which might offend) and to give God thanks for any thing that is good, and namely for this which he hath given to us by *Luther*, in opening to us his grace, mercy and good will in his Sonne, ſo excellently through the preaching of this man: who if he had not taught the difference betweene the Law and the Goſpell, and ſet out to us our juſtification, victory and liberty by faith onely in Chriſt ſo plainely, ſo plentifully and ſo aſſuredly as he hath done, who ever durſt have beene ſo bold to open his mouth in ſuch words, or ſo confidently to ſtand in this doctrine of Faith and grace? For if there have beene ſince the time of *Luther*, and be yet ſome, which openly defend that works be neceſſary to ſalvation, where he before ſo mightily hath taught the contrary; what then would theſe have done if *Luther* had not beene? who alſo did forewarne us of the ſame, prophecying that after his time this doctrine of juſtification would be almoſt extinguiſhed in the Church, as in certaine places experience beginneth partly to prove.

Wherefore, ſo much as the Lord ſhall give us grace, let us hold conſtantly the comfortable doctrine of faith and juſtification, and not loſe that the Lord ſo freely hath given, calling upon the Lord with all obedience and diligence, to give us grace with S. *Paul*, not to refuſe the grace which he beſtoweth upon us, nor to be offended with this joyfull doctrine, as many be. And therefore as our duty was for our part to ſet it abroade, ſo our counſell is no leſſe to every ſtudious Reader thereof, to pray for grace rightly to underſtand that he readeth. For elſe, unleſſe the ſpeciall grace of Chriſt do help, hard it is to fleſh and blood to comprehend this myſticall doctrine of faith only. So ſtrange it is to carnall reaſon, ſo darke to the world, ſo many enemies it hath, that except the Spirit of God from above do reveale it, learning cannot reach it, wiſedome is offended, nature is aſtonied, devils do not know it, men do perſecute it. Briefly, as there is no way to life ſo eaſie, ſo is there none ſo hard: eaſie to whom it is given from above: hard to the carnall ſenſe not yet inſpired. The ignorance whereof is the roote of all errours, ſects and diviſions, not onely in all Chriſtendome, but alſo in the whole world. The Iew thinketh to be ſaved by his *Moſes* Law, the Turke by his Alcoran, the Philoſopher by his morall vertues. Beſides theſe cometh another ſort of people, not ſo ill as the Iew, nor ſo heathen as the Philoſopher, but having ſome part of both, which refuſe not utterly the name of Chriſt, but with Chriſt do joyne, partly the Law of *Moſes*, partly the morall and nationall diſcipline of Philoſophy, & partly their owne ceremonies and traditions, to make a perfect way to heaven. And theſe here in this Commentary are called Papiſts, of the Pope their author, being divided within themſelves more then into a hundred divers ſects, orders and profeſſions of Cardinals, Friers, Monkes, Nunnes, Prieſts, Hermits, and other votaries. All which ſeeme to ſpring up of no other cauſe but onely upon ignorance of this doctrine. And no marvell: for take away this doctrine of juſtification by faith onely in Chriſt, & leave a man to his owne inventions, what end will there be of newe devices?

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Such a perillous thing it is to erre in the first foundation: whereupon the higher ye build the greater is the fall. And yet such builders are not without their props to hold up their workmanship of works against this doctrine of justifying faith, pretending for their defence the testimony of S. *Iames*, where he seemes to attribute justification to works and not to faith onely.

Touching which matter of justification, for as much as in the sequele of this Treatise the Author hath discourſed upon the same at large, it shall not be much needfull to use many words at this present. This briefly may suffice by the way of preface, in a word or two to aduertise the Christian Reader, who so taketh in hand with profite and judgement to reade this booke, that in him two things are specially to be required: first to reade it wholy together, and not by peeces and parts here and there, but to take it in order as it lieth, conferring one place with another, whereby to understand the better the right meaning of the writer, how and in what sence he excludeth good works, and how not: how he neglecteth the law, and how he magnifieth the law. For as in case of justifying before God, the free promise of the Gospell admitteth no condition, but faith onely in Christ Iesus: so in case of dutifull obedience, *Luther* here excludeth no good works, but rather exhorteth thereunto, and that in many places. Thus times and cases discretly must be distinguished.

The second thing to be required is, that in reading hereof, he that seeketh to take fruit hereby, do bring such a mind with him to the reading, as the author himselfe did to the preaching thereof: that is, he had need to have his senses exercised somewhat in such spirituall conflicts, & to be well humbled before with the feare of God & inward repentance, or else he shall hardly conceive the excellent sweetnesse either of this writer or any other. For albeit most true it is, that no greater comfort to the soule of man can be found in any booke next to the holy Scripture, then in this Commentary of M. *Luther*: so this comfort hath little place, but onely where the conscience being in heavines hath need of the Physicions hand. The other, who feele themselves whole, & are not touched in soule with any sorrow, as they little care for these bocks, so have they little understãding of this doctrine when they read it. And this is the cause in my mind, why the Pope and his Papists have so little feeling and liking of *Luthers* doctrine, & all because they commonly are never greatly vexed in spirit with any deep affliction, but rather deride them that are beaten downe with such conflicts & tentations of Satan, as they did by *Luther*, whom because God suffered to be tried & exercised with the buffets of the enemy, they say therefore that he learned his Diuinity of the devill. But how he learned his Divinity, let us heare what he himselfe in this book, fol. 2c 8: pag. 1. line 26. confesseth, saying: *If we were not outwardly exercised with force & subtlety by tyrants & Sectaries, and inwardly with terrors and the fiery darts of the devill*, Paul *should be as obscure and unknowne unto us, as he was in times past to the world, and yet is to the Papists, the Anabaptists, and other our aduersaries. Therefore the gift of the interpretation of the Scriptures and our studies, together with our inward and outward tentations, open unto us the meaning of* Paul, *and the sence of all the holy Scriptures.*

But let these ignorant Papists whosoever they be, taste a little the same, or like as *Luther* did, & then see what they will say. Experience giveth demonstration. For how many of them do we see, for all their auricular confession, which puffeth them up in all security, but at length when they lie at the point of death, where death on the one side, & Gods justice on the other side is before their eyes, for the most part either they despaire, or else leaving all other helps, they only sticke to faith & the blood of Christ Iesus, & in very deed many of them are glad to die Lutherans howsoever they hated *Luther* before. And what shall we say then of this doctrine of *Luther*? If the Papists

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themselves be glad to die in it, why are they unwilling to live in it? And if it be true at one time, how can alteration of time make that false which is once true?

And therefore where these men so stoutly withstand this doctrine of justification by faith only, they are much deceived. And when they alledge S. *Iames* for them, that is soone answered if we righrly discerne the meaning of S. *Iames* & of S. *Paul*. of whom the one speaketh of mans righteousnes or justification onely before men, which is a true demonstration of a true faith in a true beleever before man, rather then the working of true justification before God. And so is it true which S. *Iames* saith, how that faith without works doth not justifie: whose purpose is, not to shew us what maketh a man just before God, but onely to declare the necessary conjunction of good workes in him that by faith is justified. The other speaketh of righteousnesse or justification, not before men, but onely before God; meaning not to exclude good workes from true faith, that they should not be done: but to teach us wherein the true stay and hope of our salvation ought to be fixed, that is, in faith onely. And so it is true likewise that S. *Paul* saith, that faith onely without works doth justifie.

The which proposition of S. *Paul* the better to understand and to joyne it with S. *Iames*, here is to be noted for the satisfying of the cavelling adversary, that the proposition is to be taken full & whole, as S. *Paul* doth meane it, so that with the right subject we joyne the right *predicatum*, as the Schoolemen terme it: that is, so that faith on Christ in justifying, ever have relation to the true penitent and lamenting sinner. And so is the Article most true, that faith onely without works doth justifie. But whom doth it justifie? the worldling? the licencious ruffian? the voluptuous Epicure? the carnall Gospeller? *Paul* meaneth no such thing, but onely the mourning and labouring soule, the grieved conscience, the repenting heart, the mending sinner. And in him the proposition is true, according to the doctrine of S. *Paul*: *Credenti in eum qui*
Rom. 4. *justificat impium, fides ejus imputatur ad justitiam*: that is, *To him that beleeveth in him which justifieth the ungodly, his faith is counted for righteousnesse.* Contrariwise, let faith have relation to the obstinate and wilfull rebell, who contrary to conscience continueth and delighteth in sinne, and in him is true likewise that S. *Iames* saith: *& non*
Iam. 2. *ex fide tantùm*, that is, *and not by faith onely:* meaning thereby, that faith availeth not to justification, but onely in such persons as have a good will and purpose to amend their lives: not that repentance and turning from iniquity doth save them; but that faith in Christ worketh justification in none but onely in such as heartily repent & are willing to amend. So that: *Credite evangelio, beleeve the Gospell*, hath ever, *agite pœnitentiam, repent and amend*, going withall. Not that repentance saveth any malefactor from the law, but onely sheweth the person whom faith in Christ onely doth
Mar. 1. Mat 3. save and justifie. But of this enough, and more then greatly needed, especially seeing the booke it selfe here following will satisfie the Reader at large in all such doubts to this matter appertaining. And thus ceasing to trouble thee, gentle Reader, with any longer preface, as we commend this good worke to thy godly studies: so we commend both thee and thy studies to the grace of Christ Iesu the Sonne of God, heartily wishing and craving of his Majestie, that thou maist take no lesse profite and consolation by reading hereof, then our purpose was to do thee good in setting the same forth to thy comfort and edification, which the Lord grant. Amen, Amen.

The

The Preface of Martine Luther vpon the Epiſtle to the Galathians.

IMy ſelfe can ſcarcely beleeue that I was ſo plentifull in words when I did publikely expound this Epiſtle of S. *Paul* to the *Galathians*, as this booke ſheweth me to haue been. Notwithſtanding, I perceiue al the cogitations which I find in this Treatiſe by ſo great diligence of the brethren gathered together, to be mine: ſo that I muſt needs confeſſe either all or perhaps more, to haue been vttered by me in this publike Treatiſe. For in my heart this one article reigneth, euen the faith of Chriſt: from whom, by whom, and vnto whom all my diuine ſtudies day and night haue recourſe to and fro continually. And yet I perceiue that I could not reach any thing neare vnto the height, bredth and depth of ſuch high and ineſtimable wiſdome: onely certaine poore and bare beginnings, & as it were fragments do appeare. Wherefore I am aſhamed that my ſo barren and ſimple Commentaries ſhould be ſet forth vpon ſo worthy an Apoſtle, and elect veſſell of God. But when I conſider againe the infinit and horrible profanation and abomination which alwaies hath raged in the Church of God, and yet at this day ceaſſeth not to rage againſt this onely and grounded rock, which we hold to be the article of our iuſtification (that is to ſay, how, not by our ſelues, neither by our works, which are leſſe then our ſelues, but by another help, even the Son of God Ieſus Chriſt, we are redeemed from ſin, death, the Diuell, and made partakers of eternall life:) I am compelled to caſt off all ſhame, and to be bold above meaſure.

This rocke did Satan ſhake in Paradiſe, when he perſwaded our firſt parents that by their owne wiſedome and power they ſhould be like vnto God: forſaking true faith in God, who had giuen them life, promiſed the continuance thereof. By and by after, this liar and murtherer, which will be alwaies like vnto himſelfe, ſtirred vp the brother to the murthering of his brother, & for none other cauſe, but for that his godly brother by Faith had offered vp a more excellent ſacrifice; and he offering vp his owne workes, Gen. 3. Gen. 4.

without faith, had not pleased God. After this, against the same Faith followed a most intolerable persecution of Sathan by the sonnes of *Cain*, untill God was even constrained at once by the floud to purge the whole world, and to defend *Noah* the Preacher of righteousnesse. This notwithstanding Satan continued his seed in *Cham*, the third son of *Noah*. But who is able to reckon up all examples? After these things the whole world waxed mad against this faith, finding out an infinite number of idols and strange religions, whereby every one (as S. *Paul* saith) walked his owne way, trusted by their works, some to pacifie and please a god, some a goddesse, some gods, some goddesses: that is to say, without the helpe of Christ, and by their owne works, to redeem themselves from all calamities and from their sinnes, as all the examples and monuments of all nations do sufficiently witnesse.

Gen. 6.
2 Pet. 2. 5.
Gen. 10. 6. &c.

But these are nothing in comparison of that people and congregation of God, *Israel*: which not only had the sure promise of the fathers, and afterward the law of God given unto them from God himselfe by his Angels, above all other: but alwaies and in all things were also certified by the words, by the miracles, and by the examples of the Prophets. Notwithstanding even among them also Satan (that is to say, the mad and outragious opinion of their owne righteousnesse) did so prevaile, that afterwards they killed all the Prophets, yea even Christ himselfe the Sonne of God their promised Messias, for that they had taught that men are accepted and received into the favour of God, by grace onely and not by their own righteousnesse. And this is the summe of the doctrine of the Divell aud of the world from the beginning; we wil not seem to do evill, but yet whatsoever we do, that must God allow, and all his Prophets must consent to it, which if they refuse to do, they shall die the death. *Abel* shall die, but *Cain* shall flourish. Let this be our law (say they) and even so it commeth to passe.

The Church of the Gentiles.

But in the Church of the *Gentiles*, the matter is and hath beene so vehemently handled, that the fury of the Iewish synagogue may well seem to have been but a sport. For they (as S. *Paul* saith) *did not know Christ their annointed, & therfore they crucified the Lord of glory*. But the Church of the *Gentiles* hath received & confessed Christ to be the Sonne of God, being made our righteousnesse, and this doth she publikely record, read and teach. And yet notwithstanding

ſtanding this confeſſion, they that would be accounted the Church, do kill and perſecute, and continually rage againſt thoſe which believe & teach, & in their deeds declare nothing elſe, but that Chriſt is the ſelfe ſame thing that they themſelves (though with fained words and hypocriticall deeds) are conſtrained mauger their heads, to allow and confeſſe. For under the name of Chriſt at this day they raigne. And if they could without the name of Chriſt hold that ſeat and kingdome, no doubt but they would expreſſe him to be ſuch a one openly as in their hearts they eſteem him ſecretly. But they eſteem him a great deale leſſe than the Iewes do, which at the leaſt think him to be *Thola*, that is to ſay, a theefe worthily hanged on the croſſe. But theſe men account him as a fable, & take him as a fained God among the Gentiles, as it may plainly appeare at Rome in the Popes court, and almoſt throughout all Italy.

Becauſe therefore Chriſt is made as it were a mocke amongſt his Chriſtians (for Chriſtians they will be called) and becauſe *Cain* doth kill *Abel* continually, and the abomination of Sathan now chiefly reigneth, it is very neceſſary that we ſhould diligently handle this article, and ſet it againſt Satan, whether we be rude or eloquent, learned or unlearned. For this rocke muſt be publiſhed abroad, yea though every man ſhould hold his peace, yet even of the very rocks and ſtones themſelves. Wherefore I do moſt willingly herein accompliſh my duty, and am contented to ſuffer this long commentary and full of words, to be ſet forth for the ſtirring up of all the brethren in Chriſt, againſt the ſleights and malice of Satan, which in theſe daies is turned into ſuch extreame madnes againſt this healthfull knowledge of Chriſt now revealed & raiſed up againe, that as hitherto men have ſeemed to be poſſeſſed with Divels and ſtark mad, even ſo now the Divels themſelves do ſeem to be poſſeſſed of far worſe Divels, & ſo rage even above the fury of Divels: which is indeed a great argument that that enemy of truth & life doth perceive the day of judgment to be at hand, which is the horrible day of his deſtruction, but the moſt comfortable day of our redemption, & ſhall be the end of all his tyranny and cruelty. For not without cauſe is he diſquieted, when his members and powers are ſo aſſailed: even as a theefe or an adulterer, when the morning appeareth and diſcloſeth his wickedneſſe, is taken tardy and apprehended for the ſame. For who ever heard (to paſſe over

The article of juſtification muſt be diligently taught.

The rage of Satan, a ſure argument that the day of judgment is at hand.

the abominations of the Pope) ſo many monſters to burſt out at once into the world, as we ſee at this day in the Anabaptiſts alone? In whom Satan breatheth out as it were the laſt blaſt of his kingdome, through horrible uprores ſetting them every where in ſuch a rage, as though he would by them ſuddenly, not only deſtroy the whole world with ſeditions, but alſo by innumerable ſects ſwallow up and devoure Chriſt wholly with his Church.

The outrages of the Anabaptiſts.

Againſt the wicked liues and opinions of others he doth not ſo rage; to wit, againſt whoremongers, theeues, murtherers, periured perſons, rebels againſt God, vnbeleeuers. No, to theſe rather he giueth peace and quietneſſe: theſe he maintaineth in his court with all manner of pleaſures and delights, and giueth to them all things at will: Euen like as ſometime in the beginning of the Church, he did not onely ſuffer all the idolatries and falſe religions of the whole world to be quiet and vntouched, but alſo mightily maintained, defended and nouriſhed the ſame. But the Church & religion of Chriſt alone he vexed on euery ſide. After this, permitting peace and quietneſſe to many hereticks, he troubled onely the Catholicke doctrine. Euen ſo likewiſe at this day he hath no other buſineſſe in hand but this onely (as his owne and alwaies proper vnto himſelfe) to perſecute and vexe our Sauiour Chriſt: which is our perfect righteouſneſſe without any of our works, as it is written of him: *Thou ſhalt tread vpon his heele.*

The Diuell troubleth not theſe that are dead and buried in ſinne, but thoſe that are godly & hate ſin.

Gen. 3. 15.

But I do not ſet forth theſe my Meditations ſo much againſt theſe men, as for my brethren, which will either ſhew themſelues thankfull in the Lord for this my trauell, or elſe will pradon my weakeneſſe and temerity. But of the wicked I would not in any wiſe they ſhould be liked or allowed: but rather that thereby both they and their god might be the more vexed, ſeeing with my great travell they are ſet forth onely for ſuch as Saint *Paul* writeth this Epiſtle unto: that is to ſay, the troubled, afflicted vexed, tempted (for they onely underſtand theſe things) and miſerable *Galathians* in the faith. Who ſo are not ſuch, let them heare the Papiſts, Monkes, Anabaptiſts, and ſuch other maſters of profound wiſdome and of their owne religion, and let them ſtoutly contemne our doctrine and our doings. For at this day the Papiſts and Anabaptiſts conſpire together againſt the Church in this one point (though they diſſemble in words) that the

For whoſe cauſe ſpecially Luther ſetteth forth this work, & who they be that onely underſtand this doctrine

work

worke of God dependeth upon the worthineſſe of the perſon. For thus do the Anabaptiſts teach, that baptiſme is nothing except the perſon do beleeve. Out of this principle muſt needs follow, that all the works of God be nothing if the man be nothing. But baptiſme is the worke of God, and yet an evill man maketh it not to be the worke of God. Moreover hereof it muſt follow, that matrimony, authority, liberty and bondage are the works of God: but becauſe men are evill, therefore they are not the works of God. Wicked men have the Sun, the Moone, the earth, the water, the aire and all other creatures which are ſubject unto man; but becauſe they be wicked & not godly, therefore the Sun is not the Sun, the Moone, the earth, the water are not that which they are. The Anabaptiſts themſelves had bodies & ſoules before they were rebaptized: but becauſe they were not godly, therefore they had not true bodies and true ſoules. Alſo their parents were not lawfully maried (as they grant themſelves) becauſe they were not rebaptized: therefore the Anabaptiſts themſelves are all baſtards, & their parents were all adulterers & whormongers, and yet they do inherit their parents lands and goods, although they grant themſelves to be baſtards and unlawfull heires. Who ſeeth not here in the Anabaptiſts, men not poſſeſſed with devils, but even devils themſelves poſſeſſed with worſe devils?

The dignitie of Gods word & the Sacraments depend not upon the worthineſſe or unworthineſſe of the miniſter.

The Papiſts in like manner untill this day do ſtand upon works & the worthineſſe of man, contrary to grace, and ſo (in words at the leaſt) do ſtrongly aſſiſt their brethren the Anabaptiſts. For theſe Foxes are tyed together by the tayles, although by their heads they ſeeme to be contrary. For outwardly they pretend to be their great enemies, when as inwardly notwithſtanding they thinke, teach and defend indeed all one thing againſt our Saviour Chriſt, who is our onely righteouſneſſe. Let him therefore that can, hold faſt this one article. and let us ſuffer the reſt which have made ſhip-wracke thereof, to be carried whither the ſea and winds ſhall drive them, untill either they returne to the ſhip or ſwim to the ſhore.

The concluſion and end of his complaint is, to hope for no quietneſſe or end of complaint, ſo long as Chriſt and Belial do not agree. *One generation paſſeth, and another commeth.* If one hereſie die, by and by another ſpringeth up: for the devill doth neither ſlumber nor ſleepe. I my ſelfe, which (although I be nothing) have beene now in the miniſtery of Chriſt about twenty yeares, can truly witneſſe

Eccl. 1. 4. The Church ſhall never be quiet in this world.

that I have beene assailed with moe then twenty sects, of the which some are already destroyed, other some (as the parts and members of wormes or bees that are cut asunder,) do yet pant for life. But Satan the god of all dissention, stirreth up daily new sects, and last of all (which of all other, I should never have foreseene or once suspected) he hath raised up a sect of such as teach that the ten Commandements ought to be taken out of the Church, and that men should not be terrified with the law, but gently exhorted by the preaching of the grace of Christ, that the saying of the Prophet *Micheas* might be fulfilled: *Let none rebuke or reprove another: They shall not propheſie unto them.* As though we were ignorant, or had never taught that afflicted and broken spirits must be comforted by Christ: but the hard hearted Pharisees, unto whom the grace of God is preached in vaine, must be terrified by the law. And they themselves also are forced to devise and imagine certaine Revelations of Gods wrath against the wicked and unbeleevers. As though the law were or could be any thing else but a revealing of Gods wrath against impiety. Such is the blindnesse and presumption of these frantricke heads, which even by their owne judgement do condemne themselues. Wherefore it behoveth the Ministers of Gods word to be surely perswaded (if they will be accounted faithfull and wise in the day of Christ) that the word of S. *Paul* is not spoken in vaine, or prophecied of a matter of no importance: to wit, *That there must be heresies, that they which are proved may be knowne.* Yea I say, let the Minister of Christ know, that so long as he teacheth Christ purely, there shall not be wanting perverse spirits, yea even of our owne and among our selves, which shall seeke by all meanes possible, to trouble the Church of Christ. And herewithall let him comfort himselfe, that there is *no peace betweene Christ and Belial, or betweene the seed of the Serpent, and the seede of the woman.* Yea let him rejoyce in the troubles which he suffereth by these sects and seditious spirits, continually springing up one after another. For this is our rejoycing, *even the testimony of our conscience,* that we be found standing and fighting in the behalfe of the seede of the woman, against the seede of the Serpent. Let him bite us by the heele and spare not. We againe will not cease to crush his head, by the grace and helpe of Christ the principall bruiser thereof, who is blessed for ever.

Osea 4.4. Mich. 2.6.

An exhortation to Ministers.

1 Cor. 11.19.

2 Cor. 6.15. Gene. 3.5.

2 Cor. 1.12.

Fiftie discommodities that rise of mans owne righteousnesse, proceeding of workes, gathered out of this Epistle to the Galathians, by *M. Luther.*

Cap. I.

1 To bring men from the calling of grace.
2 To receive another Gospell.
3 To trouble the minds of the faithfull.
4 To pervert the Gospell of Christ.
5 To be accursed.
6 To obey humane traditions.
7 To please men.
8 Not to be the servant of Christ.
9 To build upon men, and not upon God.
10 That the most excellent righteousnes of the law is nothing.
11 To destroy the Church of God.

Cap. II.

12 To teach a man to be justified by workes, is to teach to be justified by impossibility.
13 To make the righteous in Christ sinners.
14 To make Christ a minister of sinne.
15 To build up sin againe when it is destroyed.
16 To be made a transgressour.
17 To reject the grace of God.
18 To judge that Christ dyed in vaine.

Cap. III.

19 To become foolish Galathians.
20 To be bewitched.
21 Not to heare the truth.
22 To crucifie Christ againe.
23 To hold that the spirit is received by works.
24 To forsake the spirit, and to end in the flesh.
25 To be under the curse.
26 To set the testament of men above the Testament of God.
27 To make sinne to abound.
28 To be shut under sinne.
29 To serve beggerly ceremonies.

Cap. IIII.

30 That the Gospel is preached in vaine.
31 That all is vaine whatsoever the faithfull do worke or suffer.
32 To be made a servant, and the sonne of the bond-woman.
33 To be cast out with the sonne of the bond-woman, from the inheritance.
34 That Christ profiteth nothing.
35 That we are debters to fulfill the whole law.

Cap. V.

36 To be separate from Christ.
37 To fall from grace.
38 To be hindered from the good course of wel-doing.
39 That this perswasion of the doctrine of works, cometh not of God.
40 To have the leaven of corruption.
41 That judgement remaineth for him which teacheth this doctrine.
42 To bite & consume one another.
43 That this doctrine is accounted among the works of the flesh.

Cap. VI.

44 To thinke thy selfe to be some thing, when thou art nothing.
45 To glory in others then in God.
46 Carnally to please the carnally minded.
47 To hate the persecution of the Crosse.
48 Not to keepe the law it selfe.
49 To glory in the master and teacher of carnall things.
50 That nothing profiteth, & whatsoever a man doth is in vaine.

After that *M. Luther* had once publickly expounded this Epistle, he took in hand to interpret the same againe, in such sort as in this Treatise hereafter doth ensue, the cause whereof he doth declare in few words following.

I Have taken in hand, in the Name of the Lord, yet once againe to expound this Epistle of S. Paul *to the* Galathians: *not because I do desire to teach new things, or such as ye have not heard before; especially since that by the grace of Christ,* Paul *is now throughly knowne unto you: but for that (as I have often forewarned you) this we have to feare as the greatest and neerest danger, lest Satan take from us this doctrine of faith, and bring into the Church againe the doctrine of works and mens traditions. Wherefore it is very necessary that this doctrine be kept in continuall practise and publicke exercise both of reading and hearing. And although it be never so well knowne, never so exactly learned, yet the devill, which continually rangeth about seeking to devoure us, is not dead. Likewise our flesh and old man is yet alive. Besides this, all kinds of tentations vexe and oppresse us on every side: wherefore this doctrine can never be taught, urged and repeated enough. If this doctrine be lost, then is also the doctrine of truth, life and salvation, lost and gone. If this doctrine flourish, then all good things flourish, Religion, the true service of God, the glory of God, the right knowledge of all things which are necessary for a Christian man to know. Because therefore wee would be occupied and not be idle, we will there now begin where we made an end, according to the saying of the sonne of* Syrach: When a man hath done what he can, he must begin againe.

THE

THE ARGVMENT OF THE EPISTLE OF S. PAUL TO THE GALATHIANS.

FIrſt of all it behoveth that we ſpeake of the Argument of this Epiſtle: that is to ſay, what matter S. *Paul* here chiefly treateth of. The Argument therefore is this.

S. *Paul* goeth about to eſtabliſh the Doctrine of faith, grace, forgiveneſſe of ſinnes, or Chriſtian righteouſneſſe, to the end that we may have a perfect knowledge and difference betweene Chriſtian righteouſneſſe, and all other kinds of righteouſneſſe. For there be divers ſorts of righteouſneſſe. There is a politicall or civill righteouſneſſe, which Emperours, Princes of the world, Philoſophers and Lawyers deale withall. There is alſo a Ceremoniall righteouſneſſe, which the traditions of men do teach. This righteouſneſſe Parents and Schoole-maſters may teach without danger, becauſe they do not attribute unto it any power to ſatisfie for ſinne, to pleaſe God, or to deſerve grace: but they teach ſuch Ceremonies as are onely neceſſary for the correction of manners, and certaine obſervations concerning this life. Beſides theſe, there is another righteouſneſſe, which is called the righteouſneſſe of the law, or of the ten Commandements, which *Moſes* teacheth. This do we alſo teach after the doctrine of faith.

How many kindes of righteouſneſſe there are.

There is yet another righteouſneſſe, which is above all theſe: to wit, the righteouſneſſe of faith or Chriſtian righteouſneſſe, the which we muſt diligently diſcerne from the other afore rehearſed: for they are quite contrary to this righteouſnes, both becauſe they flow out of the lawes of Emperours, the traditions of the Pope, and the Commandements of God, and alſo becauſe they conſiſt in our works, and may be wrought of us either by our pure naturall ſtrength (as the Papiſts terme it,) or elſe by the gift of God. For theſe kinds of righteouſneſſe are alſo the gift of God, like as other good things are which we do enjoy.

Chriſtian righteouſneſſe.

But

But this moſt excellent righteouſnes, of faith I meane, (which God through Chriſt, without works imputeth unto us) is neither Politicall, nor Ceremoniall, nor the righteouſnes of Gods law, nor conſiſteth in works, but is cleane contrary: that is to ſay, a meere paſſive righteouſnes, as the other above is active. For in this we worke nothing, we render nothing unto God, but onely we receive and ſuffer another to worke in us, that is to ſay, God. Therefore it ſeemeth good unto me to call this righteouſnes of faith or Chriſtian righteouſnes, the paſſive righteouſnes.

The righteouſneſſe of faith aptly called the paſſive righteouſnes, becauſe it conſiſteth in ſuffering and receiving: like as the righteouſneſſe of the law is called the active righteouſnes, becauſe it conſiſteth in doing and working.

This is a righteouſnes hidden in a myſterie, which the world doth not know, yea Chriſtians themſelves do not throughly underſtand it, and can hardly take hold of it in their tentations. Therefore it muſt be diligently taught and continually practiſed. And who ſo doth not underſtand or apprehend this righteouſnes in affections and terrors of conſcience, muſt needs be overthrowne. For there is no comfort of conſcience ſo firme and ſo ſure as this paſſive righteouſnes is.

But mans weakeneſſe and miſery is ſo great, that in the terrors of conſcience and danger of death, we behold nothing elſe but our works, our worthines and the law: which when it ſheweth unto us our ſinne, by and by our evill life paſt commeth to remembrance. Then the poore ſinner with great anguiſh of ſpirit groneth, and thus thinketh with himſelfe: Alas, how deſperatly have I lived? would to God I might live longer: then would I amend my life. Thus mans reaſon cannot reſtraine it ſelfe from the ſight and beholding of this active or working righteouſnes, that is to ſay, her owne righteouſnes: nor lift up her eyes to the beholding of the paſſive or Chriſtian righteouſnes, but reſteth altogether in the active righteouſnes: ſo deepely is this evill rooted in us.

The infirmitie of man in tentations.

On the other ſide, Satan abuſing the infirmity of our nature, doth increaſe and aggravate theſe cogitations in us. Then can it not be but that the poore conſcience muſt be more grievouſly troubled, terrified and confounded. For it is impoſſible that the mind of man of it ſelfe ſhould conceive any comfort, or looke up unto grace onely in the feeling and horrour of ſinne, or conſtantly reject all diſputing and reaſoning about works. For this is farre above mans ſtrength, and capacity, yea, and above the law of God alſo. True it is, that of all things in the world, the law is moſt excellent

yet

yet is it not able to quiet a troubled conscience, but increaseth terrors, and driveth it to desperation. *For by the law, sinne is made above measure sinfull.* The law cannot comfort us in afflictions. Rom. 7.

Wherefore the afflicted and troubled conscience hath no remedy against desperation and eternall death, unlesse it take hold of the forgiveneſſe of sinnes by grace, freely offered in Christ Iesus, that is to say, this passive righteousnes of Faith or Christian righteousnes. Which if it can apprehend, then may it be at quiet, and boldly say: I seeke not this active or working righteousneſſe: although I know that I ought to have it, and also to fulfill it. But be it so that I had it, and did fulfill it indeed: yet notwithstanding I cannot trust unto it, neither dare I set it against the judgement of God. Thus I abandon my selfe from all active righteousneſſe, both of mine owne and of Gods law, and embrace onely that passive righteousneſſe, which is the righteousneſſe of grace, mercy and forgiveneſſe of sinnes. Briefly I rest onely upon that righteousnes which is the righteousnes of Christ and of the holy Ghost.

Like as the earth engendreth not raine, nor is able by her owne strength, labour and travell to procure the same, but receiveth it of the meere gift of God from above: so this heavenly righteousneſſe is given us of God without our works or deservings. Looke then how much the earth of it selfe is able to do in getting and procuring to it selfe seasonable showers of raine to make it fruitfull: even so much and no more are we able to do by our strength and works in winning this heavenly and eternall righteousnes, and therefore shall never be able to attaine unto it, unlesse God himselfe by meere imputation and by his unspeakeable gift do bestow it upon us. The greatest knowledge then, and the greatest wisedome of Christians is, not to know the law, to be ignorant of workes and of the whole active righteousneſſe, especially when the conscience wrastleth with the judgement of God. Like as on the contrary, amongst those which are not of the number of Gods people, the greatest point of wisedome is, to know and earnestly to urge the law and the active righteousneſſe.

But it is a thing very strange and unknowne to the world, to teach Christians to learne to be ignorant of the Law, and so to live before God, as if there were no law: notwithstanding except thou

The law is not given to a righteous man: but to the lawlesse and disobedient. Rom. 3. 10.

thou be ignorant of the law, and be assuredly perswaded in thine heart that there is now no law nor wrath of God, but altogether grace and mercy for Christs sake, thou canst not be saved: for by the law commeth the knowledge of sinne. Contrariwise, works and the keeping of the Law must be so streigtly required in the world, as if there were no promise or grace: and that because of the stubborne proud, and hard hearted, before whose eyes nothing must be set but the law, that they may be terrified and humbled. For the law is given to terrifie and kill such, and to exercise the old man: and both the word of grace and of wrath, must be rightly devided according to the Apostle, 2. *Tim.* 2.

Here is then required a wise and faithfull dispoſer of the word of God, which can so moderate the law, that it may be kept within his bounds. He that teacheth that men are justified before God by the observation of the law, passeth the bounds of the law, and confoundeth these two kinds of righteousnesse, active and passive, and is but an ill Logitian, for he doth not rightly devide. Contrariwise, he that setteth forth the law and workes to the old man, and the promise of forgivenesse of sinnes, and Gods mercy to the new man, devideth the word well. For the flesh or the old man must be coupled with the law and workes: the spirit or new man must be joyned with the promise of God and his mercy. Wherefore when I see a man that is bruised enough already, oppressed with the law, terrified with sinne, and thirsting for comfort, it is time that I should remove out of his sight the law and active righteousnesse, and that I should set before him by the Gospell the Christian and passive righteousnesse, which excluding *Moses* with the law, offereth the promise made in Christ, who came for the afflicted, and for sinners. Here is man raised up againe, and conceiveth good hope, neither is he any longer under the law, but under grace. How not under the law? According to the new man, to whom law doth not pertaine. For the law hath his bounds unto Christ, as *Paul* saith afterwads: *The law continueth unto Christ*: who being come, *Moses* ceaseth with his law, Circumcision, the Sacrifices, the Sabboths, yea and all the Prophets. Rom. 10. 4.

This is our Divinity, whereby we teach how to put a difference betweene these two kinds of righteousnesse, active and passive: to the end that manners and faith, works and grace, policy

and

and religion ſhould not be confounded, or taken the one for the other. Both are neceſſary, but both muſt be kept within their bounds: Chriſtian righteouſneſſe pertaineth to the new man, and the righteouſneſſe of the law pertaineth to the old man, which is borne of fleſh and bloud. Vpon this old man, as upon an aſſe, there muſt be layed a burden that may preſſe him down, and he muſt not enjoy the freedome of the Spirit of grace, except he firſt put upon him the new man by faith in Chriſt (which notwithſtanding is not fully done in this life:) then may he enjoy the kingdome, an ineſtimable gift of grace.

This I ſay, to the end that no man ſhould thinke we reject or forbid good workes, as the Papiſts do moſt falſely ſlander us, neither underſtanding what they themſelves ſay, nor what we teach. They know nothing but the righteouſneſſe of the law, and yet they will judge of that doctrine which is farre above the law, of which it is impoſſible that the carnall man ſhould be able to judge. Therefore they muſt needs be offended, for they can ſee no higher than the law. Whatſoever then is above the law, is to them a great offence. But we imagine, as it were, two worlds, the one heavenly and the other earthly. In theſe we place theſe two kinds of righteouſneſſe, being ſeparate the one far from the other. The righteouſneſſe of the law is earthly, and hath to do with earthly things, and by it we do good works. But as the earth bringeth not forth fruit except firſt it be watered and made fruitfull from above: even ſo by the righteouſneſſe of the law, in doing many things we do nothing, and in fulfilling of the law we fulfill it not, except firſt without any merit or work of ours, we be made righteous by the Chriſtian righteouſneſſe, which nothing pertaineth to the righteouſneſſe of the law, or to the earthly and active righteouſneſſe. But this righteouſneſſe is heavenly: which (as is ſaid) we have not of our ſelves, but receive it from heaven: which we worke not, but which by grace is wrought in us, and apprehended by faith: whereby we mount up above all lawes and works. Wherfore like as we have born (as S. *Paul* ſaith) the image of the earthly *Adam*: ſo let us beare the image of the heavenly, which is the new man in a new world, where is no law, no ſin, no remorſe or ſting of conſcience, no death, but perfect joy, righteouſneſſe, grace, peace, life, ſalvation and glory.

Good works not forbidden.

Chriſtian righteouſneſſe not wrought by us, but wrought in us. 1 Cor. 15. 49.

Why,

Why, do we then nothing? do we work nothing for the obtaining of this righteousnesse: I answer, nothing at all. For this is perfect righteousnesse, to do nothing, to heare nothing, to know nothing of the law, or of works: but to know and to beleeue this onely, that Christ is gone to the Father: and is not now seene: that he sitteth in heauen at the right hand of his Father, not as a Iudge but made unto vs of God, wisedome, righteousnesse, holines and redemption: Briefly that he is our high Priest, intreating for vs, reigning ouer vs and in vs by grace. In this heauenly righteousnesse, sinne can haue no place: for their is no law, and where no law is, there can be no transgression.

We can doe nothing for the obtaining of Christian righteousnesse.

Rom.4.15.

Seeing then that sin hath here no place, there can be no anguish of conscience, no feare, no heavinesse. Therfore *S. Iohn* saith: *he that is borne of God, cannot sinne*. But if there be any feare or griefe of conscience, it is a token that this righteousnesse is withdrawne, that grace is hidden, and that Christ is darkned and out of sight. But where Christ is truly seen indeed, there must needs be full and perfect joy in the Lord, with peace of conscience, which most certainly thus thinketh: Although I am a sinner by the law, and under the condemnation of the law, yet I despaire not, yet I die not, because Christ liveth, who is both my righteousnesse and my everlasting life. In that righteousnesse and life I have no sin, no feare, no sting of conscience, no care of death. I am indeed a sinner as touching this present life, and the righteousnesse thereof, as the child of *Adam*: where the law accuseth me, death raigneth over me, and at length would devoure me. But I have another righteousnesse and life above this life, which is Christ the Sonne of God, who knoweth no sinne nor death, but is righteousnesse and life eternall: by whom this my body being dead and brought into dust, shall be raised up againe, and delivered from the bondage of the law and sinne, and shall be sanctified together with the spirit.

1 Ioh.5.18.

Rom.8.9. 10. 11.&c.

So both these continue whilest we here live. The flesh is accused, exercised with temptations, oppressed with heavinesse and sorrow: bruised by his active righteousnesse of the law: but the spirit reigneth, rejoyceth, and is saved by this passive and Christian righteousnesse, because it knoweth that it hath a Lord in heaven at the right hand of his Father, who hath abolished the law, sinne,

death,

death, and hath troden under his feet all evils, led them captive, and triumphed over them in himselfe, *Col.*2.15.

S. *Paul* therefore in this Epistle goeth about diligently to instruct us, to comfort us, to hold us in the perfect knowledge of this most excellent and Christian righteousnesse. For if the article of justification be once lost, then is all true Christian doctrine lost. And as many as are in the world that hold not this doctrine, are either Iewes, Turks, Papists, or Heretiques. For betweene the righteousnesse of the law and Christian righteousnesse, there is no meane. He then that strayeth from this Christian righteousnesse, must needs fall into the righteousnesse of the Law, that is to say, when he hath lost Christ, he must fall into the confidence of his own works.

The drift of the Apostle in the Epistle to the Galathians.

Therefore do we so earnestly set forth and so often repeat this doctrine of Faith or Christian righteousnesse, that by this means it may be kept in continuall exercise, and may be plainely discerned from the active righteousnes of the Law. Otherwise we shall never be able to hold the true divinity (for by this only doctrine the Church is built, and in this it consisteth:) but by and by we shall either become Canonists, observers of ceremonies, observers of the Law, or Papists, and Christ so darkned, that none in the Church shall be either rightly taught or comforted. Wherefore, if we will be teachers & leaders of others, it behoveth us to have a great care of these matters, and to mark well this distinction betweene the righteousnes of the law, and the righteousnes of Christ. And this distinction is easie to be uttered in words: but in use & experience it is very hard, although it be never so diligently exercised and practised, for that in the houre of death, or in other agonies of the conscience, these two sorts of righteousnes do encounter more neare together than thou wouldest wish or desire. Wherefore I do admonish you, especially such as shall become instructers and guiders of consciences, and also every one apart, that ye exercise your selves continually by study, by reading, by meditation of the word and by prayer, that in the time of temptation ye may be able to instruct and comfort both your own consciences and others, and to bring them from the law to grace, from the active and working righteousnes, to the passive and received righteousnes: and to conclude, from *Moses* to *Christ*. For the Divell is wont in

See what we fall into when we neglect this doctrine, or want true zeale to advance the same.

affliction

affliction and in the conflict of conſcience, by the law to make us afraid, and to lay againſt us the guilt of ſinne, our wicked life paſt, the wrath and judgement of God, hell and eternall death, that by this meanes he may drive us to deſperation, make us bond-ſlaves to himſelfe, and pluck us from Chriſt. Furthermore, he is wont to ſet againſt us thoſe places of the Goſpell, wherein Chriſt himſelfe requireth works of us, and with plaine words threatneth damnation to thoſe that do them not. Now, if here we be not able to judge between theſe two kinds of righteouſneſſe, if we take not hold of Chriſt by faith ſitting at the right hand of God, who maketh interceſſion unto the Father for us wretched ſinners, then are we under the law, and not under grace, and Chriſt is no more a Saviour, but a Law-giver: ſo that now there remaineth no more ſalvation, but certaine deſperation and everlaſting death, except repentance follow.

Heb.7.25.

Let us then diligently learne to judge between theſe two kinds of righteouſneſſe, that we may know how farre we ought to obey the Law. Now, we have ſaid before, that the Law in a Chriſtian ought not to paſſe his bounds, but ought to have dominion onely over the fleſh, which is in ſubjection unto it, and remaineth under the ſame. When it is thus, the law is kept within his bounds. But if it ſhall preſume to creepe into thy conſcience, and there ſeeke to reigne, ſee thou play the cunning Logitian, and make the true diviſion. Give no more to the law than is convenient, but ſay thou: O law, thou wouldeſt climb up into the kingdome of my conſcience, and there reigne and reprove it of ſin, and wouldeſt take from me the joy of my heart which I have by faith in Chriſt, and drive me to deſperation, that I might be without all hope, and utterly periſh. This thou doeſt beſides thine office: keep thy ſelfe within thy bounds, and exerciſe thy power upon the fleſh, but touch not my conſcience, for I am baptized, and by the Goſpell am called to the partaking of righteouſnes and of everlaſting life, to the kingdome of Chriſt, wherin my conſcience is at reſt, where no law is, but altogether forgivenes of ſins, peace, quietneſſe, joy, health and everlaſting life. Trouble me not in theſe matters, for I will not ſuffer thee ſo intolerable a tyrant and cruell tormentor to reigne in my conſcience, for it is the ſeat and temple of Chriſt the Son of God, who is the King of righteouſneſſe and peace, and my moſt ſweet Saviour and Mediatour: he ſhall keep my conſcience joyfull and

1 Cor.6.19.

quiet

quiet in the ſound and pure doctrine of the Goſpell, and in the knowledge of this Chriſtian and heavenly righteouſneſſe.

When I have this righteouſneſſe reigning in my heart, I deſcend from heaven as the raine making fruitfull the earth: that is to ſay, I come forth into another Kingdome, and I doe good workes, how and whenſoever occaſion is offered. If I be a Miniſter of the Word, I preach, I comfort the broken-hearted, I adminiſter the Sacraments. If I be an houſe-holder, I governe my houſe and my family, I bring up my children in the knowledge and feare of God. If I be a Magiſtrate, the charge that is given me from above, I diligently execute. If I be a ſervant, I do my maſters buſineſſe faithfully. To conclude, whoſoever he be that is aſſuredly perſwaded that Chriſt is his righteouſneſſe, doth not onely chearefully and gladly worke well in his vocation, but alſo ſubmitteth himſelfe through love to the Magiſtrates and to their lawes, yea, though they be ſevere, ſharpe and cruell, and (if neceſſity do ſo require) to all manner of burdens, and to all dangers of this preſent life, becauſe he knoweth that this is the will of God, and that this obedience pleaſeth him. Thus farre as concerning the argument of this Epiſtle, whereof *Paul* intreateth, taking occaſion of falſe teachers which had darkened this righteouſneſſe of faith amongſt the *Galathians*, againſt whom he ſetteth himſelfe in defending and commending his authority and office.

The first Chapter.

Verse 1. *Paul an Apostle, not of man, neither by man, but by Iesus Christ, and God the Father, which hath raised him from the dead.*

The occasion of writing this Epistle to the Galathians.

NOw that wee have declared the Argument and summe of this Epistle to the *Galathians*, we think it good, before we come to the matter it self, to shew what was the occasion that S. *Paul* wrote this Epistle. He had planted among the *Galathians* the pure doctrine of the Gospell, and the righteousnesse of faith: but by and by after his departure, there crept in certaine false teachers, which overthrew all that he had planted and truly taught among them. For the divell cannot but furiously impugne this doctrine with all force and subtilty, neither can he rest so long as hee seeth any sparke thereof remaining. We also for this only cause that we preach the Gospell, do suffer of the world, the divell and his ministers, all the mischiefe that they can work against us, both on the right hand and on the left.

The divell hateth the Gospell, and stirreth up wicked men against it.

The doctrine of the Gospell.

For the Gospell is such a doctrine as teacheth a farre higher matter than is the wisdome, righteousnesse, and religion of the world, that is to say, free remission of sinnes through Christ, &c. It leaveth those things in their degree to be as they are, and commendeth them as the good creatures of God. But the world preferreth these creatures before the Creatour, and moreover by them would put away sinne, be delivered from death, and deserve everlasting life. This doth the Gospell condemne. Contrariwise the world cannot suffer those things to be condemned, which it most esteemeth and best liketh of, and therfore it chargeth the Gospell that it is a seditious doctrine and full of errours, that it overthroweth Common-wealths, Countries, Dominions, Kingdoms & Empires, & therfore offendeth both against God & the Emperour, abolisheth laws, corrupteth good manners, and setteth all men at liberty to do what they list. Wherfore with just zeale and high service to God (as it would seeme) it persecuteth this doctrine, and abhorreth the teachers and professours thereof, as the greatest plague that can be in the whole earth.

Moreover

Moreover, by the preaching of this doctrine, the devill is overthrowne, his kingdome is destroyed, the law, sinne and death (wherewith, as most mighty and invincible tyrants, he hath brought all mankind in subjection under his dominion) are wrested out of his hands: Briefly, his prisoners are translated out of the kingdome of darknesse, into the kingdome of light and liberty. Should the devill suffer all this? Should not the father of lies employ all his force and subtill policies, to darken, to corrupt, and utterly to roote out this doctrine of salvation and everlasting life? Indeed S. *Paul* complaineth in this and all other his Epistles, that even in his time the devill shewed himselfe a cunning workman in this businesse. The effects of the Gospell. *Col.* 1.13.

We thought good to shew here by the way, that the Gospell is such a doctrine as condemneth all manner of righteousnes, and preacheth the only righteousnes of Christ, and to them that embrace the same, it bringeth peace of conscience and all good things: and yet notwithstanding, the world hateth and persecuteth it most bitterly.

I said before that the occasion why S. *Paul* wrote this Epistle, was for that by and by after his departure, false teachers had destroyed those things among the *Galathians*, which he with long and great travell had builded. And these false Apostles being of the Circumcision and sect of the Pharisees, were men of great estimation and authority, which bragged among the people that they were of that holy and chosen stocke of the Iewes, that they were Israelites, of the seede of *Abraham*, that they had the promises and the fathers, and finally, that they were the Ministers of Christ and the Apostles schollers, with whom they had beene conversant and had seene their miracles, and perhaps had also wrought some signes or miracles themselves: For Christ witnesseth that the wicked also do worke miracles. Moreover these false Apostles by all the crafty meanes they could devise, defaced the authority of S. *Paul*, saying: Why doye so highly esteeme of *Paul*? why have ye him in so great reverence? Forsooth he was but the last of all that were converted unto Christ. But we are the disciples of the Apostles, and were familiarly conversant with them. We have seene Christ working miracles, and heard him preach. *Paul* came after us, and is inferiour unto us: and it is not possible that God should suffer us to erre which are of his holy people, the Ministers of Christ, and have received the holy Ghost. Againe, we are many and *Paul* is but one, The authority of the false Apostles. *John* 8. *Rom.* 4.4.5.6. *Matt.* 7.22.

and alone, who neither was conversant with the Apostles, nor hath seene Christ: yea he persecuted the Church of Christ a great while. Would God (thinke ye) for *Pauls* sake onely, suffer so many Churches to be deceived?

When men having such authority come into any Country or City, by and by the people have them in great admiration, and under this colour of godlinesse and religion, they do not onely deceive the simple, but also the learned, yea and those also which seeme to be somewhat confirmed in the faith, especially when they brag (as these did) that they are the of-spring of the Patriarkes, the Ministers of Christ, the Apostles schollers, &c. Even so the Pope at this day, when he hath no authority of the Scripture to defend himselfe withall, useth this one argument continually against us, *The Church, the Church:* Thinkest thou that God is so offended, that for a few hereticks of *Luthers* sect, he will cast off his whole Church? Thinkest thou that he would leave his Church in errour so many hundreth yeares? And this he mightily maintaineth, that the Church can never be overthrowne. Now, like as many are moved with this argument at this day: so in *Pauls* time these false Apostles through great bragging and setting forth of their own praises, blinded the eyes of the *Galathians*, so that *Paul* lost his authority among them, and his doctrine was brought into suspition.

The argument of the Papists against us.

Against this vaine bragging and boasting of the false Apostles, *Paul* with great constancy and boldnesse setteth his Apostolicke authority, highly commending his vocation, and defending his ministery. And (although elsewhere he never doth the like) he will not give place to any, no not to the Apostles themselves, much lesse to any of their schollers. And to abate their Pharisaicall pride and shamelesse boldnes, he maketh mention of the history done in *Antioch*, where he withstood *Peter* himselfe. Besides this, not regarding the offence that might rise thereof, he saith plainely in the Text, that he was bold to accuse and reprove *Peter* himselfe the chiefe of the Apostles, who had seene Christ, and had been most familiarly conversant with him. I am an Apostle (saith he) & such an one as passe not what others are: yea, I was not afraid to chide the very pillar of all the rest of the Apostles. And to conclude, in the first two Chapters he doth in in a manner, nothing else but set out his vocation, his office and his Gospell, affirming that it was not of men, and that he had not receiv-

With how great constancy Saint Paul defendeth his vocation and authority against the false Apostles.

The summe of the two first Chapters.

ved

ved it by man, but by the revelation of Iesus Christ: Also, that if he, yea, or an Angell from heaven should bring any other Gospell then that which he had preached, he should be holden accursed.

The certainety of calling.

BVt what meaneth *Paul* by this his boasting? I answer: This common place serveth to this end, that every Minister of Gods word should be sure of his calling, that before God and man he may with a bold conscience glory herein, that he preached the Gospell as one that is called and sent: even as the Embassadour of a King glorieth and vaunteth in this, that he commeth not as a private person, but as the Kings Embassadour, and because of this dignity that he is the Kings Embassadour, he is honoured and set in the highest place. Which honour should not be given unto him, if he came as a private person. Wherefore let the preacher of the Gospell be certaine that his calling is from God. And it is expedient that according to the example of *Paul*, he should magnifie this his calling, to the end that he may win credite and authority among the people, like as the Kings Embassadour magnifieth his office and calling. And thus to glory, is not a vaine, but a necessary kind of glorying, because he glorieth not in himselfe, but in the King which hath sent him, whose authority he desireth to be honoured and magnified.

The Minister of God must be sure of his calling.

Likewise when *Paul* so highly commendeth his calling, he seeketh not his owne praise, but with a necessary and a holy pride he magnifieth his ministery: as to the *Rom.* 11. he saith: For as much as I am the Apostle of the *Gentiles*, I will magnifie mine office: that is to say, I will that men receive me, not as *Paul* of *Tarsus*, but as *Paul* the Apostle or Embassadour of Iesus Christ. And this he doth of necessity to maintaine his authority, that the people in hearing this, might be more attent and willing to give eare unto him. For they heare not onely *Paul*, but in *Paul* Christ himselfe, and God the Father sending him out in his message: whose authority and majesty, like as men ought religiously to honour, so ought they with great reverence to receive and to heare his messengers bringing his word and message.

The glorying of Paul as touching his vocation necessary & holy.

The Preachers are to be received as messengers from God, by whose ministery God himselfe speaketh.

This is a notable place therefore, wherein *Paul* so glorieth and boasteth as touching his vocation, that he despiseth all others. If any man after the manner of the world should despise all others in

respect of himselfe, and attribute all unto himselfe alone, he should not only shew himself a very foole, but also grievously offend. But this manner of boasting is necessary, and pertaineth not to the glory of *Paul*, but to the glory of God, whereby is offered unto him the sacrifice of praise and thanksgiving. For by this boasting, the name, the grace, and the mercy of God is made knowne unto the world. Thus therefore he beginneth his Epistle.

Verse 1. *Paul an Apostle not of men, &c.*

Here in the very beginning he toucheth those false teachers, which boasted themselves to be the Disciples of the Apostles, and to be sent of them, but despised *Paul* as one that was neither the Apostles scholler, nor sent of any to preach the Gospell, but came in some other way, and of his owne head thrust himselfe into that office. Against those *Paul* defendeth his calling, saying: My calling seemeth base to your Preachers: but whosoever they be which have come unto you, are sent either of men or by man: that is to say, they have entred either of themselves being not called, or else called by others. But my calling is neither of men nor by man, but it is above all manner of calling that can be made by the Apostles, for it is by Iesus Christ and by God the Father, &c.

Of men. Where he saith *of men*, I meane such as call and thrust in themselves when neither God nor man calleth or sendeth them, but they runne and speak of themselves: as at this day certaine phantasticall spirits do, which either lurke in corners and seeke places where they may powre out their poison, and come not into publicke congregations, or else they resort thither where the Gospell is planted already.

By man. These I call such as are sent of men. But where he saith, *by man*, understand such as have a divine calling, but yet by man as by meanes.

A double calling, by meanes and without meanes. God calleth then two manner of wayes: by meanes and without meanes. He calleth us to the ministery of his word at this day not immediatly by himselfe, but by other meanes, that is to say, by man. But the Apostles were called immediatly of Christ himselfe, as the Prophets in the old time were called of God himselfe. Therefore when *Paul* saith: *Not of men, neither by man*, he beateth downe the false Apostles. As though he would say: Albeit those vipers brag never so much, what can they bragge more then that they are either come *from men*, that is to say, of themselves without any calling, or, *by man*, that

that is to say, sent of others? I passe not upon any of these things, neither ought you to regard them. As for me, I am called and sent neither of men, nor by man, but without meanes, that is to wit, by Iesus Christ himselfe, and my calling is like in all points to the calling of the Apostles, and I am indeed an Apostle. *Paul* therefore handleth this place of the calling of the Apostles effectually. And elsewhere he separateth the degree of Apostleship from others, as in the first to the *Cor. chap.* 12. and in the fourth to the *Ephesians*, where he saith: *And God hath ordained some in the Church, as first Apostles, secondly Prophets, thirdly teachers, &c.* setting Apostles in the first place: so that they be properly called Apostles which are sent immediatly of God himselfe without any other ordinary meanes.

The calling of the Apostles.

Who be Apostles.

So *Mathias* was called only of God. For when the other Apostles had appointed two, they durst not chuse the one nor the other, but they cast lots, and prayed that God would shew which of them he would have. For seeing he should be an Apostle, it behoved that he should be called of God. So was *Paul* called to be an Apostle of the *Gentiles*. Hereof the Apostles are also called Saints. For they are sure of their calling and doctrine, and have continued faithfull in their office, and none of them became a cast away saving *Iudas*, because their calling is holy.

Act. 1.14,15 The calling of Mathias.

Act. 9.15. The Apostles Saints.

Matt. 27.5.

This is the first assault that *Paul* maketh against the false Apostles, which ran when no man sent them. Calling therefore is not to be despised. For it is not enough for a man to have the word & pure doctrin, but also he must be assured of his calling, and he that entreth without this assurance, entreth to no other end but to kill and to destroy. For God never prospereth the labour of those that are not called. And although they teach some good and profitable matters, yet they edifie not. So our phantasticall spirits at this day have the words of faith in their mouthes, but yet they yeeld no fruit, but their chiefe end and purpose is to drawe men to their false and perverse opinions. They that have a certaine and holy calling, must sustaine many and great conflicts: as they must do whose doctrine is pure and sound, that they may constantly abide in their lawfull calling, against the infinite and continuall assaults of the devill and rage of the world. Here what should he do whose calling is uncertaine and doctrine corrupt?

The certainty of calling.

They which be not called, do kill and destroy.

This is therefore our comfort, which are in the ministery of the word, that we have an office which is heavenly and holy, to the

which we being lawfully called, do triumph against all the gates of hell. On the other side, it is an horrible thing when the conscience saith: This thou hast done without any lawfull calling. Here such terrour shaketh a mans mind which is not called, that he would wish he had never heard the word which he teacheth. For by his disobedience he maketh all his works evill, were they never so good, in so much that even his greatest works and labours become his greatest sinnes.

What danger they be in, which have no lawfull calling.

We see then how good and necessary this boasting and glorying of our Ministery is. In times past when I was but a young Divine, me thought *Paul* did unwisely in glorying so oft of his calling in all his Epistles; but I did not understand his purpose. For I knew not that the Ministery of Gods word was so waighty a matter. I knew nothing of the doctrine of faith and a true conscience indeede, for that there was then no certainty taught either in the Schooles or Churches, but all was full of Sophisticall subtilties of the Schoolemen: And therefore no man was able to understand the dignity and power of this holy and spirituall boasting of the true and lawfull calling, which serveth first to the glory of God, and secondly to the advancing of our office, and moreover to the salvation of our selves and of the people. For by this our boasting we seeke not estimation in the world, or praise among men, or money or pleasures, or favour of the world: But for as much as we be in a divine calling and in the work of God, and the people have great need to be assured of our calling, that they may know our word to be the word of God, therefore we proudly vaunt and boast of it. It is not then a vaine, but a most holy pride against the devill and the world, & humility before God.

Why Paul so exalteth his calling in every place.

The profite that commeth by the extolling & magnifying of our calling.

A holy pride.

Verse 1. *And by God the Father, which hath raised him from the dead.*

Paul is so enflamed here with zeale, that he cannot tarry till he come to the matter it selfe, but forthwith in the very title he bursteth out and uttereth what he hath in his heart. His intent in this Epistle is, to treat of the righteousnesse that commeth by faith, and to defend the same: Againe, to beate downe the law and the righteousnesse that commeth by works. Of such cogitations he is full, and out of this wonderfull and exceeding great aboundance of the excellent wisedome and knowledge of Christ in his heart, his mouth speaketh.

The summe of the Epistle to the Galathians.

This

This flame, this great burning fire of the heart cannot be hid, nor ſuffer him to hold his tongue: and therefore he thought it not enough to ſay that he was an Apoſtle ſent by Ieſus Chriſt, but alſo addeth: *by God the Father which hath raiſed him up from the dead.*

But it ſeemeth here that the adding of theſe words: *And by God the Father, &c.* is not neceſſary. But becauſe (as I ſaid) *Paul* ſpeaketh out of the aboundance of his heart, his mind burneth with deſire to ſet forth even in the very entry of this Epiſtle the unſearchable riches of Chriſt, and to preach the righteouſneſſe of God, which is called the reſurrection of the dead. Chriſt who liveth and is riſen againe, ſpeaketh out of him, and moveth him thus to ſpeake: therefore not without cauſe he addeth, that he is alſo an Apoſtle, *by God the Father, which hath raiſed up Ieſus Chriſt from the dead.* As if he ſhould ſay: I have to deale with Satan and with thoſe vipers the inſtruments of Satan, which go about to ſpoile me of the righteouſneſſe of Chriſt, who was raiſed up by God the Father from the dead: by the which alone we are made righteous, by the which alſo we ſhall be raiſed up at the laſt day from death to everlaſting life. But they that in ſuch ſort go about to overthrow the righteouſneſſe of Chriſt, do reſiſt the Father and the Sonne, and the worke of them both.

What Paul goeth about in this Epiſtle.

Thus *Paul*, even at the firſt entrance, burſteth out into the whole matter whereof he intreateth in this Epiſtle. For (as I ſaid) he treateth of the reſurrection of Chriſt, who roſe againe to make us righteous, and in ſo doing he hath overcome the law, ſinne, death, and all evils. Chriſts victory then is the overcomming of the law, of ſin, our fleſh, the world, the devill, death, hell and all evils: and this his victory he hath given unto us. Although then that theſe tyrants and theſe enemies of ours do accuſe us and make us afraid: yet can they not drive us to deſpaire, nor condemne us. For Chriſt whom God the Father hath raiſed up from the dead, is our righteouſneſſe and victory. Therefore thanks be to God, who hath given us victory by our Lord Ieſus Chriſt, Amen.

Rom. 4. 24. 25.

Chriſts victory is ours.

1 *Cor.* 15. 57.

But marke how fitly and to the purpoſe *Paul* here ſpeaketh. He ſaith not, by God which hath made heaven and earth, which is Lord of Angels, which commandeth *Abraham* to go out of his owne Countrey, which ſent *Moſes* to *Pharaoh* the King, which brought Iſrael out of Egypt (as the falſe Apoſtles did, who boaſted of the God

of

of their fathers, the Creator, maintainer and preserver of all things, working wonders among his people:) but *Paul* had another thing in his heart, namely the righteousnesse of Christ, and therefore he speaketh words that make much for this purpose, saying: *I am an Apostle, neither of men, nor by men, but by Iesus Christ, and God the Father who hath raised him up from the dead.* [Ye see then with what fervency of spirit *Paul* is led in this matter, which he goeth about to establish and maintaine against the whole kingdome of hell, the power and wisedome of the world, and against the devill and his Apostles.

Vere 2. *And all the brethren with me.*

This maketh much for the stopping of the mouthes of these false Apostles. For all his arguments tend to the advancing and magnifying of his ministery, and contrariwise to the discrediting of theirs. As if he should thus say: Although it be enough, that I through a divine calling am sent as an Apostle by Iesus Christ, and God the Father, which hath raised him up from the dead, yet lest I should be alone, I add over and besides (which is more then needeth) all the brethren which are not Apostles, but fellow-souldiers: they write this Epistle as well as I, and beare witnesse with me that my doctrine is true and godly. Wherefore we be sure that Christ is present with us, and that he teacheth and speaketh in the midst of us and in our Church. As for the false Apostles, if they be any thing, they be but sent either of men or by men: but I am sent of God the Father, and of Iesus Christ, who is our life and resurrection. My other brethren are sent from God, howbeit by man, that is to wit, by me. Therefore, lest they might say, that I onely set my selfe proudly against them, I have my brethren with me all of one mind, as faithfull witnesses, which thinke, write, and teach the selfe-same thing that I do.

John 11.25.

Why he saith, And all the brethren.

Verse 2. *Unto the Churches of Galatia.*

Paul had preached the Gospell thorowout all *Galatia*, and albeit he had not wholly converted it unto Christ, yet he had many Churches in it, into the which the false Apostles, Satans ministers had crept. So likewise at this day the fantasticall Anabaptists come not to those places where the adversaries of the Gospell beare rule: but where Christians and good men are, which love the Gospell. With such

they

they wind in themselves even in the Dominions of tyrants and persecutors of the Gospell: where they, creeping into houses under crafty pretence, powre out their poyson to the subversion of many. But why go they not rather into the Cities, Countries, and Dominions of the Papists, and there professe and maintaine their doctrine in the presence of wicked Princes, Bishops, and Doctours, in the Universities, as we by Gods helpe and assistance have done? These tender Martyrs will adventure no perill, but they resort thither where the Gospell hath an harbour already, where they may live without danger in great peace and quietnesse. So the false Apostles would not endanger themselves to come to Ierusalem to *Caiphas*, or to Rome to the Emperour, or to other places where no man had preached afore, as *Paul* and the other Apostles did: but they came into *Galatia*, which was won unto Christ already by the labour and travell of *Paul*, and into *Asia*, *Corinth*, and such other places, where good men were and professed the name of Christ, persecuting no man, but suffering all things quietly. There might the enemies of Christs Crosse live in great security and without any persecution.

Sectaries shun the crosse, and therefore they resort to those places where they may do most harme and be out of danger.

And here we may learne that it is the lot of all godly teachers, that besides the persecution which they suffer of the wicked and unthankfull world, and the great travell which they sustaine in planting of Churches, they are compelled to suffer that thing which they of long time before had purely taught, to be quickly overthrowne of fanaticall spirits, who afterwards reigne and rule over them. This grieveth godly Ministers more then any persecution of tyrants. Therefore let him not be a Minister of the Gospell which is not content to be thus despised, or is loath to beare this reproach: or if he be, let him give over his charge to another. We also at this day find the same thing to be true by experience. We are miserably contemned and vexed outwardly by Tyrants, inwardly by those whom we have restored to liberty by the Gospell, and also by false brethren. But this is our comfort and glory, that being called of God, we have a promise of everlasting life, and look for that reward, which eye hath not seene, nor eare hath heard, nor hath entred into the heart of man. For when the great Shepheard Christ shall appeare, we shall receive an incorruptible Crowne of glory: who here also in this world will not suffer us to perish for hunger.

The condition of all godly preachers.

The comfort of faithfull teachers labouring under the crosse.

1 *Cor.* 2. 9.

The constant faith of Luther.

2 *Pet.* 3. 9.

Ierome

Ierome moveth here a great question, why *Paul* calleth those Churches, which were no Churches. Is it (saith he) because *Paul* writeth to the *Galathians*, that were perverted and turned backe from Christ and from grace, unto *Moses* and the law? Hereunto I answer, that *Paul* called them the Churches of *Galatia*, by putting a part for the whole, which is a common thing in the Scriptures. For writing in like manner to the *Corinthians*, he rejoyceth on their behalfe, that the grace of God was given them in Christ, namely, that they were made rich through him in all utterance and knowledge: and yet many of them were misse-led by false Apostles, and beleeved not the resurrection of the dead.

Albeit then that the *Galathians* were fallen away from the doctrine of *Paul*, yet did Baptisme, the word, and the Name of Christ remaine among them. There were also some good men that were not revolted, which had a right opinion of the word and Sacraments, and used them well. Moreover these things could not be defiled through them that were revolted. For Baptisme, the Gospell and other things are not therefore made unholy, because many are polluted and unholy, and have an evill opinion of them: but they abide holy and the same that they were, whether they be among the godly or the ungodly: by whom they can neither be polluted, nor made holy. By our good or evill conversation, by our good or evill life and manners they be polluted or made holy in the sight of the heathen, but not afore God. Wherefore whersoever the substance of the word and Sacraments remaineth, there is the holy Church, although Antichrist there reigne, who (as the Scripture witnesseth) sitteth not in a stable of fiends, or in a swine-stie, or in a company of Infidels, but in the highest and holiest place of all, namely in the Temple of God. Wherefore although spirituall tyrants reigne, yet there must be a Temple of God, and the same must be preserved under them. Therefore I answer briefly to this question, that the Church is universall thorowout the whole world, whersoever the Gospell of God and the Sacraments be. The Iewes, the Turks and other vaine spirits are not the Church, because they fight against these things, and deny them. Hitherto as touching the title or inscription of this Epistle. Now followeth the salutation or greeting of *Paul*.

The word & Sacraments are not polluted by our ungodlines.

The seate of Antichrist.

2 Thess. 2. 4.

The Church dispersed thorow the world.

Verse 3. *Grace be with you and Peace from God the Father, and from our Lord Iesus Christ.*

I hope ye are not ignorant what *Grace* and *Peace* meaneth, seeing that these tearmes are common in *Paul*, and now not obscure or unknowne. But for asmuch as we take in hand to expound this Epistle (which we do, not because it is needfull, or for any hardnes that is in it, but that our consciences may be confirmed against heresies yet to come) let it not be tedious unto you if we repeate these things againe, that elsewhere and at other times we teach, preach, sing, and set out by writing. For if we neglect the Article of justification, we lose all together. Therefore most necessary it is chiefly and above all things, that we teach and repeate this Article continually: Like as *Moses* saith of his law: for it cannot be beaten into our eares enough or too much. Yea though we learne it and understand it well, yet is there none that taketh hold of it perfectly, or beleeveth it with his whole heart: so feeble a thing is our flesh, and disobedient to the spirit.

Grace, Peace.

The Article of Justification must be continually taught.

The greeting of the Apostle is strange unto the world, and was never heard of before the preaching of the Gospell. And these two words *Grace* and *Peace* comprehend in them whatsoever belongeth to Christianity. Grace releaseth sin, and peace maketh the conscience quiet. The two fiends that torment us, are sinne and conscience. But Christ hath vanquished these two monsters, and troden them under foote, both in this world and in the world to come. This the world doth not know, and therefore it can teach no certainty of the overcomming of sinne, conscience and death. Onely Christians have this kind of doctrine, and are exercised and armed with it, to get victory against sinne, despaire and everlasting death. And it is a kind of doctrine neither proceeding of free-will, nor invented by the reason or wisedome of man, but given from above. Moreover these two words, *Grace* and *Peace*, do containe in them the whole summe of Christianity. Grace containeth the remission of sinnes, Peace a quiet and joyfull conscience. But peace of conscience can never be had, unlesse sinne be first forgiven. But sinne is not forgiven for the fulfilling of the law: for no man is able to satisfie the law: but the law doth rather shew sinne, accuse and terrifie the conscience, declare the wrath of God, and drive to desperation. Much lesse is sinne taken away by the workes and inventions of men, as wicked worshippings, strange religions, vowes and pilgrimages. Finally there is no worke that can take away sinne: but sinne is rather increased by workes. For the Justiciaries and Meritmongers, the more they labour and sweate to

The greeting of the Apostle strange and unheard of to the world.

Sin and conscience, two fiends vexing and tormenting us.

The doctrine of Christians.

Grace and Peace what they bring.

bring

bring themselves out of sinne, the deeper they are plunged therein. For there is no meanes to take away sinne but grace alone. Therefore *Paul* in all the greetings of his Epistles, setteth grace and peace against sin and an evill conscience. This thing must be diligently marked. The words are easie: but in temptation it is the hardest thing that can be, to be certainely perswaded in our hearts that by grace alone, all other meanes either in heaven or in earth set apart, we have remission of sinnes and peace with God.

Sinne is not released, but by grace alone.

The world knoweth not the doctrine of true godlinesse.

The world understandeth not this doctrine, and therefore it neither will nor can abide it, but condemneth it as hereticall and wicked. It braggeth of free-will, of the light of reason, of the soundnesse of the powers and qualities of nature, and of good works, as meanes whereby it could deserve and attaine grace and peace, that is to say, forgivenes of sins and a quiet conscience. But it is impossible that the conscience should be quiet and joyfull, unlesse it have peace through grace, that is to say, through the forgiveneſse of sinnes promised in Christ. Many have carefully laboured by finding out diverse and sundry religious orders and exercises for this purpose, to attaine peace and quietnes of conscience: but by so doing they have plunged themselves in more and greater miseries: for all such devices are but meanes to increase doubtfulnesse and despaire. Therefore there shall be no rest to my bones or thine, unlesse we heare the word of grace, and cleave unto it stedfastly and faithfully: Then shall our consciences undoubtedly find grace and peace.

Onely by grace is the conscience quieted.

What peace Paul wisheth to Christians.

The Apostle doth fitly distinguish this grace and peace from all other kindes of grace and peace whatsoever. He wisheth to the *Galathians Grace* and *Peace*, not from the Emperour, or Kings and Princes: (for these do commonly persecute the godly, and rise up against the Lord and Christ his annointed, *Psal.* 2. nor from the world (for in the world, saith Christ, ye shall have trouble:) but from God our Father, &c. which is as much to say, as he wisheth unto them a heavenly peace. So Christ saith: *My peace I leave unto you: my peace I give unto you: not as the world giveth it, do I give it unto you.* The *Peace* of the world graunteth nothing but the *Peace* of our goods and bodies. So the grace or favour of the world giveth us leave to enjoy our goods, and casteth us not out of our possessions. But in affliction and in the houre of death, the grace and favour of the world cannot helpe us, they cannot deliver us from affliction

Psal. 2.1.

Iohn 14.27.

Peace of the world.

The favor of the world.

fliction, despaire and death. But when the *Grace* and *Peace* of God
e in the heart, then is man strong, so that he can neither be cast
wne with adversity, nor puffed up with prosperity, but walketh
plainely and keepeth the high way. For he taketh heart and cou-
e in the victory of Christs death, and the confidence thereof be-
neth to reigne in his conscience over sinne and death, because
ough him he hath assured forgiveneſſe of his sinnes: which after
ath once obtained, his conscience is at rest, and by the word of
e is comforted. So then a man being comforted and heartned by
Grace of God, that is, by forgiveneſſe of sinnes and by this peace
nscience, is able valiantly to beare and ouercome all troubles, yea
death it selfe. This *Peace* of God is not given to the world, be-
e the world never longeth after it nor understandeth it, but to
that beleeve: and this cometh to passe by no other meane, then
e only *Grace* of God.

A rule to be observed, that men ought to abstaine from the curious searching of Gods Majestie.

Yet why doth the Apostle adde moreover in this salutation: *And from our Lord Iesus Christ?* Was it not enough to say: *And from our Father?* Why then doth he couple *Iesus Christ with the Father?* Why this is added, And from our Lord Iesus Christ.

ave oftentimes heard of us, how it is a rule and principle in the
tures diligently to be marked, that we must abstaine from the
ous searching of Gods Majestie, which is intollerable to mans
, and much more to his mind. * *No man* (saith the Lord) *shall
e and live.* * The Pope, the Turkes, the Iewes, and all such as
in their owne merits, regard not this rule, and therefore remo-
the Mediator Christ out of their sight, they speake only of God,
efore him onely they pray, and do all that they do.

for example, the Monke imagineth thus: These workes
h I do please God, God will regard these my vowes, and
them will saue me. The Turke saith: If I keepe the things that
comman[illegible] the * Alcoran, God will accept me, and give me
lasting life. The Iew thinketh thus: if I keepe those things
ch the law commandeth, I shall find God mercifull unto me, and
all I be saued. So also a sort of fond heads at this day, brag-
g of the spirit of reuelations, of visions, and such other mon-
ous matters I wote not what, do walke in wonders above

their

* Exo. 33. 20.
* The merit-mongers seeking to justifie themselues by their works, shut out Christ, and will haue to do with God alone.
* The Alcoran is a booke containing the Turkes religion, receiued from Mahomet a false Prophet that was among them.

their reaches. These new Monkes have invented a new crosse n
new workes, and they dreame that by doing them they please G
To be briefe, as many as know not the article of Iustification, t
away Christ the mercy-seate, and will needs comprehend God in h
Majesty by the judgements of reason, and pacifie him with their ow
workes.

But true Christian divinity (as I give you often warning) setteth u
God forth unto us in his Majesty, as *Moses* and other doctrines d
It commandeth us not to search out the nature of God: but to kn
his will set out to us in Christ, whom he would have to take our fle
upon him, to be borne and to die for our sins, and that this should
preached among all nations. For seing the world by wisdome kn
not God in the wisdome of God, it pleased God by the fooliſhne
preaching to save them that beleeve. 1 *Cor*. 1. Wherefore, when t
conscience standeth in the conflict, wrastling against the law, sin a
death in the presence of God, there is nothing more dangerous th
to wander with curious speculations in heaven, & there to search o
God in his incomprehensible power, wisdome and Majesty, how
created the world, & how he governeth it. If thou seeke thus to co
prehend God, & wouldst pacifie him without Christ the Mediat
making thy works a meanes between him and thy selfe, it cannot
but that thou must fall as *Lucifer* did, & in horrible despaire lose Go
& all together. For as God is in his own nature unmeasurable, i
comprehensible and infinite, so is he to mans nature intollerable.

The will of God is to be sought in Christ.

The fall of Lucifer.

What God is in his own nature.

Wherefore if thou wouldst bein safety & out of perill of conscien
and salvation, bridle this climbing and presumptuous spirit, and
seeke God as *Paul* teacheth thee. 1 *Cor*. 1. *Wee* (saith he) *pre
Christ crucified, a stumbling blocke unto the Iewes, and foolishn
unto the Grecians: but unto them which are called both of the Iewes a
Grecians, wee preach Christ the power of God and the wisedom
God.* Therefore begin thou there where Christ began, namely
the wombe of the Virgine, in the manger and at his mothe
breasts, &c. For to this end he came downe, was b[illegible], was co
versant among men, suffered, was crucified and died, that by
meanes he might set forth himselfe plainely before our eyes, and f
sten the eyes of our hearts upon himselfe, that he thereby might ke
us from climbing up into heaven, and from the curious searching
the divine Majesty.

Where the will of God is to be sought.

Wh

Whensoever thou hast to doe therefore in the matter of justifica-
on, and disputest with thy selfe how God is to be found that ju-
ifieth and accepteth sinners: where and in what sort he is to be
ught: then know thou that there is no other God besides this man
hrist Iesus. Embrace him and cleave to him with thy whole heart,
ting aside all curious speculations of the divine Majesty: For he
t is a searcher of Gods Majesty shall be overwhelmed of his glo- *Prov. 17.15. Prov. 25.27.*
I know by experience what I say. But these vaine spirits which
eale with God that they exclude the Mediatour, do not beleeve
Christ himselfe saith: *I am the way, the truth and the life: No* *Iohn 14.6.*
commeth to the Father but by me. Therefore besides this way Christ the way, the truth, and the life.
rist, thou shalt find no way to the Father, but wandering: no ve-
, but hypocrisie and lying: no life but eternall death. Wherefore
ke this well in the matter of justification, that when any of us all
l have to wrastle with the law, sinne, death and all other evils,
must looke upon no other God, but only this God incarnate and
hed with mans nature.
t out of the matter of justification, when thou must dispute with
es, Turkes, Papists, Hereticks, &c, concerning the power, wis-
e and Majesty of God, then imploy all thy wit and industry to
end, and be as profound and as subtill a disputer as thou canst: The afflicted conscience wrastling with the judgement of God, is raised up by onely faith in Christ.
hen thou art in another veine. But in the case of conscience, of
reousnes & life (which I wish here diligently to be marked) against
law, sin, death and the devill, or in the matter of satisfaction, of
ission of sinnes, of reconciliation and of everlasting life, thou must
draw thy mind wholly from all cogitations and searching of the
esty of God, and looke only upon this man Iesus Christ, who set-
himselfe forth unto us to be a Mediatour, and saith: *Come unto me* *Mat. 11.28.*
all ye that labour, and are heavy loaden, and I will refresh you. Thus do-
hou shalt perceive the love, goodnes and sweetnes of God: thou
t see his wisdome, power and majesty sweetned and tempered
hy capacity: yea and thou shalt finde in this mirrour and plea-
contemplation, all things according to that saying of *Paul* *Col. 2.3. & 9.*
he *Colossians: In Christ are hid all the treasures of wisedome*
knowledge. Also in the second chapter. *For in him dwelleth*
fulnesse of the God-head bodily. The world is ignorant of this,
therefore it searcheth out the will of God, setting aside the pro-
se in Christ, to his great destruction. *For no man knoweth the Fa-*

Matt. 11:27. John 10. 15. *ther but the Sonne, and he to whom the Sonne will reveale him.*

And this is the cause why *Paul* is wont so often to couple Iesus Christ with God the Father, even to teach vs what true Christian Religion is, which beginneth not at the highest as other religions do, but at the lowest. It will have us to climbe up by *Iacobs* ladder, whereupon God himselfe leaneth, whose feete touch the very earth, hard by the head of *Iacob*. Wherefore whensoever thou art occupied in the matter of thy salvation, setting aside all curious speculations of Gods unsearchable Majesty, all cogitations of works, of traditions of Philosophy, yea of Gods law too, run straight to the manger and embrace this infant, and the Virgines little babe in thine armes, and behold him as he was borne, sucking, growing up, conversant among men, teaching, dying, rising againe, ascending up above all the heavens, and having power above all things. By this meanes shalt thou be able to shake off all terrors and errours, like as the Sunne driveth away the clouds. And this sight and contemplation will keepe thee in the right way, that thou maist follow whither Christ is gone. Therefore *Paul* in wishing *Grace* and *Peace*, not only from God the Father, but also from Iesus Christ, teacheth, first that we should abstaine from the curious searching of the divine Majesty (for no man knoweth God,) and to heare Christ, who is in the bosome of the Father, and uttereth to us his will, who also is appointed of the Father to be our Teacher, to the end that we should all heare him.

Gen. 28. 12. Christian divinity beginneth at Christ lying in the lap of the Virgine Marie. Iohn 8. 18.

Christ is God by name.

Christ God

THe other thing that *Paul* teacheth here, is a confirmation of our faith, that Christ is very God. And such like sentences as this is concerning the Godhead of Christ, are to be gathered together and marked diligently, not onely against the *Arrians* and other heretikes which either have beene or shall be hereafter, but also for the confirmation of our faith. For Satan will not faile to impugne us all the articles of our faith, ere we die. He is a most deadly enemy to faith, because he knoweth that it is the victory which overcometh the world. Wherefore it standeth us in hand to labour that our faith may be certaine, and may increase and be strengthned by diligent and continuall exercise of the word and fervent prayer, that we may be able to withstand Satan.

The devill an adversary to faith. 1 Iohn 5. 4.

Now that Christ is very God, it is manifestly declared, in the

Pa

Paul attributeth the same things equally unto him, which he doth unto the Father, namely Divine power, as the giving of grace, the forgiveneſſe of ſinnes, peace of conſcience, life, victory over ſinne, death, the devill and hell. This were by no meanes lawfull for him to do, nay it were ſacrileage this to do, except he were very God, according to that ſaying: *I will not give my glory unto another.* Againe, no man giveth that to others, which he himſelfe hath not. But ſeeing Chriſt giveth Grace, Peace and the holy Ghoſt, delivereth from the power of the devill, from ſin and death, it is certaine that he hath an infinite and Divine power equall in all points to the power of the Father.

The power of the Father and of Chriſt equall.

Eſay 42. 8.

Neither doth Chriſt give Grace and Peace, as the Apoſtles gave and brought the ſame unto men by preaching of the Goſpell: but he giveth it as the Authour and Creator. The Father createth and giveth life, Grace, Peace and all other good things. The ſelfe-ſame things alſo the Sonne createth and giveth. Now, to give Grace, Peace, everlaſting life, to forgive ſinnes, to make righteous, to quicken, to deliver from death and the devill, are not the works of any creature, but of the Divine Majeſty alone. The Angels can neither create nor give theſe things. Therefore theſe works pertaine onely to the glory of the Soveraigne Majeſty, the maker of all things. And ſeeing *Paul* doth attribute the ſelfe-ſame power of creating, and giving all theſe things unto Chriſt equally with the Father, it muſt needs follow that Chriſt is verily and naturally God.

How Chriſt giveth grace and peace.

The workes of Chriſt are divine and proper to God alone.

Many ſuch arguments are in *Iohn*, where it is proved and concluded by the works which are attributed to the Sonne, as well as to the Father, that the divinity of the Father and of the Sonne is all one. Therefore the gifts which we receive of the Father, and which we receive of the Sonne are all one. For elſe *Paul* would have ſpoken otherwiſe, after this manner: Grace from God the Father, and Peace from our Lord Ieſus Chriſt. But in knitting them both together, he attributeth them equally, as well to the Sonne as to the Father. I do therefore ſo diligently admoniſh you of this thing, becauſe it is dangerous leſt among ſo many errours, and in ſo great variety and confuſion of ſectes, there might ſtep up ſome *Arrians*, *Eunomians*, *Macedonians*, and ſuch other heretikes, that might do harme to the Churches with their ſubtelty.

One and the ſelfe ſame Godhead of the Father and of the Sonne.

Indeed the *Arrians* were ſharpe and ſubtile fellowes. They

granted that Christ hath two natures, and that he is called very God of very God, howbeit in name onely: Christ (saith they) is the most noble and perfect creature above the Angels, whereby God afterward created heaven and earth, and all other things. So *Mahomet* also speaketh honourably of Christ. But all this is nothing else but goodly imaginations and words pleasant and plausible to man reason, whereby the fantasticall spirits do deceive men, except they take good heed. But *Paul* speaketh otherwise of Christ. Ye (saith he) are rooted and established in this beleefe, namely that Christ is not onely a perfect creature, but very God, who doth the selfe-same things that God the Father doth. He hath the Divine works, not of a creature, but of the Creatour, because he giveth *Grace* and *Peace*, and to give them, is to condemne sin, to vanquish death, and to tread the devill under foot. These things no Angell can give: but seeing they are attributed unto Christ, it must needes follow that he is very God by nature.

Mahomet.

The workes of Christ.

Verse 4. *Which gave himselfe for our sinnes.*

Paul in a manner in every word handleth the argument of this Epistle. He hath nothing in his mouth but Christ, and therefore in every word there is a fervency of spirit and life. And marke how well and to the purpose he speaketh. He saith not, which hath received our works at our hands, nor, which hath received the sacrifices of *Moses* law, worshippings, religions, Masses, vowes, and pilgrimages: *But hath given.* What? not gold, nor silver, nor beasts, nor paschal lambes, nor an Angell, *but himselfe.* For what? Not for a Crowne, not for a Kingdome, not for our holinesse or righteousnesse, but for our sinnes. These words are very thunder-claps from heaven against all kinds of righteousnes: like as is also this sentence of *Iohn: Behold the Lambe of God that taketh away the sins of the world.* Therefore we must with diligent attention marke every word of *Paul*, and not slenderly consider them or lightly passe them over: for they are full of consolation, and confirme fearefull consciences exceedingly.

Which hath given himselfe.

But how may we obtaine remission of our sins? *Paul* answereth that the man which is called Iesus Christ the Sonne of God hath given himselfe for them. These are excellent and most comfortable words, and are promises of the old law, that our sinnes are taken away by none other meane, then by the Sonne of God delivered

unto

nto death. With such gunshot and such artillery must the Papacy be estroyed, and all the religions of the Heathen, all works, all merits d superstitious ceremonies. For if our sinnes may be taken away by ur owne works, merits and satisfactions, what needed the Son of od to be given for them? But seeing he was given for them, it fol-weth, that we cannot put them away by our owne works.

Againe, by this sentence it is declared, that our sinnes are so great, nfinite and invincible, that it is impossible for the whole world to sfie for one of them: and surely the greatnesse of the ransome mely Christ the Sonne of God, who gave himselfe for our sinnes) areth sufficiently, that we can neither satisfie for sinne, nor have inion over it. The force and power of sinne is set forth and am-ied exceedingly by these words: *which gave himselfe for our sins.* Therefore here is to be marked the infinite greatnesse of the price be-wed for it, and then will it appeare evidently, that the power of so great, that by no meanes it could be put away, but that the ne of God must needs be given for it. He that considereth these gs well, understandeth that this one word Sinne, comprehen-Gods everlasting wrath and the whole kingdome of Satan, that it is a thing more horrible then can be expressed: which t to move us and make us afraid indeed. But we are careless, we make light of sinne, and a matter of nothing: which although ring with it the sting and remorse of conscience, yet notwith-ding we thinke it not to be of such weight and force, but that by e little worke or merit we may put it away.

The greatnes of sinne is to bee esteemed by the greatnes of the price whereby it is abolished.

This sentence therefore witnesseth, that all men are servants and d-slaves to sinne, and (as *Paul* saith in another place) are sold er sinne. And againe, that sinne is a most cruell and mighty ty-over all men: which cannot be vanquished by the power of any tures, whether they be Angels or men, but by the soveraigne infinite power of Iesus Christ, who hath given himselfe for the ne.

Rom. 7. 14.

Sinne a mighty tyrant, holding all men in captivity and thraldome.

Furthermore this sentence setteth out to the consciences of all men ich are terrified with the greatnesse of their sinnes, a singular mfort. For albeit sinne be never so invincible a tyrant: yet not-withstanding, for as much as Christ hath overcome it through his eath, it cannot hurt them that beleeve in him. Moreover, if we rme our selves with this beleefe, and cleave with all our hearts unto

this man Iesus Christ, then is there a light opened and a sound judge-
The judgement of the godly. ment given unto us, so as we may most certainely and freely judge of all kinds of life. For when we heare that sinne is such an invincible tyrant, thus incontinent by a necessary consequence we inferre: Then what do the Papists, Monkes, Nunnes, Priests, Mahometists, Anabaptists, and all such as trust in their workes, which will abolish and overcome sinne by their owne traditions, works preparative, satisfactions, &c. Here forthwith we judge all those sects to be wicked and pernicious: whereby the glory of God and of Christ is not onely defaced, but also utterly taken away and our owne advanced and established.

There is a great vehemency alwayes to be marked in pronounes. But weigh diligently every word of *Paul*, and specially marke well this pronoune, *Our*. For the effect altogether consisteth in the well applying of the pronounes, which we find very often in the Scriptures. Wherein also there is ever some vehemency and power. Thou wilt easily say and beleeve that Christ the Sonne of God was given for the sinnes of *Peter*, of *Paul* and of other Saints, whom we account to have beene worthy of this grace. But it is a very hard thing that thou which judgest thy selfe unworthy of this grace, shouldest from thy heart say and beleeve, that Christ was given for thine invincible, infinite and horrible sinnes. Therefore generally and without the pronoune, it is an easie matter to magnifie and amplifie the benefit of Christ, namely that Christ was given for sinnes, but for other mens sins which are worthy. But when it commeth to the putting to of this pronoune *Our*, there our weake nature and reason starteth backe, and dare not come neare unto God, nor promise to her selfe that so great a treasure should be truly given unto her, and therefore she will not have to do with God, except first she be pure and without sinne. Wherefore, although she reade or heare this sentence: *Which gave himselfe for our sinnes*, or such like, yet doth she not apply this pronoune (*Our*) unto her selfe, but unto others which are worthy and holy, and as for her selfe, she will tarry till she be made worthy by her owne workes.

The weakenes of faith in us.

Reason doth extenuate and lessen sinne. This then is nothing else, but that mans reason faine would that sinne were of no greater force and power, then she her selfe dreameth it to be. Hereof it cometh that the hypocrites being ignorant of Christ, although they feele the remorse of sinne, do thinke notwithstanding that they shall be able easily to put it away by their

od works and merites, and secretly in their hearts they wish that ese words: *Which gave himself for our sinnes*, were but as words oken in humility, and would have their sinnes not to be true and ry sinnes indeed, but light and small matters. To be short, mans son would faine bring and present unto God a fained and a coun- rfeit sinner, which is nothing afraid nor hath any feeling of sinne. e would bring him that is whole, and not him that hath need of a fician, and when it feeleth no sinne, then would it beleeve that ist was given for our sinnes.

The hypocrites would that these words of Paul were rather spoken to shew his humility, then the greatnesse of our sins: for that they cannot heare.

he whole world is thus affected, and especially they that would ounted more holy and religious then others, as Monkes, and sticiaries. These confesse with their mouth that they are sin- , and they confesse also that they commit sinnes daily, howbeit o great and many, but that they are able to put them away by owne workes: yea and besides all this, they will bring their teousnesse and deserts to Christs judgement seate, and demand ecompence of eternall life for them at the Iudges hand. In the e while notwithstanding (as they pretend great humility) be- they will not vaunt themselves to be utterly void of sinne, they certaine sinnes, that for the forgivenesse thereof, they may with devotion pray with the Publican, *God be mercifull unto me a sin-* Luke 18.13.
Vnto them these words of S. *Paul*, *for our sinnes*, seeme to be ight and trifling: Therefore they neither understand them, nor mptation when they feele sinne indeed, can they take any com- of them, but are compelled flatly to despaire.

The chiefe wisdome of Christians.

This is then the chiefe knowledge and true wisedome of Chri- s, to count these words of *Paul*, that Christ was delivered to death, not for our righteousnes or holines, but for our sins (which very sinnes indeed, great, many, yea infinit and invincible) to oost true, effectuall and of great importance. Therefore thinke m not to be small, and such as may be done away by thine owne rkes: neither yet despaire thou for the greatnesse of them, if thou le thy selfe oppressed therewith either in life or death: but learne e of *Paul* to beleeve that Christ was given, not for fained or coun- rfeit sinnes, nor yet for small sinnes, but for great and huge sinnes: ot for one or two, but for all, not for vanquished sinnes (for no man, nor Angell is able to overcome the least sin that is) but for invinci- le sins. And except thou be found in the number of those that say:

Our sinnes, that is, which have this doctrine of faith, and teach, heare, learne, love and beleeve the same, there is no salvation for thee.

Labour therefore diligently, that not onely out of the time of temptation, but also in the danger and conflict of death, when thy conscience is throughly afraid with the remembrance of thy sinnes past, and the devill assaileth thee with great violence, going about to overwhelme thee with heapes, flouds and whole seas of sinnes, to terrifie thee, to draw thee from Christ, and to drive thee to despaire: that then I say, thou maist be able to say with sure confidence: Christ the Sonne of God was given not for the righteous and holy, but for the unrighteous and sinners. If I were righteous and had no sinne, I should have no need of Christ to be my reconciler. Why then, O thou peevish holy Satan, wilt thou make me to be holy and to seeke righteousnesse in my selfe, when in very deed I have nothing in me but sinnes, and most grievous sinnes? not fained or trifling sinnes, but such as are against the first Table: to wit, great infidelity, doubting, despaire, contempt of God, hatred, ignorance and blaspheming of God, unthankfulnesse, abusing of Gods name, neglecting, loathing, and despising the word of God, and such like: And moreover these carnall sinnes against the second Table: as not to yeeld honour to my parents, not to obey the Magistrates, to covet another mans good, his wife, and such like: albeit that these be light faults in respect of those former sinnes. And admit that I have not committed murther, whoredome, theft and such other sinnes against the second Table, in fact: yet I have committed them in heart, and therefore I am a transgressour of all Gods Commandements, and the multitude of my sins is so great that they cannot be numbred: For I have sinned above the number of the sands of the sea.

Sinnes against the first table.

Satan is wont to change righteousnesse into sinnes.

Besides this, Satan is such a cunning jugler, that he can make of my righteousnesse and good works, great sinnes. For so much then as my sins are so weighty, so infinite, so horrible and invincible, and that my righteousnesse doth nothing further me, but rather hinder me before God: therefore Christ the Sonne of God was given to death for them, to put them away, and so save all men which beleeve. Herein therefore consisteth the effect of eternall salvation, namely in taking these words to be effectuall, true and of great importance. I say not this for naught, for I have oftentimes proved by experience, and I daily find what an hard matter it is to beleeve (especially in the

conflict

nflict of conscience) that Christ was given, not for the holy, right-
us, worthy, and such as were his friends, but for wicked sinners,
the unworthy, and for his enemies, which have deserved Gods
ath and everlasting death.

Let us therefore arme our selves with these and such like sentences
the holy Scripture, that we may be able to answer the devill (ac-
using us and saying: thou art a sinner, and therefore thou art dam-
) in this sort: Because thou sayest I am a sinner, therefore will I
ghteous and saved. Nay (saith the devill) thou shalt be damned.
lay I) for I flie unto Christ, *who hath given himselfe for my sinnes.* How we must answer the devill disputing with us.
efore Satan thou shalt not prevaile against me, in that thou goest
t to terrifie me, in setting forth the greatnesse of my sinnes, and
bring me into heavinesse, distrust, despaire, hatred, contempt
blaspheming of God. Yea rather, in that thou saiest, I am a sin-
thou givest me armour and weapon against thy selfe, that with
own sword I may cut thy throat, and tread thee under my feet:
Christ dyed for sinners. Moreover thou thy selfe preachest unto
he glory of God. For thou puttest me in mind of Gods fatherly
towards me wretched and damned sinner: *Who so loved the* Iob. 3. 16.
, that he gave his onely begotten Sonne, that whosoever believeth
should not perish, but have everlasting life. Also as often as thou
est that I am a sinner, so often thou callest me to remembrance
e benefit of Christ my Redeemer, upon whose shoulders, and
pon mine, lie all my sinnes: For the Lord hath *layed all our ini-* Esay 53. 6.
upon him. Againe, *For the transgression of his people was he smit-* Esay 53 8.
Wherefore when thou sayest I am a sinner, thou doest not terri-
me, but comfort me above measure.

Who so knoweth this one point of cunning well, shall ea-
voyde all the engines and snares of the devill, who by putting
in minde of his sinnes, driveth him to despaire, and de-
eth him, unlesse he withstand him with his cunning and with
heavenly wisedome, whereby onely sinne, death and the de-
l are overcome. But the man that putteth not away the remem-
nce of his sinne, but keepeth it still, and tormenteth himselfe with
owne cogitations, thinking either to helpe himselfe by his owne
rength and policy, or to tarry the time till his conscience may be
uieted, falleth into Satans snares and miserably afflicteth him-
elfe, and at length is overcome with the continuance of the ten-

tation:

tation: for the devill will never cease to accuse his conscience.

The true definition of Christ.

Against this tentation we must use these words of *Paul*, in the which he giveth a very good and a true definition of Christ in this manner: Christ is the Son of God and of the Virgin, delivered & put to death for our sins. Here if the devill alledge any other definition of Christ, say thou: The definition and the thing defined are false: therefore I will not receive this definition. I speake not this without cause: For I know what moveth me to be so earnest that we should learne to define Christ out of the words of *Paul*. For indeed Christ is no cruel exactor, but a forgiver of the sins of the whole world. Wherefore if thou be a sinner (as indeed we are all) set not Christ downe upon the rainbow as a Iudge, (for so shalt thou be terrified & despaire of his mercy) but take hold of his true definition, namely that Christ the Son of God & of the Virgin is a person, not that terrifieth, not that afflicteth, not that condemneth us of sinne, not that demandeth an account of us for our lives evill passed: but hath given himselfe for our sins, and with one oblation hath put away the sins of the whole world, hath fastned them upon the Crosse, and put them cleane out by himselfe.

Col. 2. 14.

Let every man learne to apply this pronoune (our) unto himselfe.

Learne this definition diligently, and especially so exercise this pronoune *our*, that this one sillable being beleeved, may swallow up all thy sins: that is to say, that thou maist know assuredly that Christ hath taken away the sins, not of certain men onely, but also of thee, yea and of the whole world. Then let not thy sins be sins onely, but even thy owne sins indeed: that is to wit, beleeve thou that Christ was not onely given for other mens sins, but also for thine. Hold this fast, and suffer not thy selfe by any meanes to be drawne away from this most sweet definition of Christ, which rejoyceth even the very Angels in heaven: that is to say, that Christ according to the proper & true definition, is no *Moses*, no law-giver, no tyrant, but a Mediator for sins, a free giver of grace, righteousnesse and life: who gave himselfe, not for our merits, holinesse, righteousnesse and godly life, but for our sinnes. Indeed Christ doth interpret the law, but that is not his proper and principall office.

The true picture of Christ.

These things, as touching the words, we know well enough & can talke of them: but in practise and in the conflict, when the devill goeth about to deface Christ, and to plucke the word of grace out of our hearts, we find that we do not yet know them well and as we should do. He that at that time could define Christ truly, and could magnify him

im & behold him as his moſt ſweet Saviour and high Prieſt, and not a ſtrict Iudge, this man had overcome all evils, and were already in e kingdom of heaven. But this to do in the conflict, is of all things e moſt hardeſt. I ſpeake this by experience: for I know the devils bt. lties, who at that time not onely goeth about to feare us with the ror of the law, yea and alſo of a little more maketh many beames, t is to ſay, of that which is no ſin he maketh a very hell (for he is vellous crafty both in aggravating ſin, and in puffing up the conſ- ce even in good works:) but alſo is wont to feare us with the ve- rſon of the Mediator: into the which he transformeth himſelfe, ying before us ſome place of the Scripture or ſome ſaying of Chriſt, denly he ſtriketh our hearts, & sheweth himſelfe unto us in ſuch as if he were Chriſt indeed, leaving us ſticking ſo faſt in that co- ion, that our conſcience would ſweare it were the ſame Chriſt ſe ſaying he alledged. Moreover, ſuch is the ſubtilty of the ene- hat he will not ſet before us Chriſt entirely & wholy, but a peece hriſt onely, namely that he is the Son of God, & man borne of the gin: and by and by patcheth thereto ſome other thing, that is ome ſaying of Chriſt wherewith he terrifieth the impenitent ſin- ners, ſuch as that is in the 13. of *Luke*: *Except ye repent ye ſhall all like- wiſe periſh*: & ſo corrupting the true definition of Chriſt with his poi- ſon, he bringeth to paſſe that albeit we beleeve him to be Chriſt the Mediator, yet in very deed our troubled conſcience feeleth & judg- eth him to be a tyrant and a judge. Thus we being deceived by Sa- an, do eaſily loſe the ſweet ſight of our high Prieſt & Saviour Chriſt: ich being once loſt, we ſhun him no leſſe then the devill himſelfe.

What ſnares Satan layeth for us.

The world the devill.

Sinners the mortalon never by works.

And this is the cauſe why I do ſo earneſtly call upon you, to learne the true and proper definition of Chriſt out of theſe words of *Paul*: *Which gave himſelfe for our ſinnes*. If he gave himſelfe to death for our ſinnes, then undoubtedly he is no tyrant or Iudge which will condemne us for our ſinnes: he is no caſter downe of the afflicted, but a raiſer up of thoſe that are fallen, a mercifull releever and comforter of the heavy and broken-hearted. Elſe ſhould *Paul* lie, in ſaying, *Which gave himſelfe for our ſinnes*. If I define Chriſt thus, I define him rightly, and take hold of the true Chriſt, and poſſeſſe him indeed. And here I let paſſe all curious ſpeculations touching the divine Majeſty, and I ſtay my ſelfe in the humanity of Chriſt, and ſo I learne truly to know the will of God. Here is then no feare

This ſentence is diligently to be urged: Which gave himſelfe for us.

but

but altogether ſweetneſſe, joy, peace of conſcience, and ſuch like. A herewithal there is a light opened, which ſheweth me the true knowledge of God, of my ſelfe, of all creatures, and all the iniquity of t devils kingdome. We teach no new thing, but we repeate and eſtabliſh old things, which the Apoſtles & all godly teachers have taught before us. And would to God we could ſo teach and eſtabliſh that that we might not onely have them in our mouth, but alſo we grounded in the bottome of our heart, and eſpecially that we might be able to uſe them in the agony and conflict of death.

Verſe 4. *That he may deliver us from this preſent evill world.*

Why Paul calleth the world preſent & evill.

In theſe words alſo *Paul* handleth yet more effectually the argume of this Epiſtle. He calleth this whole world, which hath beene, and ſhall be, *the preſent world*, to put a difference betweene this the everlaſting world to come. Moreover he calleth it evill, becau that whatſoever is in this world, is ſubject to the malice of the ill reigning over the whole world. For this cauſe the world is kingdome of the devill. For there is in it nothing but ignoran contempt, blaſphemy, hatred of God, and diſobedience againſt the words and works of God. In and under this kingdome of t world are we.

The world the kingdom of the devil.

Sinnes are not taken away by workes.

Here againe you ſee that no man is able by his owne worke his owne power to put away ſinne, becauſe this preſent wor is evill, and as Saint *Iohn* ſaith, *is ſet upon miſchiefe*. As many therefore, as are in the world, are the bond-ſlaves of the devill, conſtr ned to ſerve him, and do all things at his his pleaſure. What mo led it then to ſet up ſo many orders of Religion for the aboliſhing ſinne? to deviſe ſo many great and moſt painefull workes, as weare ſhirts of haire, to beate the body with whips till the blo followed, to go on pilgrimages to S. *Iames* in harneſſe, & ſuch oth like? Be it ſo that thou doeſt all theſe things, yet notwithſtandi this is true, that thou art in this preſent evill world, and not in t kingdome of Chriſt. And if thou be not in the Kingdome of Chri it is certaine that thou belongeth to the kingdome of Satan, which this evill world. Therefore all the gifts either of the body or of t mind which thou enjoyeſt, as wiſedome, righteouſneſſe, holineſſ eloquence, power, beauty and riches, are but the ſlaviſh inſtr ments of the devill, and with all theſe thou art compelled

That the ungodly with all their gifts do ſerve the devill.

ſer

ve him and advance his Kingdome.
Firſt, with thy wiſdome thou darkneſt the wiſdom and knowledge
Chriſt, and by thy wicked doctrine leadeſt men out of the way,
t they cannot come to the grace and knowledge of Chriſt. Thou
ſt out and praiſeſt thine owne righteouſneſſe and holineſſe: but
ighteouſneſſe of Chriſt, by which only we are juſtified and quic-
, thou doſt hate and condemne as wicked and devilliſh. To be
e, by thy power thou deſtroyeſt the Kingdome of Chriſt, and
ſt the ſame to roote out the Goſpell, to perſecute and kill the
ters of Chriſt, and ſo many as heare them. Wherefore if thou be
ut Chriſt, this thy wiſdom is double fooliſhnes, thy righteouſ-
double ſin and impiety, becauſe it knoweth not the wiſdom and
ouſnes of Chriſt: moreover it darkneth, hindreth, blaſpheneth
erſecuteth the ſame. Therefore *Paul* doth rightly call it the evill
cked world: for when it is at the beſt, then is it worſt. In the
us, wiſe, and learned men, the world is at the beſt, and yet in
eed in them it is double evill. I overpaſſe thoſe groſſe vices
are againſt the ſecond table, as diſobedience to parents, to Ma-
es, adulteries, whoredomes, covetouſnes, thefts, murthers,
liciouſnes, wherein the world is altogether drowned, which
thſtanding are light faults if ye compare them with the wiſe-
and righteouſnes of the wicked, whereby they fight againſt
ſt table. This white devill whch forceth men to commit ſpiri-
innes, that they may ſell them for righteouſneſſe, is farre more
rous then the black devill, which only enforceth them to com-
eſhly ſins, which the world acknowledgeth to be ſinnes.

They that know not Chriſt, the more wiſe & righteous they are, the more do they hate & perſecute the Goſpell.

The white devill. Spirituall whoredome the moſt abhominable.

By theſe words then: *That he might deliver us, &c. Paul* ſhew-
eth what is the argument of this Epiſtle, to wit, that we have need
of grace and of Chriſt; and that no other creature, neither man nor
Angell, can deliver man out of this preſent evill world. For theſe
works are onely belonging to the divine Majeſty, and are not in
the power of any, either man or Angell, that Chrſt hath put away
, and hath delivered us from the tyranny and kingdome of
devill, that is to ſay, from this wicked world, which is an
obedient ſervant and a willing follower of the devill his god. What-
ever that murtherer and father of lies either doth or ſpeaketh,
the world, as his moſt loyall and obedient ſonne, diligently fol-
loweth and performeth. And therefore it is full of the ignorance

Chriſt onely can deliver us out of this preſent world.

The world obeyeth his Prince the devill.

of

What sinnes are in the world.

of God, of hatred, lying, errours, blasphemy, and of the contem of God: Moreover of grosse sinnes, as murthers, adulteries, for cations, thefts, robberies and such like, because he followeth his ther the devill, who is a lyer and a murtherer. And the more wi righteous and holy without Christ, so much the more hurt they to the Gospell. So we also that were religious men, were do wicked in the Papacy, before God did lighten us with the kno ledge of his Gospell, and yet notwithstanding under the colou true piety and holinesse.

What the world is, with all his vertues and righteousnesse.

Let these words then of *Paul* remaine as they are indeed, true effectuall, not coloured or counterfeit, namely, *That this present w is evill.* Let it nothing at all move thee, that in a great number men there be many excellent vertues, and that there is so gre shew of holinesse in hypocrites. But marke thou rather what *P* saith: out of whose words thou maist boldly and freely pronou this sentence against the world, that the world with all his wi dome, power and righteousnesse, is the kingdome of the dev out of the which God alone is able to deliver us by his onely beg ten Sonne.

Therefore let us praise God the Father, and give him hearty tha for this his unmeasurable mercy, that hath delivered us out of kingdom of the devell, (in the which we were holden captives) his own Son, when it was impossible to be done by our own streng And let us acknowledge together with *Paul*, that all our wor and righteousnesse (with all which we could not make the devil stoupe one haire bredth) are but losse and dung. Also let us cast mo our feet, and utterly abhorre all the power of free-will, all Phari call wisdom and righteousnes, all religious orders, all Masses, ceren nies, vowes, fasting, and such like, as a most filthy defiled cloath, as the most dangerous poison of the devill. Contrariwise let us toll and magnifie the glory of Christ, who hath delivered us by death, not from this world only, but from this evill world.

Phil. 3. 8.

Esay 64. 6.

The kingdome of the world.

The Kingdome of Christ.

Paul then by this word *Evill*, sheweth that the kingdome of world, or the devils kingdome is the kingdome of iniquity, ig rance, errour, sinne, death, blasphemy, desperation, and everlast damnation. On the other side, the kingdome of Christ is the Ki dome of equity, light, grace, remission of sinnes, peace, conso on, saving-health, and everlasting life, into the which we *are tr*

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d by our Lord Iesus Christ, to whom be glory world without . So be it.

Verse 4. *According to the will of God, even our Father.*

ere *Paul* so placeth and ordereth every word, that there is not of them but it fighteth against those false Apostles for the article of justification. Christ (saith he) hath delivered us from this wicingdome of the devill and the world. And this hath he done according to the will, good pleasure and commandement of the Father. Wherefore we be not delivered by our owne will or cunning, our owne wisdome or policy, but for that God hath taken upon us, and hath loved us: like as it is written also in anoplace: *Herein hath appeared the great love of God toward us, not* 1 Ioh. 3.16. *we have loved God, but that he hath loved us, and hath sent his begotten Sonne to be a reconciliation for our sinnes.* That we then are delivered from this present evill world, it is of meere grace, and no desert of ours. *Paul* is so plentifull and so vehement in amplifying and extolling the grace of God, that he sharpneth and directeth every word against the false Apostles.

There is also another cause why *Paul* here maketh mention of the Fathers will, which also in many places of Saint *Iohns* Gospell is declared, where Christ commending his office, calleth us backe to his Fathers will, that in his words and works we should not so much look upon him, as upon the Father. For Christ came into this world and took mans nature upon him, that he might be made a sacrifice for the sins of the whole world, and so reconcile vs to God the Father, that he alone might declare unto us how that this was done through the good pleasure of his Father, that we by fastning our eyes upon Christ, might be drawne and carried straight unto the Father.

It is a great consolation to know that Christ is given for us by the will of his Father.

For we must not thinke (as before we have warned you) that by the curious searching of the Majesty of God, any thing concerning God can be knowne to our salvation, but by taking hold of Christ, who according to the will of the Father hath given himselfe to death for our sinnes. When thou shalt acknowledge this to be the will of God through Christ, then wrath ceaseth, feare and trembling vanisheth away, neither doth God appeare any other then mercifull, who by his determinate counsell would that his Sonne should die for us, that we might live through him. This knowledge maketh the heart

chearefull

What sinnes are in the world.

of God, of hatred, lying, errours, blasphemy, and of the contempt of God: Moreover of grosse sinnes, as murthers, adulteries, fornications, thefts, robberies and such like, because he followeth his father the devill, who is a lyer and a murtherer. And the more wise, righteous and holy without Christ, so much the more hurt they do to the Gospell. So we also that were religious men, were double wicked in the Papacy, before God did lighten us with the knowledge of his Gospell, and yet notwithstanding under the colour of true piety and holinesse.

What the world is, with all his vertues and righteousnesse.

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chearefull, so that it stedfastly beleeveth that God is not angry, but that he so loveth us poore and wretched sinners, that he gave his only begotten Sonne for us. It is not for nought therefore, that *Paul* doth so often repeate and beate into our minds, that Christ was given for our sinnes, and that by the good-will of the Father. On the contrary part, the curious searching of the Majesty of God and his dreadfull judgements, namely how he destroyed the whole world with the flood, how he destroyed *Sodome*, and such other things, are very dangerous: for they bring men to desperation, and cast them downe headlong into utter destruction, as I have shewed before.

Verse 1. *Of God and our Father.*

God is a cõmon Father both to Christ and to us.

This word OVR, must be referred to both, that the meaning may be this, of our God & of our Father. Then is Christs Father and our Father all one. So in the 20. of *Iohn*, Christ saith to *Mary Magdalene*: *Go to my brethren, and say unto them: I ascend unto my Father and your Father, to my God and to your God.* Therefore God is our Father and our God, but through Christ. And this is an Apostolike manner of speech and even *Pauls* owne phrase, who indeed speaketh not with such picked and gay words, but yet very fit and to the purpose, and full of burning zeale.

Verse 4. *To whom be glory for ever and ever.*

The *Hebrewes* are wont in their writings to intermingle praise and giving of thankes. This custome the *Hebrewes* and Apostles themselves do observe. Which thing may very often be seene in *Paul*. For the Name of the Lord ought to be had in great reverence, and never to be named without praise and thankesgiving. And thus to do is a certaine kind of worship and service of God. So in worldly matters, when we mention the names of Kings or Princes, we are wont to do it with some comely gesture, reverence and bowing of the knee: much more ought we, when we speake of God to bow the knee of our heart, and to the name of God with thankefulnesse and great reverence.

Verse 6. *I marvell.*

Ye see here how *Paul* handleth his *Galathians*, which were fallen away and seduced by the false Apostles. He doth not at the first

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ſet upon them with vehement and rigorous words, but after a very fatherly ſort, not onely patiently bearing their fall, but alſo in a manner excuſing the ſame. Furthermore he ſheweth towards them a motherly affection, and ſpeaketh them very faire, and yet in ſuch ſort, that he reproveth them notwithſtanding: howbeit with very fit words and wiſely framed to the purpoſe. Contrariwiſe he is very hot and full of indignation againſt thoſe falſe Apoſtles their ſeducers, upon whom he layeth the whole fault: and therefore forthwith, even in the entrance of his Epiſtle, he burſteth out into plaine thunderings and lightnings againſt them. *If any man* (ſaith he) *preach any other Goſpell then that ye have received, let him be accurſed.* And afterwards in the 5. Chapter he threatneth damnation unto them: *Who ſo troubleth you ſhall beare his condemnation, whatſoever he be.* Moreover he curſeth them with horrible words, ſaying: *Would to God they were cut off, which trouble you.* Theſe are dreadfull thunder-claps againſt the righteouſneſſe of the fleſh or the law. *Gal. 5. 10.*

He might have handled the *Galathians* more uncurteouſly, and have inveied againſt them more roughly after this manner: Out upon this back-ſliding, I am aſhamed of you, your unthankfulnes grieveth me, I am angry with you: Or elſe thus tragically have cried out againſt them: O ungracious world, O wicked dealings! &c. But for as much as his purpoſe is to raiſe up them that were falne, and with a fatherly care to call them backe againe from their errour to the puritie of the Goſpell, he leaveth thoſe rough and ſharp words, eſpecially in the firſt entrance, and moſt gently and mildly he ſpeaketh unto them. For ſeeing he went about to heale them that were wounded, it was not meet that he ſhould now further vexe their greene wound by laying to it a ſharpe and a fretting plaiſter, and ſo rather hurt the wounded then heale them. Therefore of all the ſweeteſt and mildeſt words, he could not have choſen any one more fit then this, *I marvell*: whereby he ſignifieth both that it grieved him, and alſo diſpleaſed him that they had falne away from him.

The Apoſtle uſeth gentle ſpeech towards thoſe that are fallen, that through his mildnes, he may revoke them and winne them againe.

And here *Paul* is mindfull of his owne rule, which he giveth hereafter in the ſixt Chapter, where he ſaith: *Brethren, if a man be falne by occaſion into any faulte, yee which are ſpirituall, reſtore ſuch a one with the ſpirit of meekeneſſe, conſidering thy ſelfe, leſt thou alſo be tempted.* This example muſt we alſo follow, that we

may shew our selves to beare like affection towards such as are misse-led, as parents beare towards their children, that they may perceive our fatherly and motherly affection towards them, and may see that we seeke not their destruction but their welfare. But as for the devill and his ministers, the authors of false doctrine and sects, against them we ought by the example of the Apostle, to be impatient, proud, sharpe and bitter, detesting and condemning their false jugglings and deceits with as much rigour and severity as may be. So Parents when their child is hurt with the biting of a dogge, are wont to pursue the dog onely, but the weeping child they bemone, and speake faire unto it, comforting it with most sweet words.

How the weake and such as are fallen, ought to be handled.

The Spirit therefore that is in *Paul*, is wonderfull cunning in handling the afflicted consciences of such as are fallen. Contrariwise the Pope (because he is led with a wicked spirit) breaketh out violently like a tyrant, and rappeth out his thunder-claps and cursings against the miserable and terrified in conscience: which thing may be seene in his Bulls, and especially in that Bull touching the Lords Supper. The Bishops also doe their duty never a whit better. They teach not the Gospell, they are not carefull for the saving of mens soules, but onely they seeke Lordship and soveraignety over them, and therefore their speakings and doings are altogether to maintaine and support the same. In like manner are all the vaine-glorious Doctors and Teachers affected.

The study of Bishops to maintaine their Lordship and soveraignty.

Verse 6. *That so soone.*

Ye see how *Paul* complaineth, that to fall in faith, is an easie matter. In respect whereof he warneth the faithfull in another place, 1 Cor. 10. 12. *That he which standeth, should take heed that he fall not.* We also do daily prove by experience, how hardly the mind conceiveth and retaineth a sound and stedfast faith: Also with what great difficulty a perfect people is gotten to the Lord. A man may labour halfe a score yeares ere he shall get some little Church to be rightly and religiously ordered, and when it is so ordered, there creepeth in some mad-braine, yea and a very unlearned idiot, which can do nothing else but speake slanderously and spitefully against sincere preachers of the word, and he in one moment overthroweth all. Whom would not this wicked and outragious dealing move?

We

We by the grace of God have gotten hereat *Wittenberge* the forme of a Christian Church. The word among us is purely taught, the Sacraments are rightly used, exhortations and prayers are made also for all estates, and to be briefe, all things go froward prosperously. This most happy course of the Gospell some mad head would soone stop, and in one moment would overturne all that we in many yeares with great labour have builded. Even so it befell to *Paul* the elect vessell of Christ. He had won the Churches of *Galatia* with great care and travell, which the false Apostles in a short time after his departure overthrew, as this and diverse other of his Epistles do witnesse. So great is the weakenesse and wretchednesse of this present life, and we so walke in the middest of Satans snares, that one fantasticall head may destroy and utterly overthrow in a short space, all that which many true ministers, labouring night and day, have builded up many yeares before. This we learne at this day by experience to our great griefe, and yet we cannot remedy this enormity.

That which in long time of Godly preachers is builded up, of one wicked teacher is quickly destroyed.

Seeing then that the Church is so soft and so tender a thing, and is so soone overthrowne, men must watch carefully against these fantasticall spirits: who when they have heard two Sermons, or have read a few leaves in the holy Scriptures, by and by they make themselves masters and controllers of all learners and teachers, contrary to the authority of all men. Many such also thou maist find at this day among handy crafts men, bold and malapert fellowes, who because they have beene tried by no tentations, did never learne to feare God, nor had any taste or feeling of grace. These for that they are void of the holy Ghost, teach what liketh themselves best, and such things as are plausible and pleasant to the common people. Then the unskilfull multitude, longing to heare newes, do by and by joine themselves unto them: yea and many also which thinke themselves well seene in the doctrine of faith, and after a sort have beene tried with temptations, are seduced by them.

A true picture of fantasticall bragging, and glorious spirits.

Since that *Paul* therefore by his owne experience may teach us, that Congregations which are wonne by great labour, are easily and soone overthrowne, we ought with singular care to watch against the devill ranging every where, lest he come while we sleep, and sow tares among the wheat: for though the shepheards be never so watchfull and diligent, yet is the Christian flocke

The Churches are overthrowne while the teachers sleepe.

in danger of Satan. For *Paul* (as I said) with singular study and diligence had planted Churches in *Galatia*, and yet he had scarsly set his foote (as they say) out of the doore, but by and by the false Apostles overthrew some, whose fall afterward was the cause of great ruines in the Churches of *Galatia*. This so sudden and so great a losse, no doubt was more bitter unto the Apostle then death it selfe. Wherefore let us watch diligently, first every one for himselfe, secondly all teachers, not onely for themselves, but also for the whole Church, that we enter not into tentation.

Verse 6. *Ye are removed away.*

Here once againe he useth not a sharpe, but a most gentle word. He saith not, *I marvell* that ye so suddenly fall away, that ye are so disobedient, light, inconstant, unthankfull: but that ye are so soone removed. As if he should say: Ye are altogether patients or sufferers: for ye have done no harme, but ye have suffered and received harme. To the intent therefore that he might call backe againe those backsliders, he rather accuseth those that did remove, then those that were removed, and yet very modestly he blameth them also, when he complaineth that they were removed. As if he would say; Albeit I embrace you with a fatherly affection, and know that ye are deceived, not by your own default, but by the default of the false Apostles: yet notwithstanding I would have wished, that ye had beene growne up a little more in the strength of sound doctrine. Ye tooke not hold enough upon the word, ye rooted not your selves deep enough in it, and that is the cause that with so light a blast of wind, ye are caried and removed. *Ierome* thinketh that *Paul* meant to interpret this word [*Galathians*] by alluding to the Hebrew word *Galath*, which is as much to say, as fallen or carried away. As though he would say: ye are right *Galathians* both in name and in deed, that is to say, fallen or removed away. Some thinke that the *Germanes* are descended of the *Galathians*: Neither is this divination perhaps untrue. For the *Germanes* are not much unlike to them in nature. And I my selfe also am constrained to wish to my Country-men more stedfastnesse and constancy: For in all things that we do, at the first brunt we be very hot, but when the heat of our affections is allayed, anon we become more slacke, and looke with what rashnesse we begin things, with the same we give them over and utterly reject them.

The nature and disposition of the Germanes.

At the first when the light of the Gospell, after so great darkneſſe of mens traditions began to appeare, many were zealously bent to godlineſſe: they heard Sermons greedily and had the Ministers of Gods word in reverence. But now when Religion is happily reformed with so great increase of Gods word, many which before seemed to be earnest disciples, are become contemners and very enemies thereof. Who not onely cast off the study and zeale of Gods word and despise the Ministers thereof, but also hate all good learning, and become plaine hogs and belly-gods, worthy (doubtlesse) to be compared unto the fooliſh *Galathians*.

This may well be said of us English-men, for our heat is soone cooled, and that may appeare by our cold proceedings at this day.

Verse 6. *From him that hath called you in the grace of Christ.*

This place is somewhat doubtfull, and therefore it hath a double understanding. The first is: *From that Christ that hath called you in grace.* The other is: *From him, that is to say from God which hath called you in the grace of Christ.* I embrace the former. For it liketh me, that even as *Paul* a little before made Christ the Redeemer, who by his death delivered us from this present evill world: also the giver of grace and peace equally with God the Father: so he should make him here also the caller in grace: For *Pauls* speciall purpose is, to beate into our minds the benefit of Christ by whom we come unto the Father.

A double exposition upon this place.

The drift & purpose of Paul in this whole Epistle.

There is also in these words: *From him that called us in grace*, a great vehemency. Wherein is contained withall a contrary relation. As if he would say: Alas, how lightly do you suffer your selves to be withdrawne and removed from Christ, which hath called you: not as *Moses* did to the law, works, sinnes, wrath and damnation, but altogether to grace. So we also complaine at this day with *Paul*, that the blindneſſe and perverseneſſe of men is horrible, in that none will receive the doctrine of grace and salvation. Or if there be any that receive it, yet they quickly slide back againe and fall from it, whereas notwithstanding it bringeth with it all good things, as well ghostly as bodily, namely forgiveneſſe of sinnes, true righteouſneſſe, peace of conscience, and everlasting life. Moreover it bringeth light and sound judgement of all kinds of doctrine and trades of life. It approveth and establisheth civill government, house-hold government, and all kinds of life that are ordained and appointed of God. It rooteth up all doctrines of error, sedition, confusion and such like: and it put-

An *Antithesis* or comparison betweene the calling of Christ to grace, and the calling of Moses to the law and workes.

What good things the doctrine of grace bringeth with it.

teth away the feare of sinne and death, and to be short, it discovereth all the subtill sleights and works of the devill, and openeth the benefits and love of God towards us in Christ. What (with a mischiefe) means the world to hate this word, this glad tidings of everlasting comfort, grace, salvation and eternall life, so bitterly, and to persecute it with such hellish outrage?

The world hateth the light, and loveth darknesse. *John* 3. 19.

Paul before called this present world evill and wicked, that is to say, the devils kingdome: For else it would acknowledge the benefite and mercy of God: for as much as it is under the power of the devill, therefore doth it most spitefully hate and persecute the same, loving darknesse, errors and the kingdome of the devill, more then the light, the truth and the Kingdome of Christ. And this it doth not through ignorance or error, but through the malice of the devill. Which thing hereby may sufficiently appeare, in that Christ the Sonne of God by giving himselfe to death for the sinnes of all men, hath thereby gained nothing else of this perverse and damnable world, but that for his inestimable benefit, it blasphemeth him and persecuteth his most healthfull word, & faine would yet still naile him to the Crosse, if they could. Therefore not onely the world dwelleth in darknesse, but it is darknesse it selfe, as it is written in the first of *Iohn*.

What recompence the world rendreth unto Christ for his benefits.

Paul therefore standeth much upon these words: *From Christ which hath called you.* As though he would say: My preaching was not of the hard lawes of *Moses*, neither taught I that ye should be bond-slaves under the yoke: but I preached the onely doctrine of grace and freedome from the law, sinne, wrath, and damnation: that is to say, that Christ hath mercifully called you in grace, that ye should be free-men under Christ, and not bond-men under *Moses*, whose disciples ye are now become againe by the meanes of your false Apostles, who by the law of *Moses* called you not unto grace, but unto wrath, to the hating of God, to sinne and death. But Christs calling bringeth grace and saving health. For they that be called by him, instead of the law that worketh sorrow, do gaine the glad tidings of the Gospell, and are translated out of Gods wrath into his favour, out of sinne into righteousnesse, and out of death into life. And will you suffer your selves to be carried, yea & that so soone and so easily another way, from such a living fountaine, full of grace and life? Now, if *Moses* call men to Gods wrath and to sinne by the law of

Moses calleth unto wrath, but Christ calleth to grace.

God

God, whither shall the Pope call men by his owne traditions? The other sence, that the Father *calleth in the grace of Christ*, is also good: but the former sence concerning Christ, serveth more fitly for the comforting of afflicted consciences.

Verse 6. *Unto another Gospell.*

Here we may learne to espie the crafty sleights and subtilties of the devill. No heretike commeth under the title of errors and of the devill, neither doth the devill himselfe come as a devill in his owne likeneſſe, especially that white devill which we spake of before. Yea even the blacke devill, which forceth men to manifest wickedneſſe, maketh a cloke for them to cover that sinne which they commit or purpose to commit. The murtherer in his rage seeth not that murther is so great and horrible a sinne as it is indeed, for that he hath a cloke to cover the same. Whoremongers, theeves, covetous persons, drunkards and such other, have wherewith to flatter themselves and cover their sinnes. So the blacke devill also commeth out disguised and counterfeit in all his works and devices. But in spirituall matter, where Satan commeth forth not black, but white in the likeneſſe of an Angell or of God himselfe, there he passeth himselfe with most crafty dissimulation and wonderfull sleights, and is wont so set forth to sale his most deadly poyson for the doctrine of grace, for the word of God, for the Gospell of Christ. For this cause *Paul* calleth the doctrine of the false Apostles Satans ministers, a Gospell also, saying, *Unto another Gospell*: but in derision. As though he would say: ye *Galathians* have now other Evangelists and another Gospell: My Gospell is now despised of you: it is now no more in estimation among you.

The white devill.

The blacke devill.

Satan changeth himself into an Angell of light.

Hereby it may easily be gathered, that these false Apostles had condemned the Gospell of *Paul* among the *Galathians*, saying: *Paul* indeed hath begun well, but to have begun well it is not enough: for there remaine yet many higher matters. Like as they say in the 15. of the Acts: *It is not enough for you to beleeve in Christ or to be baptized, but it behoveth also that yee be circumcised: For except yee be circumcised after the law of Moses, ye cannot be saved.* This is as much to say, as Christ is a good workeman, which hath indeed begun a building, but he hath not finished it: for this must *Moses* do.

Pauls doctrine condemned by the false Apostles.

The nature of heritikes lively painted out.

So at this day, when the fantasticall Anabaptists and others cannot manifestly condemne us, they say: These *Lutherans* have the spirit of fearefulnesse, they dare not frankly and freely professe the truth, and go thorow with it. Indeed they have laid a foundation, that is to say, they have well taught faith in Christ, but the beginning, the midst and the end must be joined together. To bring this to passe, God hath not given it unto them, but hath left it unto us. So these perverse and devillish spirits extoll and magnifie their cursed doctrine, calling it the word of God, and so under the colour of Gods name they deceive many. For the devill will not be ugly and blacke in his ministers, but faire and white. And to the end he may appeare to be such a one, he setteth forth and decketh all his words and works with the colour of truth, and with the name of God. Hereof is sprong that common Proverb among the *Germanes*, : *In Gods name beginneth all mischiefe.*

The devill will not be blacke in his ministers.

The devill doth more hurt on the right hand then on the left.

Wherefore let us learne, that this is a speciall point of the devils cunning, that if he cannot hurt by persecuting and destroying, he doth it under a colour of correcting and building up. So now adaies he persecuteth us with power and sword, that when we are once taken away and dispatched, he may not onely deface the Gospell, but utterly overthrow it. But hitherto he hath prevailed nothing, for he hath slaine many, who have constantly confessed this our doctrine to be holy and heavenly, thorow whose blood the Church is not destroyed, but watered. Forasmuch therefore as he could prevaile nothing that way, he stirreth up wicked spirits and ungodly teachers, which at the first allow our doctrine, and teach the same with a common consent together with us. But afterwards they say, that it is our vocation to teach the first principles of Christian doctrine, and that the mysteries of the Scriptures are revealed unto them from above by God himselfe, and that they are called for this purpose, that they should open them to the world. After this manner doth the devill hinder the course of the Gospell, both on the right hand and on the left, but more on the right hand (as I said before) by building and correcting, then on the left by persecuting and destroying. Wherefore it behoveth us to pray without ceasing, to reade the holy Scriptures, to cleave fast unto Christ and his holy word, that we may overcome the devils subtilties, with the which he assaileth us both on the right hand and on the left. *For we wrastle not against flesh and blood, but against*

By what meanes pure and sound doctrine is preserved.

rule,

...le, against power, against the worldly governors, the princes of the dark-...es of this world, against the spirituall wickednesses in heavenly things.

...ese 7. *Which is not another Gospell, but that there be some which trouble you.*

Here againe he excuseth the *Galathians*, and most bitterly repro-...eth the false Apostles. As though he would say, ye *Galathians* are ...rne in hand, that the Gospell which ye have received of me, is not ... true and sincere Gospell, and therefore ye thinke ye do well to ...ceive that new Gospell which the false Apostles teach, and see-...eth to be better then mine. I do not so much charge you with this ...lt, as those disturbers which trouble your consciences, and pull ...u out of my hand. Here you see againe, how vehement and hote he ... against those deceivers, and with what rough and sharp words he ...inteth them out, calling them troublers of the Churches, which do ...thing else but seduce and deceive innumerable poore consciences, ...ving occasions of horrible mischiefes and calamities in the Congre-...tions. This great enormity we also at this day are constrained to ..., to the great griefe of our hearts, and yet are we no more able to ...medy it, then *Paul* was at that time.

The troublers of the Church.

This place witnesseth, that those false Apostles had reported *Paul* to be an unperfect Apostle, and also a weake and erronious ...acher. Therefore he againe here calleth them troublers of the ...hurches, and overthrowers of the Gospell of Christ. Thus they ...ndemne each other. The false Apostles condemned *Paul*, and *Paul* ...ine the false Apostles. The like contending and condemning is al-...yes in the Church: especially when the doctrine of the Gospell ...urisheth, to wit, that wicked teachers do persecute, condemne and ...presse the godly: and on the other side, that the godly do reprove ...d condemne the ungodly.

How the false Apostles had slandered Paul.

Contentions alwayes in the Church.

The Papists and the fantasticall spirits, do at this day hate us dead-...; and condemne our doctrine as wicked and erronious. Yea more-...er they lie in waite for our goods and lives. And we againe do ...ith a perfect hatred detest and condemne their cursed and blasphe-...mous doctrine. In the meane time the people are at no stay: wave-...ing hither and thither, as uncertaine and doubtfull to which part ...they may leane, or whom they may safely follow. For it is not given to ...everyone to judge Christianly of such weighty matters. But the end

will

will shew which part teacheth truly, and justly condemne the other. Sure it is that we persecute no man, oppresse no man, put no man to death, neither doth our doctrine trouble mens consciences, but delivereth them out of innumerable errours and snares of the devil. For the truth hereof we have the testimony of many good men, who give thanks unto God, for that by our doctrine, they have received certaine and sure consolation to their consciences. Wherefore like as *Paul* at that time was not to be blamed that the Churches were troubled, but the false Apostles: so at this day it is not our fault, but the fault of the Anabaptists and such franticke spirits, that many and great troubles are in the Church.

Every one which teacheth that workes do Justifie, is a troubler of mens consciences.

Marke here diligently, that every teacher of works and of the righteousnesse of the law, is a troubler of the Church, and of the consciences of men. And who would ever have beleeved that the Pope, Cardinals, Bishops, Monkes, and that whole Sinagogue of Satan, specially the founders of those holy religious orders (of which number nevertheless God might save some by miracle) were troublers of mens consciences: Yea verily they be yet farre worse then were those false Apostles. For the false Apostles taught, that besides faith in Christ, the works of the law of God were also necessarie to salvation. But the Papists omitting faith, have taught mens traditions and works not commanded of God, but devised by themselves without and against the word of God: and these have they not onely made equall with the word of God, but also exalted them far above it. But the more holy the heretiks seeme to be in outward shew, so much the more mischiefe they do. For if the false Apostles had not beene indued with notable gifts, with great authority, and a shew of holinesse, and had not vaunted themselves to be Christs Ministers, the Apostles Disciples, and sincere Preachers of the Gospell: they could not so easily have defaced *Pauls* authority, and led the *Galathians* out of the way.

The Papists worse then the false Apostles among the Galathians.

Why Paul calleth the false Apostles troublers of the Churches.

Now, the cause why he setteth himselfe so sharpely against them, calling them the troublers of the Churches, is, for that besides faith in Christ, they taught that Circumcision and the keeping of the law was necessary to salvation. The which thing *Paul* himselfe witnesseth in the 5. Chapter following. And *Luke* in the 15. of the *Acts* declareth the same thing in these words: *That certaine men comming downe from Iudea, taught the brethren, saying: Except*

Act. 15. 1.

be circumcised after the custome of Moses, ye cannot be saved.
herefore the false Apostles most earnestly and obstinately conten-
that the law ought to be observed. Vnto whom the stiffe-nec-
Iewes forthwith joyned themselves, and so afterwards easily
waded such as were not stablished in the faith, that *Paul* was not
cere teacher, because he regarded not the law, but preached
a doctrine as did abolish and overthrow the law. For it seemed
them a very strange thing, that the law of God should be ut-
taken away, and the Iewes which had alwayes untill that
beene counted the people of God, to whom also the promises
e made, should now be rejected. Yea it seemed yet a more strange
g unto them, that the Gentiles being wicked Idolaters, should
ne to this glory and dignity, to be the people of God without
umcision, and without the works of the law, by grace onely and
in Christ.

hese things had the false Apostles amplified & set forth to the ut-
ost, that they might bring *Paul* into more hatred among the *Ga-*
ans. And to the end they might set them the more sharply against
they said that he preached unto the Gentiles freedome from
w, to bring into contempt, yea and utterly to abolish the law
od and the Kingdome of the Iewes, contrary to the law of God,
ary to the custome of the Iewish nation, contrary to the exam-
the Apostles, and to be short, contrary to his owne exam-
Wherefore he was to be shunned as an open blasphemer against
, and a rebell against the whole Common-weale of the Iewes,
g, that they themselves ought rather to be heard, who be-
that they preached the Gospell rightly, were also the very
ples of the Apostles, with whom *Paul* was never conversant.
is policy they defamed and defaced *Paul* among the *Galathians*,
at by this their perverse dealing, of very necessity *Paul* was
elled with all his might to set himself against these false Apo-
: whom he boldly reproveth and condemneth, saying that they
roublers of the Churches and overthrowers of Christs Gospell,
lloweth.

The false Apostles brag of their owne doings, and dispraise other mens.

The false Apostles trouble & overthrew the Gospell of Christ.

Verse 7. *And intend to pervert the Gospell of Christ.*

That is to say, they do not onely go about to trouble you,
also utterly to abolish and overthrow Christs Gospell. For

these

these two things the devill practiseth most busily. First, he is not contented to trouble and deceive many by his false Apostles, but moreover he laboureth by them utterly to overthrow the Gospell, and never resteth till he hath brought it to passe. Yet such perverters of the Gospell can abide nothing lesse, then to heare that they are the Apostles of the devill: nay rather they glory above others in the name of Christ, and boast themselves to be most sincere preachers of the Gospell. But because they mingle the law with the Gospell, they must needs be perverters of the Gospell. For either Christ must remaine and the law perish: or the law must remaine and Christ perish: For Christ and the law can by no meanes agree and reigne together in the conscience. Where the righteousnesse of the law ruleth, there cannot the righteousnesse of grace rule. And againe, where the righteousnesse of grace reigneth, there cannot the righteousnesse of the law reigne: for one of them must needs give place unto the other. And if thou canst not beleeve that God will forgive thy sins for Christs sake, whom he sent into the world to be our high Priest: how then I pray thee, wilt thou beleeve that he will forgive the same for the *works* of the law, which thou couldest never performe: or for thine own *works*, which (as thou must be constrained to confesse) be such, as is impossible for them to countervaile the judgement of God?

The most wicked teachers, would be counted the most holy.

The righteousnesse of the law, and the righteousnesse of grace are contrary.

Wherefore the doctrine of grace can by no meanes stand with the doctrine of the law. The one must needs be refused and abolished, and the other confirmed and stablished. For as *Paul* saith here, to mingle the one with the other, is to overthrow the Gospell of Christ. And yet if it come to debating, the greater part overcommeth the better. For Christ with his side is weake, and the Gospell but a foolish preaching. Contrariwise, the kingdome of the world, and the devill the prince thereof, are strong. Besides that, the wisdome and righteousnesse of the flesh cary a goodly shew. And by this meanes the righteousnesse of grace and faith is lost, and the other righteousnesse of the law and works advanced and maintained. But this is our comfort, that the devill with all his limmes, cannot do what he would. He may trouble many, but he cannot overthrow Christs Gospell. The truth may be assailed, but vanquished it cannot be: *For the word of the Lord endureth for ever.*

They that mingle the righteousnes of the law & grace together, are subverters of the Gospell of Christ.

It seemeth to be a light matter, to mingle the law and the Gospell, faith and works together: but it doth more mischiefe then man reason

eason can conceive. For it doth not onely blemish and darken the knowledge of grace, but also it taketh away Christ with all his benefits, and it utterly overthroweth the Gospell, as *Paul* saith in this place. The cause of this great evill is our flesh: which being plunged in sinnes, seeth no way how to get out but by workes, and therefore it would live in the righteousnesse of the law, and rest in the trust and confidence of her owne works. Wherefore it is utterly ignorant of the doctrine of faith and grace, without the which notwithstanding it is impossible for the conscience to find rest and quietnes.

The discommodities that follow the mingling of faith and workes together.

It appeareth also by the words of *Paul*: *And intend to pervert the Gospell of Christ*: that the false Apostles were exceeding bold and shameleſse, which with all their might set themselves against *Paul*. Wherefore he againe, using the spirit of zeale and fervency, and being fully perswaded of the certainty of his calling, setteth himselfe strongly against them, and wonderfully magnifieth his ministery, saying.

Verse 8. *But though that we or an Angell from heaven preach unto you otherwise then that we have preached unto you, let him be accursed.*

Here *Paul* casteth out very flames of fire, and his zeale is so fervent that he beginneth also almost to curse the Angels. Although, saith he, that we our selves, even I and my brother *Timothy* and *Titus*, and as many as teach Christ purely with me (I speake not now of those seducers of consciences:) yea or if an Angell from heaven preach unto you, &c. notwithstanding I would rather that I my selfe, my brethren, yea and the very Angels from heaven also, should be holden accursed, then that my Gospell should be overthrowne. This is indeed a vehement zeale, that he dare so boldly curse not onely himselfe and his brethren, but also even an Angell from heaven.

The vehement zeale of Paul against the false Apostles.

The Greeke word *Anathema*, in Hebrew *Herem*, signifieth a thing accursed, execrable, and detestable: which hath nothing to do, no participation or communion with God. So saith *Iosuah*: *Cursed be the man before the Lord, that raiseth up and buildeth this Citie Iericho*. And in the last of *Leviticus* it is written: *Nothing separate from the common use, which shall be seperate from man, shall be redeemed, but die the death, whether it be man or beast*. So God had appointed *Amalech*, and certaine other Cities accursed by Gods owne sentence, should

should be vtterly rased and destroied. This is then the mind of *Paul*: I had rather that my selfe and other my brethren, yea and an Angel from heaven should be accursed, then that we or others should preach any other Gospell then that which we have preached already. So *Paul* first curseth himselfe: for cunning artificers are wont first to find fault with themselves, that they may the more freely and sharply afterwards reprove others.

The Gospell of Paul.

Paul therefore concludeth, that there is no other Gospell beside that, which he himselfe had preached. But he preached not a Gospell which he had himselfe deviſed, but the same which God promised before by his Prophets in the holy Scriptures. *Rom.* 1. Therefore he pronounceth himselfe and others, yea even an Angell from heaven, to be undoubtedly accursed, if they teach any thing contrary to the former Gospell. For the voice of the Gospell once sent forth, shall not be called backe againe till the day of judgement.

Verse 9. *As we said before, so say we now againe, If any man preach unto you otherwise then that you have received, let him be accursed.*

He repeateth the selfe-same thing, onely changing the persons. Before he cursed himselfe, his brethren, and an Angell from heaven. Here if there be any (saith he) besides us, which preach unto you any other Gospell then that ye have received of us, let them also be accursed. Therefore he plainely excommunicateth and curseth all teachers in generall, himselfe, his brethren, an Angell, and moreover all others whatsoever, namely all those false teachers his adversaries. Here appeareth an exceeding great fervency of spirit in the Apostle, that he dare curse all teachers thorowout the whole world and in heaven, which pervert his Gospell and teach any other. For all men must either beleeve that Gospell that *Paul* preached, or else they must be accursed and condemned. Would to God this terrible sentence of the Apostle might strike a feare into their hearts that seek to pervert the Gospell of *Paul*: of which sort at this day (the more it is to be lamented) the world is full.

The vehemency of Paul against the false Apostles.

An horrible sentence against the Papists.

The changing of persons is here to be marked.

The changing of persons is here to be marked. For *Paul* speaketh otherwise in his first cursing then he doth in the second. In the first he saith: *If we or an Angell from heaven, preach unto you any other Gospell then that we have preached unto you*: In the second

that yee have received. And this he doth of purpose, lest the *Galathians* should say: We, O *Paul* do not pervert the Gospell that thou hast preached unto us: we understood thee not rightly, but the teachers that came after thee, have declared unto us the true meaning thereof. This (saith he) will I in no case admit. They ought to adde nothing, neither to correct it: but that which you heard of me, is the sincere word of God: let this onely remaine. Neither do I desire my selfe to be any other manner of teacher then I was, nor you other disciples. Wherefore if ye heare any man bringing any other Gospell then that ye have heard of me, or bragging that he will deliver better things then ye have received of me, let him and his disciples be both accursed.

The first two Chapters in a manner, containe nothing else but defences of his doctrine, and confutations of errours: so that untill he commeth to the end of the second Chapter, he toucheth not the chiefest matter which he handleth in this Epistle, namely the article of justification. Notwithstanding, this sentence of *Paul* ought to admonish us, that so many as thinke the Pope to be Iudge of the Scripture are accursed. Which thing the Popish Schoolemen have wickedly taught, standing upon this ground: The Church hath allowed foure Gospels onely: therefore there are but foure: for if it had allowed more, there had beene more. Now seeing the Church might receive and allow such and so many Gospels as it would, therefore the Church is above the Gospell. A goodly argument forsooth. I approve the Scripture, *Ergo* I am above the Scripture. *Iohn Baptist* acknowledgeth and confesseth Christ, and pointeth to him with his finger, therefore he is above Christ. The Church approveth the Christian faith and doctrine, therefore the Church is above them. For the overthrowing of this their wicked and blasphemous doctrine, thou hast here a plaine Text like a thunderbolt, wherein *Paul* subjecteth both himselfe and an Angell from heaven, and Doctors upon earth, and all other teachers and masters whatsoever under the authority of the Scripture. For they ought not to be masters, judges, or arbiters, but onely witnesses, disciples and confessors of the Church, whether it be the Pope, *Luther*, *Augustine*, *Paul*, or an Angell from heaven. Neither ought any doctrine to be taught or heard in the Church besides the pure word of God, that is to say, the holy Scripture. Otherwise accursed be both

The contents of the two first chapters.

The argument of the Papists to prove, that the Church is above the Scripture.

The word of God must onely be taught in the Church.

both the teachers and hearers together with their doctrine.

Verse 10. *For now preach I mans doctrine, or Gods?*

These words are spoken with the same vehemency of spirit th
the former were. As if he should say: Am I *Paul* so unknowne
mongst you, which have preached so openly in your Churches? A
my bitter conflicts, and so many sharp battels against the Iewes,
unknowne unto you? It appeareth (I thinke) sufficiently unto you
my preaching, and by so many and so great afflictions which I h
suffered, whether I serve men or God. For all men see that by th
my preaching I have not onely stirred up persecution against me
every place, but have also procured the cruell hatred both of mi
owne nation and of all other men. I shew therefore plainely enoug
that I seeke not by my preaching the favour or praise of men, but
set forth the benefit and glory of God.

What reward Paul received for his labour.

What the Ministers of God ought to seeke.

Neither do we seeke the favour of men by our doctrine. For w
teach that all men are wicked by nature, and the children of wrat
We condemne mans free-will, his strength, wisedome and right
ousnesse, and all religions of mans owne devising. And to be shor
we say that there is nothing in us that is able to deserve grace a
the forgivenesse of sinnes: but we preach, that we obtaine this gra
by the free mercy of God onely for Christs sake. For so the heave
shew forth the glory of God and his workes, condemning all me
generally with their workes. This is not to preach for the favour
men and of the world. For the world can abide nothing lesse then
heare his wisedome, righteousnesse, religion, and power condem
ned. And to speake against those mighty and glorious gifts of
world, is not to flatter the world, but rather to procure hatred
indignation of the world. For if we speake against men, or any th
else that pertaineth to their glory, it cannot be, but that cruell
tred, persecutions, excommunications, murthers and condemnati
must needs follow.

Ephes. 2. 3.

The summe of the doctrine of the Gospell.

Psal. 19. 1.

If then (saith *Paul*) they see other matters, why see they
this also, that I teach the things that are of God and not of m
that is to say: that I seeke no mans favour by my doctrine, b
set out Gods mercy offered unto us in Christ. For if I sought
favour of men, I would not condemne their workes. Now fo
much as I condemne mens works, that is to say, because I sh

To teach the things that are of God.

Gods judgement out of his Word (whereof I am a Minister) against all men, how that they are sinners, unrighteous, wicked, children of wrath, bondslaves of the devill and damned, and that they are not made righteous by workes or by circumcision, but by grace onely, and faith in Christ: therefore I procure unto my selfe the deadly hatred of men. For they can abide nothing lesse, then to heare that they are such: nay rather they would be praised for wise, righteous and holy. Wherefore this witnesseth sufficiently, that I teach not mans doctrine. After the same manner Christ speaketh also in the 7. of *Iohn*, *The world cannot hate you, but me it hateth, because I testifie of it that the works thereof are evill.* And in the 3. of *Iohn*, *This is condemnation, that light is come into the world, and men loved darknesse more then light, because their workes were evill.* *Iah.7.7.* *Ion.3.19.*

Now, that I teach the things which are of God (saith the Apostle) hereby it may sufficiently appeare, that I preach the onely grace, the mercie, the goodnesse and the glory of God. Moreover, he that speaketh (as Christ saith) those things which his Lord and Master hath commanded him, and glorifieth not himselfe, but him whose Messenger he is, bringeth and teacheth the true word of God. But I teach those things onely which are commanded me from above; neither glorifie I my selfe, but him that sent me. Besides that, I stir up against my selfe the wrath and indignation of both the Iewes and Gentiles, therefore my doctrine is true, sincere, certaine, and of God, neither can there be any other, (much lesse any better) then this my doctrine is. Wherefore, whatsoever doctrine else teacheth not as mine doth, that all men are sinners, and are justified by faith onely in Christ, must needs be false, wicked, blasphemous, accursed and devillish: and even such also are they which teach or receive it. Signes that testifie Pauls doctrine to be true.

So we with *Paul* do boldly pronounce all such doctrine to be accursed as agreeth not with ours. For neither do we seeke by our preaching the praise of men, or the favour of Princes or Bishops, but the favour of God alone, whose onely grace and mercy we preach, despising and treading under foote whatsoever is of our selves. Whosoever he be then which shall teach any other Gospell, or that which is contrary to ours, let us be bold to say that he is sent of the devill, and hold him accursed.

Verse 10. *Or goe I about to please men?*

The false Apostles seeke to please men.

That is, do I serve men or God? He hath alwayes a glance at the false Apostles. These (saith he) must needs seeke to please and to flatter men: for by this meanes they seeke, that they againe may glory in their flesh. Moreover, because they will not beare the hatred and persecution of men, they teach circumcision, onely to avoid the persecution of the Crosse, as followeth in the 5. Chapter.

Teachers of mens traditious seek to please men.

So at this day ye may find many which seeke to please men, and to the end they may live in peace and security of the flesh, they teach the things which are of men, that is to say, wicked things, or else they allow the blasphemies and wicked judgements of the adversaries, contrary to the word of God against their owne conscience, that they may keepe still the favour of Princes and Bishops, and enjoy their goods. But we, because we endevour to please God and not men, do stirre up against us the malice of the devill and hell it selfe: we suffer the reproaches and slanders of the world, death and all the mischiefes that can be devised against us.

The reward of godly teachers.

So saith *Paul* here: I seeke not to please men, that they may praise my doctrine, and report me to be an excellent teacher, but I desire only that my doctrine may please God: and by this meanes I make men my mortall enemies. Which thing I finde by experience to be most true: for they requite me with infamy, slander, imprisonment and sword. Contrariwise the false Apostles teach the things that are of men, that is to say, such things as be pleasant and plausible to mans reason, & that to the end they may live in ease & purchase the favour, good will and praise of the people. And such men find that they seek for: for they are praised and magnified of men. So saith Christ also *Mat. 6. That hypocrites do all things to be praised of men.* And in the 5 of *Iohn* he sharply reproveth such: *How can ye beleeve* (saith he) *which receive honour one of another, and seeke not the honour that cometh of God alone?* The things which *Paul* hath hitherto taught, are in a manner examples onely. In the meane time notwithstanding he is very earnest every where in proving his doctrine to be sincere and sound. Therefore he exhorteth the *Galathians* that they forsake it not for any other doctrine.

The reward of false and ungodly teachers.

Verse 10. *For if I should yet please men, I were not the servant of God.*

These things are to be referred to the whole office and ministerie of *Paul*, to shew what a contrariety there was betweene his

conver-

conversation before in the Iewish law, and his conversation now under the Gospell. As if he would say: Do ye thinke that I goe about still to please men, as I did in times past? So he speaketh afterwards in the 5. Chapter. *If I yet preach circumcision, why do I suffer persecution?* As though he would say: Do ye not see and heare of my daily conflicts, great persecutions and afflictions? After I was converted and called to the office of Apostleship, I never taught mans doctrine, neither sought I to please men, but God alone. That is to say: I seeke not by my ministery and doctrine the praise and favour of men, but of God.

Here againe is to be marked, how maliciously and craftily the false Apostles went about to bring *Paul* into hatred among the *Galathians*. They picked out of his preachings and writings certaine contradictions (as our adversaries at this day do out of our bookes) and by this meanes they would have convinced him that he had taught contrary things. Wherefore they said that there was no credit to be given unto him: but that circumcision and the law ought to be kept: Which thing he himselfe also by his example had allowed, because he had circumcised *Timothie* according to the law, had purified himselfe with other foure men in the Temple at *Ierusalem*, and had shaven his head at *Cenchrea*. These things they craftily surmised, that *Paul* by the commandement and authority of the Apostles was constrained to do; Which notwithstanding he had kept as indifferent, bearing with the infirmitie of the weake brethren (which yet understood not the Christian liberty,) lest they should be offended. To whose cavillation thus he he answereth: How true it is which the false Apostles forge against me for the overthrowing of my Gospell, and setting up of the law and circumcision againe, the matter it selfe sufficiently declareth. For if I would preach the law and circumcision, and commend the strength, the power, and the will of man, I should not be so odious unto them, but should please them.

Lies and slanders devised by the false Apostles against Paul.

Act. 16.3.

Act. 21.26.

Act. 18.18.

Verse 11. 12. *Now I certifie you brethren, that the Gospell which was preached of me, was not after man. For neither received I it of man, neither was I taught it but by the revelation of Iesus Christ.*

Here is the principall point of all this matter: which containeth a confutation of his adversaries, and a defence of his doctrine, to

The chiefe purpose of Paul in this disputation.

the end of the second Chapter. Vpon this he standeth, this he urgeth and with an oath confirmeth, that he learned not his Gospell of any man, but received it by the revelation of Iesus Christ. And in that he sweareth, he is constrained so to do, that the *Galathians* may beleeve him, and also, that they should give no eare to the false Apostles: whom he reproveth as lyers, because they had said that he learned and received his Gospell of the Apostles.

Where he saith that his Gospell is not after man, he meaneth not, that his Gospell is not earthly (for that is manifest of it selfe: and the false Apostles bragged also that their doctrine was not earthly but heauenly:) but he meaneth that he learned not his Gospell by the ministerie of men, or received it by any earthly meanes (as we all learne it either by the ministerie of men, or else receive it by some earthly meanes, some by hearing, some by reading, and some by writing:) but he received the same onely by the revelation of Iesus Christ. If any man list to make any other distinction, I am not against it. Here the Apostle sheweth by the way, that Christ is not onely man, but that he is both God and very man, when he saith that he received not his Gospell by man.

Pauls doctrine was not after man.

Christ both God & man.

Now, *Paul* received his Gospell in the way as he was going to *Damascus*, where Christ appeared unto him and talked with him. Afterwards also he talked with him in the Temple at *Ierusalem*: but he received his Gospell in the way, as *Luke* reciteth the storie in the 9. of the Actes. *Arise* (saith Christ) *and go into the Citie, and it shall be told thee what thou must do*: He doth not bid him go into the Citie, that he might learne the Gospell of *Ananias*: but *Ananias* was bid to goe and baptize him, to lay his hands upon him, to commit the ministerie of the word unto him, and to commend him unto the Church, and not to teach him the Gospell, which hee had received afore (as he glorieth in the same place) by the onely revelation of Iesus Christ. And this *Ananias* himselfe confesseth, saying: *Brother Saul, the Lord which appeared to thee in the way, hath sent me, that thou mightest receive thy sight.* Therefore he received not his doctrine of *Ananias*, but being already called, lightned and taught of Christ in the way, he was sent to *Ananias* that he might also have the testimonie of men, that he was called of God to preach the Gospell of Christ.

Where Paul received the Gospel.

This *Paul* was constrained to recite, to put away the slander of the false Apostles, who laboured to bring him into hatred among

among the *Galathians*, saying that *Paul* was inferiour to the reſt of the Apoſtles ſchollers: who had received of the Apoſtles, that which they taught and kept: whoſe converſation alſo they had ſeene a long time, and that *Paul* himſelfe had alſo received the ſame things of them, although he did now deny it. Why then would they rather obey an inferiour, & deſpiſe the authority of the Apoſtles themſelves, who were not onely the fore-elders and teachers of the *Galatians*, but alſo of all the Churches thorowout the whole world?

The Argument of the falſe Apoſtles taken from the authority of the Apoſtles.

This Argument, which the falſe Apoſtles grounded upon the authority of the Apoſtles, was ſtrong and mighty, whereby the *Galathians* were ſodainely overthrowne, eſpecially in this matter. I would never have beleeved, had I not been taught by theſe examples of the Churches of *Galatia*, of the *Corinthians* & others, that they which had received the word of God in the beginning with ſuch joy (among whom were many notable men) could ſo quickly be overthrowne. Oh good Lord, what horrible & infinit miſchiefe may one only Argumẽt eaſily bring? which ſo pierceth a mans conſcience when God withdraweth his grace, that in one moment he loſeth all together. By this ſubtilty then the falſe Apoſtles did eaſily deceive the *Galathians*, being not fully eſtabliſhed and grounded, but as yet weake in the faith.

So great is the weakeneſs even of the godly that they are hardly drawne to Gods promiſes, though they be moſt certaine.

Moreover, the matter of juſtification is brickle: not of it ſelfe (for of it ſelfe it is moſt ſure and certaine,) but in reſpect of us. Whereof I my ſelfe have good experience. For I know in what houres of darkneſſe I ſometimes wraſtle. I know how often I ſodainly loſe the beames of the Goſpell and grace, as being ſhadowed from me with thicke and darke cloudes. Briefly I know in what a ſlippery place even ſuch alſo do ſtand, as are well exerciſed, and ſeeme to have ſure footing in matters of faith. We have good experience of this matter: for we are able to teach it unto others, and this is a ſure token that we underſtand it. But when in the very conflict we ſhould uſe the Goſpel, which is the word of grace conſolation & life, there doth the law, the word of wrath, heavines and death prevent the Goſpell and beginneth to rage, & the terrors which it raiſeth up in the conſcience, are no leſſe then was that horrible ſhew in the mount *Sinay*. So that even one place of the Scripture containing ſome threatning of the law, overwhelmeth and drowneth all conſolations beſides, and ſo ſhaketh all our inward powers, that it maketh us to forget juſtification, grace, Chriſt, the Goſpell and all together.

The office of the law.

Exo. 19. 18.

The conflicts of the godly.

Therefore in respect of us, it is a very brickle matter because we are brickle. Againe, we have against us euen the one halfe of our selves: that is to say, reason, and all the powers thereof. Besides all this, the

Gal. 5. 17. flesh resisteth the spirit, which cannot beleeve assuredly that the promises of God are true. It fighteth therefore against the spirit, and (as

Rom. 7. 23. *Paul* saith) *it holdeth the spirit captive*: so that it cannot beleeve so stedfastly as it would. Wherefore we teach continually that the knowledge of Christ and of faith is no worke of man, but simply the gift of

Faith is the gift of God.

God, who as he createth faith, so doth he keepe it in us. And even as he first giveth faith vnto us through the word, so afterwards he exerciseth, increaseth, strengthneth and maketh perfect the same in us by the word. Therefore the greatest service that a man can doe vnto God, and the very Sabboth of Sabboths, is to exercise himselfe in true godlinesse, diligently to reade and heare the word. * Contrariwise there is nothing more dangerous then to be weary of the word. He therefore that is so cold, that he thinketh himselfe to know enough, and beginneth by little and little to loth the word, that man hath lost Christ and the Gospel, and that which he thinketh himselfe to know, he attaineth onely by * bare speculation: And he is like vnto a man (as *S. Iames* saith:) *Who beholding his face in a glasse, goeth his way, and by and by forgetteth what his countenance*

* What inconveniences follow the lothing of Gods word.

* Speculatiõ is a naked knowledge without practise.

Ia. 1. 23. 24.

Wherefore let every faithfull man labour and strive with all diligence to learne and to keep this doctrine: And to that end let him

The doctrine of true godlinesse is kept by prayer and earnest study of the word.

use humble and hearty prayer, with continuall study and meditation of the word. And when we have done never so much, yet shall we have enough to keepe us occupied. For we haue to do with no small enemies, but strong and mighty, and such as are in continuall warre against us, namely our owne flesh, all the dangers of the world, the law, sinne, death, the wrath and judgement of God, and the devill himselfe, who never ceaseth to tempt us inwardly by his fiery darts, and outwardly by his false Apostles, to the end that he may overthrow, if not all, yet the most part of us.

The enemies of the godly.

The reason which at this day is used against us, and prevaileth with many.

This Argument therefore of the false Apostles had a goodly shew and seemed to be very strong. Which also at this day prevaileth with many, namely that the Apostles, the holy fathers and their successours have so taught: that the Church so thinketh and beleeveth: Moreover that it is impossible that Christ should suffer his Church so long time to erre. Art thou alone (say they) wiser then so many holy

men?

men? wiser then the whole Church? After this manner the devill being changed into an Angell of light, setteth upon us craftily at this day by certaine pestiferous hypocrites, who say: We passe not for the Pope, we abhorre the hypocrisie of Monkes and such like: but we would have the authority of the holy Church to remaine untouched. The Church hath thus beleeved and taught this long time. So have all the Doctors of the primitive Church, holy men, more ancient and better learned then thou. Who art thou, that darest dissent from all these, and bring unto us a contrary doctrine? When Sathan reasoneth thus, conspiring with the flesh and reason, then is thy conscience terrified and utterly despaireth, unlesse thou constantly returne to thy selfe againe, and say: Whether it be *Cyprian*, *Ambrose*, *Augustine*, either *S. Peter*, *Paul* or *Iohn*, yea, or an Angell from heaven that teacheth otherwise, yet this I know assuredly, that I teach not the things of men, but of God: that is to say, I attribute all things to God alone, and nothing to man.

The devils Argument.

When I first tooke upon me the defence of the Gospell, I remember that Doctor *Staupitius* a worthy man, said thus unto me: This liketh me well that this doctrine which thou preachest, yeeldeth glory and all things else unto God alone, and nothing unto man: for unto God there cannot be attributed too much glory, goodnesse, mercy, &c. This saying did then greatly comfort and confirme me. And true it is, that the doctrine of the Gospell taketh from men all glory, wisedome, righteousnesse, &c. and giveth the same to the Creatour alone, who made all things of nothing. We may also more safely attribute too much unto God then unto man. For in this case I may say boldly: Be it so that the Church, *Augustine* and other Doctors, also *Peter* and *Apollo*, yea even an Angell from heaven, teach a contrary doctrine, yet my doctrine is such, that it setteth forth and preacheth the grace and glory of God alone, and in the matter of salvation it condemneth the righteousnesse and wisedome of all men. In this I cannot offend, because I give both to God and man, that which properly and truly belongeth to them both.

Doctor Staupitius a favorer of Luthers doctrine, when he began to preach.

The doctrine of the Gospell attributeth all things unto God and nothing to man.

But thou wilt say: *The Church is holy*, *The Fathers are holy*. It is true: notwithstanding, albeit the Church be holy; yet is it compelled to pray: *Forgive us our trespasses*. So, though the Fathers be holy, yet are they saved through the forgivenesse of sins. Therefore neither am I to be beleeved, nor the Church, nor the Fathers, nor the

Matt. 6, 12.

Neither Angels nor Apostles nor any other are to be beleeved, if they teach any thing against the word of God,

Apostles, no nor an Angel from heaven, if we teach any thing against the word of God, *but let the word of God abide for ever*: For else this Argument of the false Apostles had mightily prevailed against *Pauls* doctrine. For indeed it was a great matter, a great matter I say, to set before the *Galathians* the whole Church, with all the company of the Apostles against *Paul* alone, but lately sprung up & of small authority. This was therefore a strong Argument & concluded mightily. For no man saith willingly that the Church erreth, & yet it is necessary to say that it erreth, if it teach any thing besides or against Gods word.

The error of Peter.

Peter the chiefe of the Apostles taught both in life and doctrine besides Gods word, therefore he erred & was deceived. Neither did *Paul* dissemble that error (although it seemed to be but a light fault) because he saw it would turne to the hurt of the whole Church, but *withstood him even to his face, because hee walked not after the truth of the Gospell*. Therefore neither is the Church, nor *Peter*, nor the Apostles, nor Angels from heaven to be heard, unlesse they bring and teach the pure word of God.

Gal. 2. 11.

The Papists Argument against us.

This Argument even at this day is not a little prejudiciall to our cause. For if we may neither beleeve the Pope, nor the Fathers, nor *Luther*, nor any other, except they teach us the pure word of God, whom shall we then beleeve? who in the meane while shall certifie our consciences which part teacheth the pure word of God, we or our adversaries? For they brag, that they also have the pure word of God and teach it. Againe, we beleeve not the papists, because they teach not the word of God, neither can they teach it. Contrariwise, they hate us most bitterly, and persecute us as most pestilent heretickes and seducers of the people. What is to be done in this case? Shall it be lawfull for every phantasticall spirit, to teach what himselfe listeth, seeing the world can neither heare nor abide our doctrine? For although we glory with *Paul*, that we teach the pure Gospell of Christ, yet we profit nothing, but are compelled to heare, that this our glorying is not onely vaine, rash, and arrogant, but also devilliſh and full of blasphemy. But if we abase our selves and give place to the rage of our adversaries, then both the Papists and Anabaptists waxe proud. The Anabaptists will vaunt that they bring and teach some strange thing which the world never heard of before. The Papists will set up againe and stablish their old abhominations. Let every man therefore take

heede,

heed, that he be moſt ſure of his calling and doctrine, that he may boldly ſay with *Paul*; *Although we or an Angell from heaven preach unto you otherwiſe, then that which we have preached unto you, let him be accurſed.* A Preacher muſt be ſure of his calling and doctrine. *Gala.* 1. 8.

Verſe 13. *For ye have heard of my converſation in times paſt in Iewiſh religion, how that I perſecuted the Church of God extremely and waſted it: and profited in the Iewiſh religion, above many of my companions of mine owne nation.*

This place hath in it no ſingular doctrine. Notwithſtanding *Paul* alledgeth here his owne example, ſaying: I have defended the traditions of the Phariſies and the Iewiſh religion more conſtantly then ye and all your falſe teachers. Wherefore if the righteouſneſſe of the law had beene any thing worth, I had not turned backe from it: in the keeping whereof notwithſtanding before I knew Chriſt, I did ſo exerciſe my ſelfe, and ſo profit therein, that I excelled many of my companions of mine owne nation. Moreover I was ſo zealous in defence of the ſame, that I perſecuted the Church of God extremely, and waſted it. For having received authority of the high Prieſts, I put many in priſon, and when they ſhould be put to death, I pronounced the ſentence, and puniſhing them thorowout all the ſinagogues, I compelled them to blaſpheme, and was ſo exceeding mad upon them, that I perſecuted them even unto ſtrange Cities. The zeale of Paul. *Act.* 26. 10.

Verſe 14. *And was much more zealous of the traditions of my fathers.*

He calleth not here the traditions of the fathers, the Phariſaicall or humane traditions: for in this place he treateth not of the Phariſaicall traditions, but of a farre higher matter, and therefore he calleth even that holy law of *Moſes*, the fathers traditions: that is to ſay, received and left as an inheritance from the fathers. For theſe (ſaith he) *when I was in the Iewiſh religion, I was very zealous.* He ſpeaketh after the ſame manner to the *Philippians*, *As concerning the law* (ſaith he) *I was a Phariſee, concerning zeale, I perſecuted the Church, and as concerning the righteouſneſſe of the law, I was unrebukeable.* As though he would ſay: Here I may glory, and may compare with the whole nation of the Iewes, yea even with the beſt and holieſt of all thoſe which are of the Circumciſion: Let them What Paul calleth the traditions of the fathers. *Philip.* 3. 6.

them shew me if they can, a more zealous and earnest defender of *Moses* law, then I have beene. This thing (O ye *Galatians*) ought to have perswaded you, not to beleeve these deceivers, which magnifie the righteousnesse of the law, as a matter of great importance, whereas, if there were any cause to glory in the righteousnesse of the law, I have more cause to glory then any other.

In like manner say I of my selfe, that before I was lightened with the knowledge of the Gospell, I was as zealous for the Papisticall lawes and traditions of the fathers, as ever any was, most earnestly maintaining and defending them as holy and necessary to salvation. Moreover, I endeavoured to observe and keep them my selfe as much as was possible for me to do, punishing my poore body with fasting, watching, praying and other exercises, more then all they which at this day do so bitterly hate and persecute me, because now I take from them the glory of justifying by workes and merits. For I was so diligent and superstitious in the observation hereof, that I laid more upon my body then without danger of health it was able to beare. I honoured the Pope of meere conscience and unfainedly, not seeking after prebends, promotions and livings: but whatsoever I did, I did it with a single heart, of a good zeale, and for the glory of God. But those things which then were gainefull unto me, now with *Paul* I count to be but losse, for the excellency of the knowledge of Iesus Christ my Lord. But our adversaries, as idle bellies and tryed with no tentations, beleeve not that I and many others have endured such things: I speake of such as with great desire sought for peace and quietnesse of conscience, which notwithstanding in so great darknesse it was not possible for them to find.

Philip. 3. 8.

Verse 15, 16, 17. *But when it had pleased God (which had separated me from my mothers wombe, and called me by his grace) to reveale his Sonne in me, that I should preach him among the Gentiles, immediatly I communicated not with flesh and blood. Neither came I againe to Ierusalem, to them which were Apostles before me, but I went into Arabia, and turned againe unto Damascus.*

The first journey of Paul.

This is the first journey of *Paul*. And here he witnesseth, that straight way, after he was called by the grace of God to preach Christ among the Gentiles, he went into *Arabia* without the advice of

of any man, to that *worke* whereunto he was called. And this place witnesseth by *whom* he was taught, and by what meanes he came to the knowledge of the Gospell and to his Apostleship. *When it had pleased God* (saith he.) As if he would say: I have not deserved it, because I was zealous of the law of God without judgement, nay rather this foolish and wicked zeale stirred me up, that God so permitting, I fell headlong into more abhominable and outragious sinnes. I persecuted the Church of God, I was an enemy to Christ, I blasphemed his Gospell, and to conclude, I was the author of shedding much innocent blood. This was my desert. In the middest of this cruell rage I was called to such inestimable grace. What? was it because of this outragious cruelty? No forsooth. But the aboundant grace of God, who calleth and sheweth mercy to whom he will, pardoned and forgave me all those blasphemies: and for these my horrible sins (which then I thought to be perfect righteousnesse and an acceptable service unto God) he gave unto me his grace, the knowledge of his truth, and called me to be an Apostle.

Pauls merit of desert.

We also are come at this day to the knowledge of grace by the selfesame merits. I crucified Christ daily in my monkish life, and blasphemed God through my false faith wherein I then continually lived. Outwardly I was not as other men, extortioners, unjust, whoremongers: but I kept chastity, poverty and obedience. Moreover, I was free from the cares of this present life. I was onely given to fasting, watching, praying, saying of Masses and such like. Notwithstanding in the mean time I fostred under this cloked holines and trust in mine owne righteousnesse, continuall mistrust, doubtfulnesse, feare, hatred and blasphemy against God. And this my righteousnesse was nothing else, but a filthy puddle, and the very kingdome of the devill. For Satan loveth such Saints, & accounteth them for his deare darlings, who destroy their owne bodies and soules, and deprive themselves of all the blessings of Gods gifts. In the meane time notwithstanding, wickednesse, blindnesse, contempt of God, ignorance of the Gospell, prophanation of the Sacraments, blaspheming and treading of Christ under foote, and the abuse of all the benefits and gifts of God doe reigne in them at the full. To conclude, such Saints are the bondslaves of Satan, and therefore are driven to speake, think and do whatsoever he will, although outwardly they seeme to excell all others in good workes, in holinesse and strictnesse of life.

By what deserts we obtaine grace.

What manner of Saints the devill loveth.

Such

Such we were under the popedome: verily no leſſe (if not more) contumelious and blaſphemous againſt Chriſt and his Goſpell then *Paul* himſelfe, and ſpecially I: for I did ſo highly eſteeme the Popes authority, that to diſſent from him even in the leaſt point, I thought it a ſinne worthy of everlaſting death. And that wicked opinion cauſed me to thinke that *Iohn Hus* was a curſed hereticke, yea and I accounted it an hainous offence, but once to thinke of him: and I would my ſelfe in defence of the Popes authority have miniſtred fire and ſword, for the burning and deſtroying of that hereticke, and thought it an high ſervice unto God ſo to do. Wherefore if you compare Publicans and harlots with theſe holy hypocrites, they are not evill. For they, when they offend, have remorſe of conſcience, and do not juſtifie their wicked doings: but theſe men are ſo farre from acknowledging their abhominations, idolatries, wicked willworſhippings and ceremonies to be ſinnes, that they affirme the ſame to be righteouſneſſe & a moſt acceptable ſacrifice unto God, yea they adore them as matters of ſingular holineſſe, and through them do promiſe ſalvation unto others, and alſo ſell them for money, as things availeable to ſalvation.

Iohn Hus

Publicans and ſinners are farre better then meritmongers.

This is then our goodly righteouſnes, this is our high merit which bringeth unto us the knowledge of grace: to wit, that we have ſo deadly and ſo devilliſhly perſecuted, blaſphemed, troden under foote, and contemned God, Chriſt, the Goſpell, Faith, the Sacraments, all godly men, the true worſhip of God, and have taught and ſtabliſhed quite contrary things. And the more holy we were, the more were we blinded, and the more did we worſhip the devill. There was not one of us, but he was a blood-ſucker, if not in deed, yet in heart.

Our deſert.

The Papiſts a bloody generation.

Verſe 15. *When it pleaſed God.*

As though he would ſay: It is the alone and ineſtimable favour of God, that not onely he hath ſpared me ſo wicked and ſo curſed a wretch, ſuch a blaſphemer, a perſecutor and a rebell againſt God, but beſides that, hath alſo given unto me the knowledge of ſalvation, his Spirit, Chriſt his Sonne, the office of an Apoſtle and everlaſting life. So God beholding us guilty in the like ſinnes, hath not onely pardoned our impieties and blaſphemies, of his meere mercy for Chriſts ſake, but hath alſo overwhelmed us with great benefites and ſpirituall gifts. But many of us are not onely unthankefull

By what deſerts we attaine grace.

unto

unto God for this his inestimable grace, and as it is written 2 *Pet.* 1, do forget the cleansing of their old sinnes, but also opening againe a window to the devill, they begin to loath his word, and many also do pervert and corrupt it, and so become authours of new errours. The ends of these men are worse then the beginnings. *Matt.* 12. 45.

Verse 15. *Which had seperated me from my mothers wombe.*

This is an Hebrew phrase. As if he said: which had sanctified, ordained and prepared me. That is, God had appointed, when I was yet in my mothers wombe, that I should so rage against his Church, and that afterward he would mercifully call me backe againe from the midest of my crueltie and blasphemie, by his meere grace, into the way of truth and salvation. To be short, when I was not yet borne, I was an Apostle in the sight of God, and when the time was come, I was declared an Apostle before the whole world.

Thus *Paul* cutteth off all deserts, and giveth glory to God alone, but to himselfe all shame and confusion. As though he would say: all the gifts both small and great, as well spirituall as corporall, which God purposed to give unto me, and all the good things which at any time in all my life I should do, God himselfe had before appointed when I was yet in my mothers wombe, where I could neither wish, thinke nor do any good thing. Therefore this gift also came unto me by the meere predestination and free mercy of God before I was yet borne. Moreover, after I was borne, he supported me, being loaden with innumerable and most horrible iniquities. And that he might the more manifestly declare the unspeakable and inestimable greatnesse of his mercie towards me, he of his meere grace forgave my abhominable and infinite sinnes, and moreover replenished me with such plentie of his grace, that I did not onely know what things are given unto us in Christ, but preached the same also unto others. Such are the deserts and merits of all men, and especially of those old dotards, who exercise themselves wholy in the stinking puddles of mans owne righteousnesse.

The deserts of S. Paul.

Verse 15. *And called me by his grace.*

Marke the diligence of the Apostle. *He called me* (saith he) How? Was it for my Pharisaicall religion: or for my blamelesse and holy life? for my prayers, fastings and workes? No. Much lesse

then

then for my blasphemies, persecutions, oppressions? *How then? by his meere grace alone.*

Verse 16. *To reveale his Sonne in me.*

Pauls doctrine.

You heare in this place, what manner of doctrine is given and committed to *Paul*: to wit the doctrine of the Gospell, which is the revelation of the Sonne of God. This is a doctrine quite contrary to the law, which revealeth not the Son of God, but it sheweth forth sinne, it terrifieth the conscience, it revealeth death, the wrath and judgement of God, and hell. The Gospell therefore is such a doctrine, as admitteth no law: Yea it must be seperate as farre from the law, as there is distance betweene heaven and earth. This difference in it selfe is easie and plaine, but unto us it is hard and full of difficulty. For it is an easie matter to say, that the Gospell is nothing else but the revealing of the Son of God, or the knowledge of Iesus Christ, and not the revealing of the law. But in the agony and conflict of conscience, to hold this fast and to practise it indeed, it is a hard matter, yea to them also that be most exercised therein.

The definition of the Gospell.

Now, if the Gospell be the revealing of the Son of God (as *Paul* defineth it in this place,) then surely it accuseth not, it feareth not the conscience, it threatneth not death, it bringeth not to despaire, as the law doth: but it is a doctrine concerning Christ, which is neither law nor worke, but our righteousnesse, wisdome, sanctification and redemption. Although this thing be more cleare then the Sunne light, yet notwithstanding the madnesse and blindnesse of the Papists hath beene so great, that of the Gospell they have made a law of charity, and of Christ a law-maker, giving more straight and heavy commandements then *Moses* himselfe. But the Gospell teacheth, that Christ came not to set forth a new law, and to give commandements as touching manners: but that he came to this end, that he might be made an oblation for the sinnes of the whole world, and that our sins might be forgiven, and everlasting life given unto us for his sake, and not for the workes of the law, or for our owne righteousnesse. Of this inestimable treasure freely bestowed upon us, the Gospell properly preacheth unto us. Wherefore it is a kind of doctrine that is not learned or gotten by any study, diligence or wisdome of man, nor yet by the law of God, but is revealed by God himselfe (as *Paul* saith in this place,) first by the eternall word: then by the working

1 *Cor.* 1. 30.

The Papists have turned the Gospell into the law of charitie, and Christ into Moses.

The Gospell is not learned by any study of man but is taught from above by God himselfe.

of

of Gods Spirit inwardly. The Gospell therefore is a divine word that came down from heaven, & is revealed by the holy Ghost (who was also sent for the same purpose:) yet in such sort notwithstanding that the outward word must go before. For *Paul* himselfe had no inward revelation, until he had heard the outward word from heaven, which was this, *Saul, Saul, why persecutest thou me?* First therefore he heard the outward word, then afterwards followed revelations, the knowledge of the word, faith, and the gifts of the holy Ghost. *Act.9.4.*

Verse 16. *That I should preach him among the Gentiles.*

It pleased God (saith he) to reveale his Sonne in me. To what purpose? Not only that I my selfe should beleeve in the Son of God, but also that I should preach him among the Gentiles. And why not among the Iewes? Lo, here we see that *Paul* is properly the *Apostle of the Gentiles*, albeit he preached Christ among the Iewes also. Paul the Apostle of the Gentiles.

Paul comprehendeth here in few words (as he is wont) his whole divinity, which is to preach Christ among the Gentiles. As if he would say: I will not burden the Gentiles with the law, because I am the Apostle and Evangelist of the Gentiles, and not their law-giver. Thus he directeth all his words against the false Apostles. As though he would say: O ye *Galathians*, ye have not heard the righteousnesse of the law or of works to be taught by me; for this belongeth to *Moses* and not to me *Paul*, being the Apostle of the Gentiles. For my office and ministery is to bring the Gospell unto you, and to shew unto you, the same revelation which I my selfe have had. Therefore ought you to heare no teacher that teacheth the law. For among the Gentiles the law ought not to be preached but the Gospell; not *Moses*, but the Sonne of God: not the righteousnesse of works, but the righteousnesse of faith. This is the preaching that properly belongeth to the Gentiles. Pauls divinitie. The office of Paul.

Verse 16. *Immediatly I communicated not with flesh and blood.*

Paul here making mention of flesh and blood, speaketh not of the Apostles. For by and by he addeth: *Neither came I again to Ierusalem, to them which were Apostles before me.* But this is *Pauls* meaning, that after he had once received the revelation of the Gospell from Christ, he consulted not with any man in

Damascus,

Damascus, much lesse did he desire any man to teach him the Gospel: Againe, that he went not to *Ierusalem*, to *Peter* & the other Apostles to learne the Gospell of them, but that forthwith he preached Iesus Christ in *Damascus*, where he received baptisme of *Ananias*, & imposition of hands: for it was necessary for him to have the outward signe and testimony of his calling. The same also writeth *Luke Act. 9.*

Vere 17. *Neither came I to Ierusalem, to them that were Apostles before me, but went into Arabia, and turned againe unto Damascus.*

That is, I went into *Arabia* before I saw the Apostles or consulted with them, and forthwith I tooke upon me the Office of preaching among the Gentiles: for thereunto I was called, and had also received a revelation from God. He did not then receive his Gospell of any man, or of the Apostles themselves, but was content with his heavenly calling, and with the revelation of Iesus Christ alone. Wherefore this whole place is a confutation of the false Apostles Argument, which they used against *Paul*, saying, that he was but a scholler and a hearer of the Apostles, who lived after the Law: and moreover that *Paul* himselfe also had lived according to the Law, and therefore it was necessary that the Gentiles themselves should keepe the Law and be circumcised. To the end therefore that he might stop the mouthes of these cavillers, he rehearseth this long history: Before my conversion (saith he) I learned not my Gospell of the Apostles, nor of any other of the brethren that beleeved (for I persecuted extremely, not onely this doctrine, but also the Church of God, and wasted it:) neither after my conversion: for forthwith I preached, not *Moses* with his Law, but Iesus Christ at *Damascus*, consulting with no man, neither as yet having seene any of the Apostles.

The confutation of the Argument of the false Apostles.

Verse 18. *Then after three yeares I came againe to Ierusalem, to visite Peter, and abode with him 15. dayes. And none other of the Apostles saw I, save Iames the Lords brother.*

Paul granteth that he was with the Apostles, but not with all the Apostles. Howbeit hee declareth that he went up to *Ierusalem* to them, not commanded, but of his owne accord, not to learne any thing of them, but to see *Peter*. The same thing *Luke* also wri-

teth

leth in the ninth Chapter of the Acts: that *Barnabas* led *Paul* to the Apostles, and declared to them, how that he had seene the Lord in the way, and that he spake vnto him also that he had preached boldly at *Damascus* in the name of Iesus. This witnesse beareth *Barnabas* of him. All his words therefore are so framed, that they proue his Gospell not to be of man. Indeede he granteth that he had seene *Peter* and *Iames* the brother of our Lord, but none other of the Apostles besides these two, and that he learned nothing of them.

He granteth therfore that he was at *Ierusalem* with the Apostles: and this did the false Apostles onely report. He granteth moreouer that he had liued after the manner of the Iewes, but yet onely among the Iewes. And this is it which he saith in the 1. *Cor.* 9. *When I was free from all men, I made my selfe seruant to all men, that I might winne the more. To the Iewes I became as a Iew, that I might winne the Iewes, and I was made all things to all men, that I might by all meanes saue some.* He granteth therefore that he was at *Ierusalem* with the Apostles, but he denieth that he had learned his Gospell of them. Also he denieth that he was constrained to teach the Gospell as the Apostles had prescribed. The whole effect then of this matter lyeth in this word *to see*: I went (saith he) *to see Peter*, and not to learne of him. Therefore neither is *Peter* my master, nor yet *Iames*. And as for the other Apostles, he vtterly denieth that he saw any of them.

Paul became all things to all men.

But why doth *Paul* repeate this so often, that he learned not his Gospel of men, nor of the Apostles themselues? His purpose is this, to perswade the Churches of *Galatia* which were now led away by the false Apostles, and to put them out of all doubt, that his Gospell was the true word of God, and for this cause he repeateth it so often. And if he had not preuailed herein, he could neuer haue stopped the mouthes of the false Apostles. For thus they would haue obiected against him: we are as good as *Paul*, we are the disciples of the Apostles as well as he: moreouer, he is but one alone, and we are many: therefore we excell him, both in authority and in number also.

Why Paul glorieth so much that he hath not learned his Gospell of any man.

Here *Paul* was constrained to glory, to affirme and sweare, that he learned not his Gospell of any man, neither receiued it of the Apostles themselues. For his Ministerie was here in great danger, and all the Churches likewise which had vsed him as their chiefe pastor and teacher. The necessity therefore of his Ministerie and of all the Churches required, that with an holy pride he should

vaunt of his vocation, and of the knowledge of the Gospel rev
vnto him by Christ, that their consciences might be throughly
swaded that his doctrine was the true word of God. Here had
a weightie matter in hand: namely, that all the Churches in G
tia might be kept in sound doctrine: yea, the controuersie w
deede, as touching life and death euerlasting. For if the pure w
of God be once taken away, there remaineth no consolation
life, no saluation. The cause therefore why he reciteth these thi
is to retaine the Churches in true and sound doctrine. His pur
is therefore to shew by this historie, that he receiued the Gospe
no man. Againe, that he preached for a certaine time, namely
space of three or foure yeares, both in *Damascus* and *Arabia*, by r
lation from God, before he had seene any of the Apostles, euen
selfe same Gospell that the Apostles had preached.

Verse 20. *And now the things which I write vnto you, behold I*
nesse before God I lie not.

Paul sweareth. Wherefore addeth he an oath? Because he reporteth an histo
he is constrained to sweare, to the end that the Churches might
leeue him, and also that the false Apostles should not say: who kno
eth whether *Paul* speaketh the truth or no? Here you see that P
the elect vessell of God, was in so great contempt among his ow
Galathians, to whom he had preached Christ, that it was neces
for him to sweare that he spake the truth. If this happened then to
Apostles, to haue so mighty aduersaries that they durst despise
and accuse them of lying, what marueil is it, if the like at this
happen vnto vs, which in no respect are worthy to bee compa
with the Apostles? He sweareth therfore in a matter (as it seeme
of no weight, that he speaketh the truth, namely that he tarried
with *Peter* to learne of him, but onely to see him: but if you wei
the matter diligently, it is very weighty and of great importance
may appeare by that is said afore. In like manner we sweare ac
the example of *Paul*, in this wise: *God knoweth that we lie not, &c.*

Verse 21. *After that, I went into the coasts of Syria and Cilicia.*

Syria and *Cilicia* are countries neare situate together. This
it that he still goeth about to perswade, that as well before hee h
seene the Apostles as after, he was alwaies a Teacher of the G
p

ell, and that he receiued it by the reuelation of Christ, and was uer any Disciple of the Apostles.

erse 22. 23. *For I was vnknowne by face vnto the Churches of Iudea, which were in Christ. But they heard onely some say, hee which persecuted vs in times past, now preacheth the faith which before he destroyed. And they glorified God in me.*

This hee addeth for sequele and continuance of the historie, that after he had seene *Peter*, he went into *Syria* and *Cilicia*, and there preached, and so preached that he wonne the testimony of all the Churches in *Iudea*. As though he would say: I appeale to the testimony of all the Churches, yea euen of those which are in *Iudea*. For the Churches do witnesse, not onely in *Damascus*, *Arabia*, *Syria*, and *Cilicia*, but also *Iudea*, that I haue preached the same faith which I once withstood and persecuted. And they glorified God in me: not because I taught that circumcision and the law of *Moses* ought to be kept, but for the preaching of faith, and for the edifying of the Churches by the ministerie of the Gospell. Ye therefore haue the testimonie, not onely of the people of *Damascus* and of *Arabia*, but also of the whole Catholicke or vniuersall Church of *Iudea*.

The testimonie of all the Churches in Iudea for Paul.

The second Chapter.

Verse 1. *Then fourteene yeares after I went vp to Ierusalem.*

PAVL taught that the *Gentiles* were iustified by Faith onely, without the workes of the Law. This doctrine when he had published abroad among the *Gentiles*, he commeth to *Antioch*, and declareth to the Disciples what hee had done. Then they which had been trained vp in the old customes of the law, rose against *Paul* with great indignation, for that he preached to the *Gentiles* liberty from the bondage of the law. Whereupon followed great dissention, which afterwards stirred vp new troubles. *Paul* and *Barnabas* stood stoutly to the truth, and testified, saying: * whersoeuer we preached among the *Gentiles*, the holy Ghost came and fell vpon those which heard the word: and this was done throughout all the Churches of the *Gentiles*. But we preached not circumcision neither

Paules doctrine. Contention of such as were turned from the Iewes, against Paul.

* The declaration of Paul and Barnabas, as touching those things which were done among the Gentiles.

did we require the keeping of the law, but we preached onely faith in Iesus Christ, and at this preaching of faith, God gaue to the hearers the holy Ghost. The holy Ghost therefore doth approue the faith of the Gentiles without the law and circumcision. For if the preaching of the Gospel and faith of the Gentiles in Christ had not pleased him, he had not come downe in a visible shape vpon the vncircumcised which heard the word. Seeing then by the onely hearing of faith hee came downe vpon them, it is certaine that the holy Ghost by this signe hath approued the faith of the Gentiles. For it doth not appeare that this was euer done before at the preaching of the law.

What they answer to Paul in this disputation, which are so earnest for the law.

Then the Iewes and many of the Pharisees which did beleeue, and notwithstanding bare yet a great zeale to the law, earnestly striuing to maintaine the glory thereof, set themselues fiercely against *Paul*, (who affirmed that the Gentiles were iustified by faith onely without the works of the law, [illegible] that the law ought to be kept, and that the Gentiles should be circumcised: for otherwise they could not be saued) no maruell: for the very name of the law of God is holy and dreadfull. The heathen man, which neuer knew any thing of the law of God, if he heare any man say: This doctrine is the law of God, he is moued therewith. How then could it be but the Iewes must needs be moued, and vehemently contend for the maintenance of the law of God, which euen from their infancie had been nusled and trained vp therein?

They that were conuerted from the Iewes, hardly forsooke the law.

Wee see at this day how obstinate the Papists bee in defending their traditions and doctrines of diuels. Wherefore it was much lesse to be maruelled, that the Iewes did so vehemently and zealously striue for the maintenance of their law, which they had receiued from God. Custome is of such force, that whereas nature is of it selfe inclined to the obseruation of the law, by long continuance it so confirmeth nature, that now it becommeth a double nature. Therefore it was not possible for the Iewes which were newly conuerted to Christ, sodainely to forsake the law: who though they had receiued the faith of Christ, thought it necessary notwithstanding to obserue the law. And with this their weakenesse God did beare for a time, vntill the doctrine of the Gospell might be plainly discerned from the law. So he bare with the infirmity of Israel in the time of king *Ahab*, when the people halted betweene two religions. He bare also with our weakenesse, whilst we were vnder the blindnesse of the

Custome is a double nature.

God alwaies beareth with the infirmities of his people.

Pope

Pope: For he is long suffering and full of mercy. But we must not abuse this goodnesse and patience of the Lord, nor continue still in our weakenesse and errour, since the truth is now reuealed by the cleare light of the Gospell.

What they had to say for themselues that resisted Paul.

Moreouer, they that stood against *Paul*, affirming that the Gentiles ought to be circumcised, had to lay for themselues, first the law and custome of the country, then the example of the Apostles, and last of all the example of *Paul* himselfe who had circumcised *Timothie*. Wherefore if *Paul* in his defence said, that he did not this of necessitie, but for Christian loue and liberty, lest they which were weak in faith should be offended, which of them would beleeue him? Hereunto all the people would answere: Since it is euident that thou hast circumcised *Timothy*, thou maist say what thou wilt: notwithstanding thou hast done it. For this is a matter farre passing all mans capacity, and therefore they could not vnderstand it. Moreouer, no defence can serue when a man hath lost the fauour of the people, and is fallen into such deadly hatred and contempt. *Paul* therefore seeing this contention and these clamors daily to increase more and more, and being also warned by reuelation from God, after foureteene yeares (besides those wherein he had preached in *Damascus & Arabia*) goeth vp againe to *Ierusalem*, to conferre his Gospel with the other Apostles: yet not for his own cause, but for the peoples sake.

Now, this contention touching the obseruation of the law, exercised *Paul* a long time after, and wrought him much trouble. But I do not thinke that this is the contention which *Luke* speaketh of in the 15 of the Acts, which hapned (as it appeareth) by and by after the beginning of the Gospell. But this history which *Paul* here mentioneth, seemeth to be done long after, when Paul had now almost eighteene yeares preached the Gospell.

Verse 1. *With Barnabas, and tooke with me Titus.*

Paul taketh vnto him witnesses. Barnabas [illegible].

He ioyneth vnto himselfe two witnesses, *Barnabas* and *Titus*; *Barnabas* was *Pauls* companion in preaching to the Gentiles freedome from the seruitude of the law. Hee was also a witnesse of all those things which *Paul* did, and had seene the holy Ghost giuen vnto the Gentiles which were circumcised and free from *Moses* law, by the onely preaching of faith in Iesus Christ, and he onely stucke Barnabas. to *Paul* in this point, that it was not necessary that the Gentiles

ſhould be burdened with the law, but that it was not inough for them to beleeue in Chriſt. Wherefore by his owne experience he teſtifieth with *Paul* againſt the Iewes, that the Gentiles were made the children of God, and ſaued by faith alone in Chriſt Ieſus, without the law or circumciſion.

Titus was not onely a Chriſtian, but alſo the chiefe ouerſeer in *Creete*: For vnto him *Paul* had committed the charge of gouerning the Churches there. *Tit.* 1. And this *Titus* was a Gentile.

Verſe 2. *And I went vp by reuelation.*

For vnleſſe *Paul* had beene admoniſhed by reuelation, he had not gone vp to *Ieruſalem*. But becauſe God warned him by a ſpeciall reuelation, and commanded him to go vp, therefore he went. And this he did to bridle, or at leaſt to appeaſe the Iewes that beleeued and yet obſtinately contended about the keeping of the law, to the end that the truth of the Goſpel might the more be aduanced and confirmed.

Verſe 2. *And I communicated with them touching the Goſpell.*

You heare then that at length, after eighteene yeares he went vp to *Ieruſalem*, and conferred with the Apoſtles touching his Goſpell.

Verſe 2. *Which I preach among the Gentiles.*

For among the Iewes he ſuffered the law and circumciſion for a time, as the other Apoſtles did: *I am made all things vnto all men*, ſaith he 1. *Cor.* 9. Yet euer holding the true doctrine of the Goſpel, which he preferred aboue the law, circumciſion, the Apoſtles, yea and an Angel from heauen. For thus ſaith he vnto the Iewes: *Through this Chriſt, is preached vnto you the forgiuenes of ſins.* And he addeth very plainly: *And from all things, from the which ye could not be iuſtified by the law of Moſes, by him euery one that beleeueth is iuſtified.* For this cauſe he teacheth and defendeth the doctrine of the Goſpel ſo diligently euery where, and neuer ſuffereth it to come in danger. Notwithſtanding he did not ſuddenly break out at the firſt, but had regard vnto the weak. And becauſe the weak ſhould not be offended, there is no doubt but he ſpake to the Iewes after this manner: If that vnprofitable ſeruice of *Moſes* law, which nothing auaileth to righteouſnes, do ſo highly pleaſe you, ye may keepe it ſtill for me, ſo that the Gentiles which are not bound to this law, be not charged therewithall.

Paul ſo defendeth his Goſpel, that he will haue all things giue place vnto it. *Act.* 13. 38.

Paul

Paul therefore confesseth, that he conferred the Gospell with the Apostles, but (saith he) they profited me or taught me nothing: but I rather for the defence of the libertie of the Gospel, in the presence of the Apostles did constantly resist those which would needs force the obseruation of the law vpon the Gentiles, and so did ouercome them. Wherefore your false Apostles lie in saying that I circumcised *Timothy*, that I shaued my head in *Cenchrea*, and that I went vp to *Ierusalem* at the commandement of the Apostles. Nay rather, I glory that in going vp to *Ierusalem* by the reuelation of God, and not at the commandement of the Apostles, and there conferring my Gospel with them, I brought to passe the contrary, that is to say, obtained that the Apostles did approue me, and not those which were against me.

Now, the question whereupon the Apostles conferred together in this Assembly, was this: whether the keeping of the law were necessary to iustification or no. To this *Paul* answereth: I haue preached vnto the Gentiles, according to my Gospell which I receiued from God, faith in Christ and not the law, and at this preaching of faith they receiued the holy Ghost: and hereof *Barnabas* shall beare me witnesse. Wherefore I conclude that the Gentiles ought not to be burdened with the law, nor to be circumcised. Notwithstanding I giue no restraint to the Iewes herein: who if they will needs keepe the law and be circumcised, I am not against it, so that they do it with freedome of conscience. And thus haue I taught and liued among the Iewes, *being made a Iew vnto the Iewes*: holding euer the truth of the Gospell notwithstanding.

The question that was handled in the assembly of the Apostles.

Verse 2. *But particularly with them that were the chiefest.*

How Paul talked diuersly.

That is to say, I did not onely conferre with the brethren, but with those that were the chiefest among them.

Gal. 4. 11.

Verse 2. *Lest by any meanes I should run, or had run in vaine.*

Not that *Paul* doubted, that he ran or had run in vaine, for as much as he had now preached the Gospel eighteene yeres (for it followeth incontinent in the text that he had continued firme and constant all this while, and had preuailed:) but for that many did thinke that *Paul* had therefore preached the Gospell so many yeares in vaine, because he had set the Gentiles at libertie from the obseruation of the law. Moreouer, this opinion daily more and more in-

Why Paul saith: lest I had run in vaine.

How we teach falling and other Catholics exercises at this day.

creased, that the law was necessary to iustification. Wherefore in going vp to *Ierusalem* by reuelation, he meant to remedie this euill, that by this conference all men might plainely see his Gospell to bee in no point contrary to the doctrine of the other Apostles, to the end that by this meanes he might stop the mouthes of the aduersaries, which would else haue said that he ran or had run in vaine. Note here by the way, the vertue of mans owne righteousnes or the righteousnesse of the law to be such, that they which teach it, doe run and liue in vaine.

Verse 3. *But neither yet Titus which was with me, though hee were a Grecian, was compelled to be circumcised.*

What was decreed in this conference.

This word [*was compelled*] sufficiently declareth what the conference and conclusion was: to wit, that the Gentiles should not be constrained to be circumcised, but that circumcision should be permitted to them for a time: not as necessary to righteousnesse, but for a reuerence to the fathers: and for charities sake towards the weake (lest they should be offended) vntill they were growne vp more strong in faith. For it might haue seemed a very strange & vnseemly thing, vpon a sodaine to forsake the law and traditions of the fathers, which had beene giuen to this people from God with so great glory.

Paul then did not reiect circumcision as a damnable thing, neither did he by word or deede enforce the Iewes to forsake it. For in the 1. *Cor.* 7. he saith: *If any man be called being circumcised, let him not adde uncircumcision.* But hee reiected circumcision as a thing not necessary to righteousnesse, seeing the fathers themselues were not iustified thereby, but it was vnto them as a signe onely or a seale of righteousnesse, whereby they testified and exercised their faith. Notwithstanding the beleeuing Iewes which were yet weake and bare a zeale to the law, hearing that circumcision was not necessary to righteousnesse, could vnderstand this no otherwise, but that it was altogether vnprofitable and damnable. And this fond opinion of the weake Iewes the false Apostles did increase, to the end that the hearts of the people being stirred vp against *Paul* by this occasion, they might throughly discredit his doctrine. So we this day doe not reiect fasting and other good exercises as damnable things: but we teach that by these exercises we doe not obtaine remission of sins. When the people heare this, by and by they iudge

How Paul refused circumcision.

Rom. 4. 11.

How we teach fasting and other Christian exercises at this day.

vs to speake against good works. And this opinion the Papists doe confirme and increase by their preachings and writings. But they lye, and do us great wrong. For many yeares past there was neuer any that taught more sound and godly doctrine as touching good works, then we do at this day.

Paul therefore did not so condemne circumcision, as though it were sinne to receiue it or keepe it: for the Iewes would haue bene highly offended: but it was decided in this conference and counsel, that it was not necessary to iustification, and therefore not to be forced upon the Gentiles. So this moderation was found, that for the reuerence of the fathers, and charity towards the weake in faith, the Iewes should keepe the law and circumcision still for a time: notwithstanding they should not thereby seeke to be iustified. And moreouer that the Gentiles should not be burdened therewith, both because it would haue beene to them a very strange thing, and also a *burden vntollerable*; briefly that none should be constrained to be circumcised, or any restrained from circumcision.

What Paul determined in the conference of the Apostles.

Act. 15 10.

Paul therefore compelled none that would be circumcised to remaine vncircumcised, so that he knew circumcision not to be necessary to iustification. This constraint would *Paul* take away. Therefore he suffered the Iewes to keepe the law, so that they did it with a free conscience. For he had euer taught, as well the Iewes as the Gentiles, that in conscience they ought to be free from the law and circumcision: like as all the Patriarks and all the faithfull in the old Testament were free in conscience and iustified by faith, and not by the law or circumcision. And indeede *Paul* might haue suffered *Titus* to be circumcised: but because he saw that they would compell him thereunto, he would not. For if they had preuailed therein, by and by they would haue gathered that it had bin necessary to iustification, & so through this sufferance they would haue triumphed against *Paul*.

Why Paul would not suffer Titus to be circumcised.

Now as the false Apostles would not leaue circumcision and the obseruation of the law indifferent, but required the same as necessary to saluation, so at this day our aduersaries doe obstinatly contend, that mens traditions cannot be omitted without perill of saluation: and thus of an example of charity, they make an example of faith, when notwithstanding there is but one example of faith, which is, to beleeue in Iesus Christ. And this, as it is alone necessary to saluation, so doth it also indifferently pertaine to all men. Not-

with

withstanding the aduersaries would rather worship the diuell ten times in stead of God, then they would suffer this. Therefore they are daily hardned more and more, and seeke to establish their impieties and blasphemies against God, defending the same by force and tyranny, and will not agree or consent vnto vs in any point. But what then? Let vs goe on boldly in the name of the Lord of hosts, and for all this, let vs not cease to set forth the glory of Iesus Christ: and let vs fight valiantly against the kingdome of Antichrist by the word and by prayer, *that the name of God alone may be sanctified, that his kingdome may come, and that his will may be done.* And that this may speedily come to passe, we desire euen from the bottome of our hearts, and say, *Amen, Amen.*

The obstinate aduersaries defend their wicked doctrine by violence and tyrannie.

Matth. 6. 9. 10.

This triumph of *Paul* therefore was very glorious: namely, that *Titus* which was a Gentile, although he were in the midst of the Apostles and all the faithfull, where this question was so vehemently debated, was not yet constrained to be circumcised. This victory *Paul* carrieth away, and saith that in this conference it was decided by the consent of all the Apostles, the whole Church also approuing the same, that *Titus* should not be circumcised. This is a strong argument, and maketh very much against the false Apostles. And with this argument: *Neither was Titus compelled to be circumcised, Paul* was able to represse and mightily to conuince all his aduersaries: As if he should say: Why doe these counterfeit Apostles so falsly report of me, saying, that I am compelled to keepe circumcision by the commandement of the Apostles, seeing I haue the witnesse of all the faithfull in *Ierusalem*, and moreouer of all the Apostles themselues, that by my pursuite and trauell the contrary was there determined, and that I did not onely there preuaile that *Titus* should not be circumcised, but that the Apostles also did approue and ratifie the same? Your counterfeit Apostles therefore doe lie deadly, which slander me vnder the name of the Apostles, and thereby deceiue you: for I haue the Apostles and all the faithfull, not against me, but with me. And this I proue by the example of *Titus*.

The triumph of Paul against the false Apostles.

Notwithstanding, *Paul* (as I haue often said) did not condemne circumcision as an vnprofitable thing, nor constrained any man thereunto. For it is neither sin nor righteousnes to be circumcised or vncircumcised, as it is neither sin nor righteousnes to eat or drink: *For whether thou eat or eat not, thou art neither better nor worse.* But if any man

1 Cor. 8. 8.

should adde thereto either sin or righteousnesse, and say: If thou eat thou sinnest, if thou abstaine thou art righteous, he should shew himselfe both foolish and wicked. Therefore to ioyne ceremonies with sinne or righteousnesse, is great impiety: as the Pope doth, who in his forme of excommunication, threatneth to all those that doe not obey the law of the Bishop of Rome, Gods great curse and indignation, and so maketh all his lawes necessary to saluation. Wherefore the diuell himselfe speaketh in the person of the Pope in all the Popes decrees. For if saluation consisteth in keeping of the Popes lawes, what neede haue we of Christ to be our iustifier and Sauiour?

The Pope putteth righteousnesse in the keeping of his traditions, and damnation in the breaking of them.

Verse 4,5. *For all the false brethren that crept in, who came in priuily to espie out our libertie which we haue in Christ Iesus, that they might bring vs into bondage. To whom we gaue not place by subiection for an houre, that the truth of the Gospell might continue with you.*

Here *Paul* sheweth the cause why he went vp to *Ierusalem*, and there conferred his Gospell with the other Apostles, and why hee would not circumcise *Titus*: Not that he might be the more certaine, or confirmed in the Gospell by the Apostles, for he nothing doubted thereof: but that the truth of the Gospell might continue in the Churches of the *Galathians*, and in all the Churches of the Gentiles. We see then that the businesse of *Paul* was no light matter.

Now, where he speaketh of the truth of the Gospell, he sheweth that there be two Gospels, a true and a false Gospel. Indeede the Gospel of it selfe is simple, true and sincere: but by the malice of Sathans ministery it is corrupt and defaced. Therefore where he saith: *The truth of the Gospel*, he would haue vs to vnderstand also the contrary, as if he would say: The false Apostles do also preach a faith and a Gospel, but they are both false: therfore haue I set my selfe so constantly against them. And in that I would not giue place vnto them, this haue I brought to passe, that the truth of the Gospel continueth with you. So the Pope and Anabaptists do brag at this day, that they teach the Gospell and faith in Christ. True it is: but with such fruit as the false Apostles once did, whom *Paul* calleth before in the first chapter, troublers of the Church, and subuerters of the Gospell of Christ. On the other side he saith that he teacheth the truth of the Gospell. As if he should say: Those things which the false Apostles

The Gospel of the false Apostles.

The Gospel of the Pope and other heretikes.

teach,

teach, brag they neuer so much that they teach the truth, are nothing else but starke lies. So all hereticks pretend the name of God, of Christ, and of the Church. Also they pretend that they will not teach errors or lies, but most certaine truth and the pure Gospel of Christ.

The truth of the Gospell. The corruption of the Gospell.

Now, the truth of the Gospell is, that our righteousnesse commeth by faith alone, without the works of the law. The corruption or falshood of the Gospell is, that we are iustified by faith, but not without the works of the law. With the like condition the false Apostles also preached the Gospell. Euen so doe our Papists at this day.

The doctrine of the Papists concerning faith.

For they say that we must beleeue in Christ, and that faith is the foundation of our saluation: but it iustifieth not, except it be furnished with charity. This is not the truth of the Gospell, but falshood and dissimulation. But the true Gospell indeede is, that works of charity are not the ornament or perfection of faith: but that faith of it selfe is Gods gift and Gods worke in our hearts, which therefore iustifieth vs, because it apprehendeth Christ our redeemer.

They obiect of reason whereunto it looketh. They obiect of faith, is the thing whereunto the eye of faith looketh, which is Christ.

Mans reason hath the law for his obiect, thus thinking with it selfe: This I haue done, this I haue not done. But faith being in her owne proper office, hath no other obiect but Iesus Christ the Sonne of God, deliuered to death for the sinnes of the whole world. It looketh not to charity. It saith not: what haue I done? what haue I offended? what haue I deserued? but what hath Christ done? what hath he deserued? Here the truth of the Gospell answereth thee: he hath redeemed thee from thy sinne, from the diuell and from eternall death, faith therefore acknowledgeth, that in this one person Iesus Christ, it hath forgiuenesse of sinnes and eternall life. He that turneth his eyes away from this obiect, hath no true faith, but a fantasie and a vaine opinion, and turneth his eyes from the promise to the law, which terrifieth and driueth to desparation.

Faith furnished with charitie.

Wherefore those things which the Popish schoolemen haue taught concerning the iustifying faith being furnished with charity, are nothing else but meere dreames. For that faith which apprehendeth Christ the Sonne of God, and is furnished with him is the same faith that iustifieth, and not that faith which includeth charity. For a true and stedfast faith must lay hold vpon nothing else but Christ alone, and in the affections and terrors of conscience it hath nothing else to leane vnto, but this * Diamond Christ Iesus. Wherefore he that apprehendeth Christ by faith, although he

*The Papists imagine that charitie is inclosed in faith, as a Diamond is in a ring.

e neuer so much terrified with the law and oppressed with the eight of his sins, yet may he be bold to glory that he is righteous. ow or by what meanes? Euen by that precious pearle Christ Ie- , which he possesseth by faith. This our aduersaries vnderstand , and therefore they cast away this precious pearle Christ, and his place they set charity, which they say is their precious Dia- ond. Now, when they cannot tell what faith is, it is impossible t they should haue faith: much lesse can they teach it vnto others. d as for that which they will seeme to haue, it is nothing else naturall reason, an opinion, a very dreame and no faith.

But Christ is the true Diamond, and not charitie.

Charitie the Papists diamond, reiecting Christ.

I say, to the end ye may perceiue & note, that by these words, truth of the Gospel, *Paul* vehemently reproueth the contrary. For reprehendeth the false Apostles, because they had taught a false ospel: requiring circumcision, and the obseruation of the law as cessary to saluation. Moreouer they went about by wonderfull ft and subtilty to entrap *Paul*: for they watched him narrowly to whether he would circumcise *Titus* or no: also whether he durst hstand them in the presence of the Apostles, and for this cause he prehendeth them bitterly. *They went about* (saith he) *to spie out our rtie which we haue in Christ Iesus, that they might bring vs into bon- ge.* Wherefore the false Apostles armed themselues on euery side, t they might conuince and confound him before the whole con- gation. Besides this, they went about to abuse the authority of the ostles, in whose presence they accused him, saying: *Paul* hath ought *Titus* being vncircumcised, into the company of all the hfull: he denieth and condemneth the law in your presence which Apostles. If he dare be so bold to attempt this here and before u, what will not he attempt in your absence among the Gentiles?

Sleights practised of the false apostles against Paul.

Wherefore when he perceiued that he was so craftily assayled, strongly withstood the false Apostles, saying: we did not suffer libertie which we haue in Chirst Iesus to come in danger, al- ugh the false brethren sought by all meanes to snare vs and put o much trouble: but we ouercame them euen by the iudgement he Apostles themselues, and we would not yeeld vnto them, no one houre (for, no doubt, their drift was to haue caused *Paul* surcease from this libertie for a time,) sithens we saw that they quired the obseruation of the law as necessary to saluation. But they had alledged nothing else but charitable bearing with the

brethren,

brethren, no doubt but *Paul* would haue giuen them place. But
was another thing that they ſought: to wit, that they might bri
Paul and all that ſtucke to his doctrine into bondage. Therefore h
would not yeeld vnto them, no not the ſpace of one moment.

Luther was content in the time of blindnes to beare with thoſe things which now in the light of the Goſpell are vterly to be reiected.

In like manner do we alſo offer to the Papiſts all that is to bee o
fered, yea and more then we ought. Onely we except the liberty
conſcience which we haue in Chriſt Ieſus. For we will not ſuffe
our conſciences to be bound to any worke, ſo that by doing thi
thing or that, we ſhould be righteous, or leauing the ſame vndo
we ſhould be damned. We are contented to eat the ſame meats th
they eate, we will keepe their feaſts and faſting daies, ſo that t
ſuffer vs to do the ſame with a free conſcience, and leaue thoſe t
ning words, wherewith they haue terrified and brought vnder th
ſubiection the whole world: ſaying: *We command, we charge, w
charge againe, we excommunicate, &c. But this liberty we cann
obtaine: like as *Paul* alſo could not in his time. Therefore we do
he did. For when he ſaw that he could not obtaine this libertie,
would not giue place to the falſe Apoſtles, the ſpace of one houre.

*The Popes thunderbolts.

Wherefore, like as our aduerſaries will not leaue this free vnto vs
that only faith in Chriſt iuſtifieth: ſo on the other ſide, neither wi
we nor can we giue place vnto them, that faith furniſhed with cha
tie iuſtifieth. Here we will and we ought alſo to be rebellious a
obſtinate againſt them, for elſe we ſhould loſe *the truth of the Goſpel*
we ſhould loſe our liberty which we haue, not in the Emperour
not in Kings and Princes, not in that monſter the Pope, not in th
world, not in fleſh, blood, reaſon, &c. but which we haue in Chri
Ieſus. We ſhould loſe faith in Chriſt, which (as before I haue ſaid
apprehendeth nothing elſe but that precious Diamond Chriſt Ieſu
This faith whereby we are regenerate, iuſtified, and engrafted in
Chriſt, if our aduerſaries will leaue vnto vs ſound and vncorrupt,
offer vnto them that we will do all things, ſo that they be not co
ary to this faith. But becauſe we cannot obtaine this at their hands,
againe for our part will not yeeld vnto them one haires breadth,
the matter which we haue in hand is weightie and of great impo
tance, euen touching the death of the Son of God: who by the w
and commandement of the Father was made fleſh, was crucified a
died for the ſinnes of the world. If faith here giue place, then is th
death and reſurrection of the Sonne of God in vaine: then is it bo
fal

It is a point of true chriſtianitie to be ſtout againſt merit-mongers, for keeping the Chriſtian liberty.

When faith is ſound, all things are ſafe.

ble that Christ is the Sauiour of the world: then is God found a lyar cause he hath not performed that he promised. Our stoutnesse therre in this matter is godly and holy. For by it we seeke to preserue r liberty which we haue in Christ Iesus, and thereby to retaine the th of the Gospell: which if we lose, then doe we also lose God, rist, all the promises, faith, righteousnesse, and euerlasting life. The holy obstinacie and stoutnesse of the godly.

But here will some man say: the law is diuine and holy. Let the law haue his glory, but yet no law be it neuer so diuine and holy, ught to teach me that I am iustified and shall liue through it. I nt it may teach me that I ought to loue God and my neighbour: o to liue in chastitie, soberneſſe, patience, &c. but it ought not to w how I should be deliuered from sin, the diuell, death and hell. re I must take counsell of the Gospell, I must hearken to the spell which teacheth me, not what I ought to doe (for that is the per office of the law:) but what Iesus Christ the Sonne of God h done for me: to wit, that he suffered and died to deliuer me from ne and death. The Gospell willeth me to receiue this, and to be- e it. And this is the truth of the Gospel. It is also the principall icle of all Christian doctrine, wherein the knowledge of all godli- sse consisteth. Most necessary it is therefore that we should know is article well, teach it vnto others, and beat it into their heads ntinually. For as it is very tender, so is it soone hurt. This *Paul* d well tried, and of this haue all the godly also good experience. The doctrine of the law. The doctrine of the Gospell.

To conclude, *Paul* would not circumcise *Titus*, and (as he saith) no other cause, but for that certaine false brethren were crept to espie out their libertie, and would haue constrained *Paul* to cir- ncise *Titus*. *Paul* seeing this constraint and necessity, would giue place, no not for an houre, but strongly resisted them, and there- e he saith: *Neither Titus which was with me, being a Gentile, was pelled to be circumcised.* If they had required this in the way of therly charity, doubtlesse he would not haue denied it. But seeing y would haue done it as a necessary thing, and that by compulsion, he euill example of others, to the ouerthrowing of the Gospel, & ring mens consciences into bondage, therfore he set himself migh- gainst them, and preuailed so, that *Titus* was not circumcised. Gal. 2. 3.

It may seeme but a smal matter to be circumcised, or not circum- sed. But when a man hath an affiance in keeping of it, or else is feare for not keeping of it, here God is denied, Christ is reiected, the

the grace and all the promises of God are refused. But if circumcision be kept without this addition, there is no danger. If the Pope would in this sort require of vs the keeping of his traditions, as * bare ceremonies, it should not be so grieuous vnto vs to keepe them: but to bind mens consciences to these ceremonies, and to make of them an high and acceptable seruice vnto God, yea and moreouer to adde, that life and saluation, or death and damnation consisteth in the obseruation hereof, is a diuelish superstition, and full of blasphemie. Who so will not crie against this, accursed be he.

* And yet seruing to some edification, or else they are not to be kept, but vtterly reiected.

Verse 6.7. *And of them which seemed to be great, I was not taught. (what they were in times past, it is no matter to me. &c.)*

Why Paul giueth not vnto the Apostles any glorious title.

This is a vehement and strong confutation. For he giueth not to the true Apostles themselues any glorious title: but as it were abasing their dignitie, he saith: *Which seemed to be great*: that is, which were in authority, vpon whom the determination of all matters depended. Notwithstanding the authority of the Apostles was indeede very great in all the Churches. And *Paul* also did not seeke any whit to diminish their authority, but he thus contemptuously answereth the false Apostles, which set the authority and dignity of the Apostles against *Paul* in all the Churches, that thereby they might weaken his authoritie, and bring his whole ministery into contempt. This *Paul* might not suffer. To the end therefore that the truth of the Gospel and liberty of conscience in Christ might continue among the *Galathians* and in all the Churches of the Gentiles, hee answereth stoutly to the false Apostles, that he passed not how great the Apostles were, or what they had been in times past: and whereas they alledged the authority of the name of the Apostles against him, it touched him nothing at all. He confesseth that the Apostles are indeed somewhat, & that their authority is to be reuerenced. Notwithstanding his Gospel & Ministery ought not to be ouerthrown for the name or title of any, whatsoeuer he be, an Apostle or an Angel from heauen.

The Argument of the false Apostles against Paul.

And this was one of the greatest arguments that the false Apostles vsed against *Paul*. The Apostles (said they) were familiarly conuersant with Christ for the space of three yeares. They heard and saw all his preachings and miracles. Moreouer, they themselues preached and wrought miracles whiles Christ was yet liuing in the world: whom *Paul* neuer saw in the flesh, and as touching

thing his conuersion, it was long after the glorification of Christ. Wherefore they should now consider which of these they ought more to beleeue: *Paul* which was but one and alone, and also but a disciple, yea and one of the last of all: or the chiefest and most excellent Apostles, which long before *Paul* were sent and confirmed by Christ himselfe. To this *Paul* answereth: what of all this? This argument concludeth nothing. Let the Apostles be neuer so great, yea let them be Angels from heauen, it is no matter to me. The controuersie is not here concerning the excellency of the Apostles, but concerning the word of God and the truth of the Gospel. This ought to be kept pure and vncorrupt: this ought to be preferred aboue all things. Therefore how great *Peter* and the other Apostles haue bin, what great miracles they haue wrought, it is no matter to mee. This is it that I onely seeke, euen that the truth of the Gospel may continue among you. This seemeth to be but a slender answere of *Paul*, when of purpose hee so contemneth the authority of the Apostles, which the false Apostles alledged against him, and giueth no other solution to their mighty argument then this: *It is no matter to me.* Notwithstanding he addeth a reason of the confutation.

The word of God must be preferred before all persons and titles whatsoeuer.

Verse. 6. *God accepteth no mans person.*

This place hee alledgeth out of *Moses*, who vseth the same, not once but many times: *Thou shalt not accept in iudgement the person of the rich man or of the poore.* And this is a principle of Diuinity: *God is no accepter of persons.* With the which saying he stoppeth the mouthes of the false Apostles. As though he would say: Ye set those against me which seeme to be somewhat: but God careth not for such outward things. He regardeth not the office of Apostleship. It is not the dignity or authority of men that he looketh vpon. And in token hereof, he suffered *Iudas* one of the chiefest Apostles, and *Saul* one of the greatest kings, yea and the first of all, to fall away and to be damned. *Ismael* also and *Esau* he refused, being both first borne. So shall you finde throughout all the whole Scripture, that God oftentimes reiected these which in outward shew were very good and holy men. And in these examples God seemeth sometimes to be cruell: but it was most necessary that such fearefull examples should be shewed, and also be written. For this vice is naturally grafted in vs, that we highly esteeme the per-

Leuit 19.15. 2.Chro.19.7. Rom.2.11. Act.10.34. Ephes.6.9. Col.3.25.

Iudas. Saul. Ismael. Esau.

sons and outward appearance of men, and more regard the same then the word of God. Contrariwise God will haue vs to fix our eies and to rest wholy vpon the word it selfe: he will not haue vs to reuerence and adore the Apostleship in the persons of *Peter* and *Paul*, but Christ speaking in them and the word which they bring & preach vnto vs.

Man regardeth the person.

This the naturall man cannot see: but the spirituall man onely discerneth the person from the word, the * veile of God from God himselfe. Now, this veile of God is euery creature. Moreouer, God here in this life dealeth not with vs face to face, but couered and shadowed from vs: that is, as *Paul* saith in another place: * *We see now as it were through a glasse darkly but then we shall see face to face.* Therefore we cannot be without veiles in this life. But here wisdome is required, which can discerne the veile from God himselfe and this wisdome the world hath not. The couetous man hearing that man liueth not by bread only, but by euery word that proceedeth out of the mouth of God, eateth the bread, but he seeth not God in the bread, for he beholdeth the veile only and outward shew. So he doth with gold and other creatures, trusting to them so long as he hath them: but when they leaue him, he despaireth. And thus he honoureth not the Creator, but the creatures, not God, but his own belly. This I speak lest any man should thinke that *Paul* vtterly condemneth these outward veiles or persons. For he saith not that there ought to be no person, but that there is no respect of persons with God. There must be persons and outward veiles: God hath giuen them, and they are his good creatures: but we must not trust in them. All the matter is in the right vsing of things, and not in the things themselues, as before I haue said. There is no fault in Circumcision or vncircumcision (for Circumcision is nothing, & vncircumcision is nothing,) but in the vse therof. To put righteousnes in the one and vnrighteousnes in the other, that vse is damnable and ought to be taken away: which being remoued, circumcision and vncircumcision are things tollerable.

*Euery creature of God may be called the veile of God, because God is, as it were couered and shadowed vnder it.

*1. Cor. 13. 12.

Deut. 8. 10. Mat. 4. 4.

Man trusteth to the veiles of God, and not to God himselfe.

The outward veiles are Gods good creatures, but to trust in them is wicked.

So the Prince, the Magistrate, the Preacher, the Schoolemaister, the Sholler, the Father, the Mother, the Children, the Master, the Seruant, are persons and outward veiles, which God will haue vs to acknowledge, loue and reuerence as his creatures, which also must needes be had in this life: but he will not haue vs so to reuerence them or trust vnto them, that we forget him. And to the end that we should not too much magnifie the outward persons, or put any

any truſt in them, God leaueth in them offences and ſins, yea great and foule ſins, to teach vs what difference there is between the perſon and God himſelfe. *Dauid* that good king, becauſe he ſhould not ſeem to be a perſon vpon whom men ſhould truſt, fell into horrible ſinnes, adultery and murther. *Peter* that excellent Apoſtle denied Chriſt. Theſe and ſuch like examples, whereof the Scripture is full, ought to warne vs that we repoſe not our truſt in the perſon and outward veile, nor thinke that when wee haue the outward ſhewes and ſhadowes, we haue all things: As it is in Poperie, where they iudge all things according to the outward veile, and therefore all Poperie is nothing elſe but a meere reſpecting of perſons and outward ſhewes. God hath giuen his creatures to our vſe and to do vs ſeruice, and not as Idols that we ſhould doe ſeruice vnto them. Let vs then vſe bread, wine, apparell, poſſeſſions, gold, ſiluer, and all other creatures: but let vs not truſt or glory in them: for we muſt truſt and glory in God alone. He onely is to be loued, he onely is to be feared and honoured.

God ſuffereth his deare Saints to fall into great vices, that we ſhould not cleaue to their perſons.

Paul calleth here the Apoſtleſhip or office of the Apoſtles (which wrought many and great miracles, taught and conuerted many to the faith, and were alſo familiar with Chriſt) the perſon of man.

Briefly, this word perſon comprehendeth the whole outward conuerſation of the Apoſtles which was holy, and their authoritie which was great. Notwithſtanding (ſaith he) God eſteemeth not theſe things: Not that he eſteemeth them not at all, but in the matter of iuſtification he regardeth them not, be they neuer ſo great and ſo glorious. For we muſt diligently marke this diſtinction, that in matters of Diuinitie we muſt ſpeake farre otherwiſe then in matters of pollicie. In matters of pollicie (as I haue ſaid) God will haue vs to honour and reuerence theſe outward veiles or perſons as his inſtruments by whom he gouerneth and preſerueth the world. But when the queſtion is as touching religion, conſcience, the feare of God, faith and the ſeruice of God, we muſt not feare theſe outward perſons, we muſt put no truſt in them, looke for no comfort from them, or hope for deliuerance by them either corporally or ſpiritually. For this cauſe God will haue no reſpect of perſons in iudgement: for iudgement is a diuine thing. Wherefore I ought neither to feare the Iudge, nor truſt in the Iudge: but my feare and truſt ought to be in God alone, who is the true Iudge. The ciuill Iudge or Magiſtrate I ought indeede to reuerence for Gods cauſe,

Paul calls the Apoſtleſhip the perſon of man.

The outward perſon is not to be looked vpon in iudgement. Deut. 1.

whose minister he is: but my conscience may not stay or trust vpon his iustice and equity, or bee feared through his vniust dealing or tyranny, whereby I might fall into any offence against God, in lying, in bearing false witnesse, in denying the truth, &c. Otherwise I will reuerence and honour the Magistrate with all my heart.

So I would also honour the Pope and loue his person, if he would leaue my conscience free, and not compell me to sin against God. But he will so be feared and adored, as cannot be done without offence to the Maiesty of God. Here since we must needs lose the one let vs lose the person and stick to God. We could be content to suffer the dominion of the Pope: but because he abuseth the same so tyrannously against vs, and would compel vs to deny and blaspheme God, and to acknowledge him onely as our Lord and master, clogging our consciences, and spoiling vs of the feare and trust which we should haue in God, therefore we are compelled by the commandement of God, to resist the Pope: for it is written: **That we must rather obey God then men.* Therefore without offence of conscience (which is our singular comfort) we contemne the authority of the Pope.

Marke what seruitude Luther was content to endure, so that he and others might enioy the liberty of conscience.

**Act.* 4. 19.

There is a certaine vehemency therefore to be noted in this word [*God.*] For in the cause of religion and the word of God, there must be no respect of persons. But in matters of policy wee must haue regard to the person: for otherwise there must needs follow a contempt of all reuerence and order. In this world God will haue an order, a reuerence and a difference of persons. For else the child, the seruant, the subiect would say: I am a Christian as well as my father, my schoolemaster, my master, my Prince: why then should I reuerence him? Before God then there is no respect of persons, neither of Grecian nor of Iew, but all are one in Christ: although not so before the world.

Thus *Paul* confuteth the argument of the false Apostles as touching the authority of the Apostles, and saith that it is nothing to the purpose. For the question is not here concerning the respect of persons, but there is a farre weightier matter in hand, that is to say, a diuine matter concerning God and his word, and whether this word ought to be preferred before the Apostleship or no: Whereunto *Paul* answereth: So that the truth of the Gospell may continue, so that the word of God and the righteousnesse of faith may be kept pure and vncorrupt, let the Apostleship go, let an Angell

from heauen, let *Peter*, let *Paul* altogether perish.

Verse 6. *Neuertheleſſe they that ſeemed to be the chiefe, did communicate nothing with me.*

As though he would ſay: I did not ſo conferre with the Apoſtles that they taught me any thing: For what ſhould they teach me, ſince Chriſt by his reuelation had before ſufficiently taught me all things? and moreouer ſince I haue now preached the Goſpell the ſpace of eighteene yeares among the Gentiles, and Chriſt hath wrought ſo many miracles by me, wherby he hath confirmed my doctrine: wherfore it was but a conference and no diſputation. Wherin I learned nothing, neither did I recant, nor yet defend my canſe, but only declared what things I had done: to wit, that I had preached to the Gentiles faith onely in Chriſt without the law, and that by this preaching of faith the holy Ghoſt came downe vpon the Gentiles, which immediatly ſpake with diuers tongs. Which things when the Apoſtles heard, they witneſſed that I had taught the truth. Wherefore the falſe Apoſtles do me great wrong which peruert and turne all theſe things cleane contrary. Now, if *Paul* would giue no place to the falſe Apoſtles which ſet the authoritie of the true Apoſtles againſt him: much leſſe ought we to giue place to our aduerſaries, which haue nothing elſe to bragge of, but the authority of their Idoll the Pope. I know that the godly ought to be humble: but againſt the Pope I will and I ought to be proud with a holy pride, and ſay: Thou Pope, I will not be ſubiect vnto thee: I will not take thee for my maſter, for I am ſure that my doctrine is true and godly. But the Pope will not heare this doctrine. Nay he would force vs to obey his lawes and his decrees, & if we will not, he will by and by excommunicate, curſe & condemne vs as heretickes. Such pride therfore againſt the Pope is moſt neceſſary. And if we ſhould not be thus ſtout and proud, and in the holy Ghoſt vtterly condemne both him with all his doctrine, and the diuell the father of lyes ſpeaking in him, we ſhould neuer be able to defend this article of the righteouſnes of faith. We do not then contemne the authority of the Pope becauſe we would beare rule ouer him, neither doe we goe about to exalt our ſelues aboue all ſoueraigne power, ſince it is euident that we teach all men to humble and ſubmit themſelues to the higher powers * ordained of God: but this is it that we only ſeeke, that the glory of God may be

What Paul did in that conference.

The holy pride of the godly againſt the Pope.

Why the godly are proude againſt the Pope.

*The Pope is no power ordained of God.

maintained, & the righteousnes of faith may be kept pure and sound.

Wherefore if the Pope will grant vnto vs that God alone by his meere grace through Christ doth iustifie sinners, wee will not only carry him in our hands, but will also kisse his feete. But since we cannot obtaine this', we againe in God are proud against him aboue measure, and will giue no place, no not one haires breadth to all the Angels in heauen, not to *Peter*, not to *Paul*, not to an hundreth Emperours, not to a thousand Popes, nor to the whole world. But bee it farre from vs that wee should here humble our selues, since they would take from vs our glory, euen God himselfe that hath created vs and giuen vs all things, and Iesus Christ who hath redeemed vs with his bloud. Let this be then the conclusion of all together, that we will suffer our goods to be taken away, our name, our life, and all that wee haue: but the Gospell, our Faith, Iesus Christ we will neuer suffer to bee wrested from vs. And cursed bee that humilitie which here abaseth and submitteth it selfe. Nay rather let euery Christian man here be proud and spare not, except he will deny Christ.

Cursed is humility in matters of God, and of faith.

Wherefore, God assisting me, my forehead shall be more hard then all mens foreheads. Here I take vpon mee this title, according to the prouerbe: *Cedo nulli*, I giue place to none. Yea I am glad euen with all my heart in this point to be called rebellious and obstinate. And here I confesse that I am and euer will be stout and sterne, and will not one inch giue place to any creature. Charity giueth place: *for it suffereth all things, beleeueth all things, hopeth all things, endureth all things.* But faith giueth no place, yea it can suffer nothing, according to this ancient verse. *Non patitur ludum fama, fides, oculus:* That is, mans good name, his faith, and his eye will not be dallied withall. Wherfore a Christian, as touching his faith, can neuer be too proud nor too stout, neither must he relent or giue place, no not the breadth of one haire. For faith maketh a man here like vnto God: but God suffereth nothing, he giueth place to none, for he is immutable. So is faith immutable, and therefore may suffer nothing, giue place to no man. But as touching charitie, let a Christian man yeeld and suffer all things, for therein he is but a man.

1. Cor. 13. 7. Loue suffereth all things, but faith can beare with nothing.

Verse 7. 8. *But contrariwise, when they saw that the Gospel of vncircumcision was committed vnto me, as the Gospel of circumcision was vnto Peter, (for hee that was mighty by*

by Peter in the Apostleship ouer the circumcision, was also mighty by me towards the Gentiles.)

With these words *Paul* mightily confuteth the false Apostles. For here he challengeth to himselfe the same authority which the false Apostles attributed to the true Apostles. And he vseth here a figure which is called an *Inuersion*, returning their argument against themselues. The false Apostles (saith he) doe alledge against me the authority of the great Apostles, to maintaine their cause. But I contrariwise doe alleadge the same against them for my defence, for the Apostles are on my side. Wherefore O my *Galathians* beleeue not these counterfeit Apostles, which brag so much of the authority of the Apostles against me. For the Apostles when they saw the Gospell ouer the vncircumcision to be committed to me, and knew of the grace that to me was giuen, gaue to mee and *Barnabas* the right hands of fellowship, approuing my ministery, and giuing thankes vnto God for the gifts which I had receiued. Thus he returneth the argument of the false Apostles vpon themselues. And in these words there is an ardent vehemency, and more contained in matter, then in words is able to be expressed.

To Peter is committed the Gospel ouer circumcision, and to Paul ouer vncircumcision. *Act. 10. 11*

What meaneth *Paul* when he saith, that the Gospel ouer the vncircumcision was committed vnto him, and ouer the circumcision vnto *Peter*, when notwithstanding *Paul* almost euery where preached to the Iewes in their Sinagogues, and *Peter* likewise to the Gentiles? There are examples and testimonies of both in the Acts. *Peter* conuerted the Centurion with his family, which was a Gentile. He wrote also to the Gentiles, as his first Epistle testifieth. *Paul* preaching Christ among the Gentiles, entreth notwithstanding into the Sinagogues of the Iewes, and there preacheth the Gospell. And our Sauiour Christ in *Matthew* and *Marke* commandeth his Apostles to go throughout the whole world, and preach the Gospell to euery creature. *Paul* likewise saith: *The Gospell preached to euery creature which is vnder heauen*, Why then doth hee call himselfe the Apostle of the Gentiles, and *Peter* with the other, the Apostles of the circumcision?

Act. 9. 101

Mat. 28. 19. Mar. 16. 15. Col. 1. 23.

Peter the Apostle of the Iewes, and Paul of the Gentiles.

Paul hath respect vnto this, that the other Apostles remained specially in *Ierusalem*, vntill God called them vnto other places. Thus stood the matter then for the time, that whiles the politicall state of the Iewes continued, the Apostles still remained in *Iudea*:

But when the destruction of *Ierusalem* approached, they were dispersed throughout the whole world. But *Paul*, as it is written in the Acts, by a singular vocation was chosen to be the Apostle of the Gentiles, and being sent out of *Iudea*, he trauelled through the countries of the Gentiles. Now were the Iewes dispersed almost throughout the whole world, and dwelt here and there in cities and other places among the Gentiles. *Paul* coming thither was wont (as we reade in the Acts) to go into the Sinagogues of the Iewes, and by this occasion he first brought vnto them, as the children of the kingdome, this glad tidings, that the promises made vnto the fathers, were accomplished by Iesus Christ. When they would not heare this, he turned to the Gentiles, as *Luke* witnesseth, Acts 13. where he bringeth in *Paul* thus boldly speaking against the Iews: *It was necessary that we should first preach the word of God vnto you: but seeing ye reiect it, and iudge your selues vnworthy of euerlasting life, loe we turne to the Gentiles.* And in the Acts: *Be it knowne therefore vnto you, that this saluation of God is sent vnto the Gentiles, and they shall heare it.* Wherefore *Paul* was sent specially vnto the Gentiles. But because he was a debter vnto all, and became all things vnto all men, therefore occasion being offered, he went into the Sinagogues of the Iewes, where not onely the Iewes, but also the Gentiles heard him preaching Christ. Otherwhiles he preached publikely in the market place, in houses, and by the riuers sides. He was specially then the Apostle of the Gentiles: as *Peter* was of the Iewes: who notwithstanding preached Christ to the Gentiles also when occasion was offered.

Act.13.2.

Act.9.101. Paul preached also to the Iewes.

Act.28.28.

Rom.1.14.

Vncircumcision. Circumcision

And here he calleth vncircumcision the Gentiles, and circumcision the Iewes, by a figure named *Synecdoche*, which vnder a part comprehendeth the whole: which figure is commonly vsed in the Scripture: the Gospell then ouer vncircumcision, is that which was appointed to be sent vnto the Gentiles. This Gospell, saith he, was committed vnto him, as the Gospell ouer Circumcision was vnto *Peter*. For as *Peter* preached the Gospell among the Iewes, so did he among the Gentiles.

Paul reiecteth not his Gospell of the other Apostles.

This he often repeateth, that *Peter*, *Iames* and *Iohn*, which seemed to be the pillers of the Church, taught him nothing, nor committed vnto him the office of preaching the Gospell, as hauing authoritie and rule ouer him. But they themselues (saith he) did see that the Gospell was committed vnto me, but not by *Peter*. For as I did not receiue

receiue or learne any Gospell of man, so did I receiue no commandement by man to preach the same, but both the knowledge and the commandement to preach it among the Gentiles, I receiued immediatly from God: like as the charge was giuen of God vnto *Peter* to preach the same among the Iewes.

This place witnesseth very plainly that the Apostles had like calling, like charge, and all one Gospell. *Peter* preached no other Gospel then the rest of the Apostles did, neither did he appoint to others their charge and office: but there was an equality among them all, for they were all taught of God, that is, both their vocation and charge was wholly and immediatly from God. There was none therefore greater then other, none that had any prerogatiue aboue other. And therefore where the Pope vaunteth that *Peter* was the chiefe of the Apostles, that thereby he might confirme and establish his vsurped primacy, it is an impudent lye.

The Apostles calling was equall.

Equalitie among the Apostles.

Verse 8. *For he that was mighty by Peter.*

This is a confutation of another argument of the false Apostles. Why do the false Apostles boast (saith he) that the Gospel of *Peter* was mighty, that he conuerted many, that he wrought many and great miracles, raised vp the dead, and with his shadow healed the sicke? I grant all these things to bee true: but *Peter* receiued this power from heauen. God gaue a vertue to his word, so that many did beleeue him, and great miracles were wrought by him. The same power had I also: which I receiued not of *Peter*, but the same God and the same spirit which was mighty in *Peter*, was mighty to me also. I had the same grace: I taught many: I wrought many miracles, and through my shadow also I healed the sicke. And this *Luke* testifieth Acts 19. In these words: *And God wrought no small miracles by the hands of Paul, so that from his body were brought napkins and handkercheses, and the diseases departed from them, and the euill spirits went out of them.* Reade more hereof Act 13.16.20.28.

Act. 5.15

Act. 19.11. 12.

To conclude, *Paul* will be counted in no point inferiour to the rest of the Apostles: and herein hee glorieth with a godly and holy pride. Necessity constrained him stoutly to withstand *Peter*, and the burning zeale he had for the glory of God, moued him so to doe. Certaine prophane spirits, as *Iulianus* and *Porphirius* not considering this, thought it to bee but a carnall pride that caused

The stoutnes of Paul is not carnall.

Paul

Paul thus to doe: ſuch as at this day we ſee in the Pope and his generation. But *Paul* had not here his owne buſineſſe in hand, but a matter of faith. Now, as concerning faith wee ought to be inuincible, and more hard if it might be, then the Adamant ſtone. But as touching charity, we ought to be ſoft, and more flexible then the reed or leafe that is ſhaken with the wind, and ready to yeeld to enery thing. Therefore the controuerſie was not here touching the glory of *Paul*, but the glory of God, the word of God, the true worſhip of God, true religion, and the righteouſneſſe of faith, to the end that theſe things might ſtill remaine pure and vncorrupt.

Verſe 9. *And when Iames, and Cephas, and Iohn knew of the grace that was giuen vnto me, (which are counted to be pillars) they gaue to me and to Barnabas the right hands of fellowſhip, that we ſhould preach vnto the Gentiles, and they vnto the circumciſion.*

That is to ſay, when they heard that I had receiued my calling and charge from God to preach the Goſpel among the Gentiles, and that God had wrought ſo many miracles by me: moreouer, that ſo great a number of the Gentiles were come to the knowledge of Chriſt through my miniſtery, and that the Gentiles had receiued the holy Ghoſt without the law and circumciſion by the onely preaching of faith, they glorified God for this grace which was giuen vnto me.

What Paul calleth grace in this place.

He calleth grace here whatſoeuer he had receiued of God: to wit, that of a perſecutor and waſter of the Church, he was made an Apoſtle, was taught by Ieſus Chriſt, and enriched with ſpirituall gifts.

Peter approueth the miniſtery of Paul.

And herewithall he ſheweth that *Peter* gaue teſtimony vnto him, that he was a true Apoſtle, ſent and taught, not by himſelfe nor by the other Apoſtels, but by God alone: and not onely acknowledged the miniſtery and authority of *Paul*, and the gifts of the ſpirit which were in him, as heauenly things, but alſo approued and confirmed the ſame, and yet not as a ſuperiour and ruler, but as a brother and witneſſe. *Iames* and *Iohn* did likewiſe the ſame. Wherefore he concludeth that they which are eſteemed for the chiefe pillars amongſt the Apoſtles, are wholly with him, and not againſt him.

Verſe 9. *The right hands of fellowſhip.*

As if they ſhould haue ſaid: We (O *Paul*) in preaching the Goſpell, do agree with thee in all things. Therefore in doctrine we

are companions, and haue fellowship together therein: that is to say, we haue all one doctrine, for we preach one Gospell, one baptisme, one Christ and one faith. Wherefore we can teach or enioyne thee nothing, since there is one mutuall consent betwixt vs in all things. For we do not teach any other or more excellent things then thou doest: but the same gifts which we haue, we see to be in thee also, sauing that to thee is committed the Gospell ouer the vncircumcision, as the Gospell ouer the circumcision is vnto vs. But we conclude here, that neither vncircumcision nor circumcision ought to hinder our societie and fellowship, since it is but one Gospel which we both preach.

Paul & the other Apostles taught all one Gospell.

Hitherto *Paul* hath proued by manifest witnes, not onely from God, but also from man, that is to say, the Apostles, that he had truly and faithfully preached the Gospel. Therefore he sheweth, that what so euer the false Apostles said to diminish his authority, is but fayned and forged matter, and that the testimony of the Apostles maketh for him, and not for the false Apostles. But for that hee is alone and without witnesse, therefore he addeth an *oath, and calleth God to record that the things which he hath spoken are true.

*In the former chapter & 20. verse.

Verse 10. *Warning onely that we should remember the poore, which thing also I was diligent to doe.*

After the preaching of the Gospell, the office and charge of a true and faithfull Pastor is, to be mindfull of the poore. For where the Church is, there must needs be poore: who for the most part are the onely true disciples of the Gospell, as Christ saith: *The poore receiue the glad tidings of the Gospell.* For the world and the diuell do persecute the Church, and bring many to pouerty, who are afterwards forsaken and despised of the world. Moreouer the world not onely offendeth herein, but also is careless for the preseruation of the Gospell, true religion, and the true seruice of God. There is none that will now take any care for the maintenance of the Ministers of the Church, and erecting of schooles: but for the erecting and establishing of false worship, superstition and idolatry, no cost was spared, but euery man was ready to giue most liberally and largely. And hereof came so many Monasteryes, so many Cathedrall Churches, so many Byshoprickes in the Popes Church where all impietie reigned, with so great

A good minister must be carefull for the poore *Esay.61.1 Mat.11.5. Luke 4.18.*

The world is readie to giue for the maintenance of vngodlinesse, but it careth not for Gods ministers.

great reuentues prouided for their ſuſtentation: where as now a whole Citie thinketh much to find one or two poore miniſters and preachers of the Goſpel, which before, whiles the Pope and all impietie reigned, did ſuſtaine ſundry monaſteries of Monks, Friers, Nunnes, and whole ſwarmes of maſſing Prieſts. To be briefe, true religion is euer in neede. And Chriſt complaineth, *that he is hungry, thirſtie, harbourleſſe, naked and ſicke.* Contrariwiſe, falſe religion and impiety flouriſheth and aboundeth with all worldly wealth and proſperity. Wherefore a true and faithfull Paſtour muſt haue a care of the poore alſo: and this care *Paul* here confeſſeth that he had.

Mat. 25. 35.

Verſe 11. *And when Peter was come to Antiochia, I withſtood him to his face: for he was to be blamed.*

Paul goeth on ſtill in his confutation, ſaying that hee, not onely hath for his defence the teſtimonie of *Peter* and the other Apoſtles which were at Ieruſalem: but alſo that hee withſtood *Peter* in the preſence of the whole Church of *Antioch*. He ſheweth here a matter, not done in a corner, but in the face of the whole Church. For (as before I haue ſaid) he hath here no trifling matter in hand, but the chiefeſt Article of all Chriſtian doctrine. The vtilitie and the maieſtie whereof who ſo rightly eſteemeth, to him all other things ſhall ſeeme but vile and nothing worth, For what is *Peter?* what is *Paul?* what is an Angel from heauen? what are all other creatures to the article of Iuſtification? which if we know, then are we in the cleare light: but if we be ignorant thereof, then are we in moſt miſerable darknes. Wherefore if yee ſee this article impugned or defaced, feare not to reſiſt either *Peter* or an Angell from heauen, following the example of *Paul*, who ſeeing the maiefty of this article to be in danger for the dignity of *Peter*, had no regard of his dignity and eſtimation, that he might keepe the ſame pure and vncorrupt. For it is written: *He that loueth father or mother, or his owne life more then me, is not worthy of me.*

The Maieſtie of the article of iuſtification.

Mat. 10. 37.

Wherefore we are not aſhamed, for the defence of the truth, to be counted and called of the hypocrites, proude and obſtinate, and ſuch as will be onely wiſe, will heare none, will giue place to none. Here we muſt needs be obſtinate and inflexible. For the cauſe why we offend man, that is to ſay, tread downe the maieſtie of the perſon or of the world, is ſo great, that the ſins wich the world coun-

It behoueth vs to be obſtinate in Gods matters.

cep-

ch to be most hainous, are counted singular vertues before God. In that we loue our parents, honour the Magistrate, shew reuerence to *Peter* and other ministers of the word, we do well. But here we haue in hand the cause neither of *Peter*, nor parents, nor Magistrate, nor of the world, nor of any other creatures, but of God himselfe. Here if I giue no place to my parents, to the Magistrate, or an Angel from heauen, I do well. For what is the creature in respect of the Creator? Yea, what are all creatures being compared vnto him? Euen as one drop of water in respect of the whole sea. Why then should I so highly esteem *Peter* which is but a drop, and set God aside which is the whole sea? Let the drop therefore giue place to the sea, and let *Peter* giue place vnto God. This I say, to the end that ye should diligently weigh and consider the matter whereof *Paul* intreateth: for he intreateth of the word of God, which can neuer be magnified enough.

And where he saith [*to his face*] this clause maketh specially against the venimous vipers and Apostles of Sathan, which slander those that are absent, and in their presence dare not once open their mouth: as the false Apostles did, whom also here he toucheth by the way: which durst not speake euill of him in his presence, but in his absence slandred him most spitefully. So did not I (saith he) speake euill of *Peter*, but frankly and openly I withstood him, not of any colourable pretence, ambition, or other carnall affection, but because he was to be blamed and sharply reproued.

To his face.

A Christian will openly reproue vices in his brother.

Here let other men debate whether an Apostle may sinne or no: This say I, that we ought not to make *Peters* fault lesse then it was indeed. The Prophets themselues haue sometimes erred and bin deceiued. *Nathan* of his owne spirit said vnto *Dauid* that he should build the house of the Lord. But this prophesie was by and by after corrected by a reuelation from God, that it should not be *Dauid*, because he was a man of war and had shed much bloud, but his son *Salomon* that should build vp the house of the Lord. So did the Apostles erre also: For they imagined that the kingdome of Christ should be carnall and worldly, as we may see in the first of the Acts when they asked of Christ, saying: *Lord wilt thou at this time restore the kingdome of Israel?* And *Peter*, although he heard this commandement of Christ: *Go into the whole world, &c.* had not gone vnto *Cornelius* if he had not beene admonished by a vision. And in this matter he did not only erre, but also committed a great sinne, and

The Prophets & Apostles sinned, & had their infirmities. 2. *Sam.* 7. 1. 4. 5.

Act. 1. 6.

Mat. 28. *Act.* 10. 12.

Peter sinned

and if *Paul* had not resisted him, all the Gentiles which did beleeue, had bene constrained to receiue circumcision and to keepe the law. The beleeuing Iewes also had beene confirmed in their opinion: to wit, that the obseruation of these things was necessary to saluation, and by this meanes they had receiued againe the law in steede of the Gospel, *Moses* in steed of Christ: and of all this great enormity and horrible sin *Peter* by this dissimulation had been the onely occasion. Therefore we may not attribute to the Saints such perfection as though they could not sinne.

No Saints without sin.

Dissention betweene Paul and Barnabas. *Act.15.1.39*

Luke witnesseth that there was such great dissention betweene *Paul* and *Barnabas* (which were put apart together for the ministerie of the Gospell among the Gentiles, and had trauelled through many regions, and preached vnto them the Gospell) that they departed from the other. Here we must needes say, that there was a fault either in *Paul* or *Barnabas*. And doubtlesse it could not be but that the discord was exceeding great which separated these two being ioyned together in such a holy fellowship, as the text witnesseth. Such examples are written for our consolation. For it is a great comfort vnto vs when wee heare that euen the Saints which haue the spirit of God doe sinne. Which comfort they would take from vs which say that the Saints doe not sinne.

The fals of the Saints bring great comfort vnto vs.

Iudges 16.
2.Sam.11.24.
Iob.3.12.
Iob.4.
Ier.20.14.
Ionas 4.

Samson, *David*, and many other excellent men, full of the holy Ghost, fell into great sinnes. *Iob* and *Ieremie* curse the day of their natiuitie. *Elias* and *Ionas* are weary of their life, and desire death. Such errours and offences of the Saints, the Scripture setteth forth for the comfort of those that are afflicted and oppressed with desperation, and to the terrour of the proud. No man hath so grieuously fallen at any time, but he may rise againe. And on the other side, no man taketh so fast footing, but he may fall. If *Peter* fell, I may likewise fall. If he rose againe, I may also rise againe. And such examples as these are, the weake hearted, and tender consciences ought to make much of, that they may the better vnderstand what they pray for when they say: *forgiue vs our trespasses*: and, *I beleeue the forgiuenesse of sinnes*. We haue the selfe same spirit of grace and prayer which the Apostles and all the Saints had, neither had they any prerogatiue aboue vs. We haue the same gifts which they had, the same Christ, baptisme, word, forgiuenesse of sins: all which they had no lesse need of then we haue, and by the same are sanctified and saued as we be.

Verse 1.

Verse. 12. *For before that certaine came from Iames, he did eate with the Gentiles.*

The Gentiles which were conuerted to the faith, did eate meates forbidden by the law, and *Peter* being conuersant with the Gentiles which were conuerted, did eate with them, and drunke wine also which was forbidden, knowing that herein he did well, and therefore boldly transgressed the law with the Gentiles. *Paul* confesseth that he also did the like, when he saith that he became as a Iew to the Iewes, and to them that were without law, as though he were without law: That is to say, with the Gentiles he did eate and drinke like a Gentile, and kept no law at all: with the Iewes, according to the law, he abstained from all things forbidden in the law: For he laboured to serue and please all men that he might gaine all. Wherefore *Peter* in eating and drinking with the Gentiles, sinned not, but did well, and knew that it was lawfull for him so to do. For he shewed by this transgression, that the law was not necessary to righteousnesse, and also deliuered the Gentiles from the obseruation of the law. For if it were lawfull for *Peter* in one thing to breake the law, it was lawfull for him to breake it in all things. And *Paul* doth not here reproue *Peter* for his transgression, but for his dissimulation, as followeth.

Peter liueth with the Gentiles like a Gentile.

1. Cor. 9. 20. 21.

Verse. 12. *But when they were come, he withdrew and separated himselfe, fearing them which were of the circumcision.*

Here then ye see *Peters* offence, as *Paul* plainely setteth it foorth. He accuseth him not of malice or ignorance, but of dissimulation and infirmity, in that he abstained from meats forbidden in the law, fearing lest the Iewes which came from *Iames*, should be offended thereby, and had more respect to the Iewes then to the Gentiles. Hereby hee gaue occasion, as much as in him was, to ouerthrow the Christian liberty and truth of the Gospell. For in that hee did withdraw and vtterly separate himselfe, abstaining from meates forbidden in the law (which notwithstanding hee had eaten of before) he ministred a scruple of conscience to the faithfull, thus to gather vpon his example: *Peter* abstaineth from meats forbidden in the law: therfore he that eateth meates forbidden in the law, sinneth and transgresseth the law: but hee that abstaineth is righteous and obeyeth the law, for else would not *Peter* haue withdrawne himselfe.

The offence of Peter.

What the beleeuing Iewes gathered of Peters abstaining.

But

But because he did so, and of purpose refused those meates which before he did eate, it is a sure argument that such as eate against the law do sinne, and such as abstaine from meates which the law forbiddeth, do keepe the law and are iustified thereby.

The fact is one thing & the end thereof is an other.

Here note, that the end of this fact of *Peter* is reproued of *Paul*, and not the fact it selfe: for the fact in it selfe was not euill. To eate and drinke, or not to eate and drinke is nothing: but the end, that is: If thou eate thou sinnest: if thou abstaine thou art righteous. It is euill, So circumcision of it selfe is good, but this end is euill: if thou be not circumcised after the law of *Moses*, thou canst not be saued. Also to eate meates prohibited in the law, is not euill: but this shrinking and dissimulation of *Peter* is euill. For it might be said: *Peter* abstaineth from meates forbidden in the law, wherefore if thou doest not likewise abstaine, thou canst not bee saued. Therefore *Paul* might in no wise dissemble: for the truth of the Gospell was here in danger. To the end therefore that this truth might continue sound and vncorrupt, he resisted *Peter* to his face.

Meats may be refused two manner of wayes. 1. *Cor.* 9.

And here we must make a distinction. For meates may be refused two manner of waies. First for Christian charities sake. And here there is no danger: for to beare with the infirmity of my brother is good. So *Paul* himselfe both did and taught. Secondly, by abstaining from them to obtaine righteousnes, and for not abstaining, to be damned. Here accursed be charity with all the seruice & work of charity, whatsoeuer. For thus to refraine from meates, is to deny Christ, to tread his body vnder our feete, to blaspheme the holy Ghost, & to despise all holy things. Wherfore if we must lose the one, let vs rather lose man our friend & brother, then God our father. For if we lose God our father, man our friend & brother cannot continue.

The dissimulation of Peter.

Ierome, who neither vnderstood this place nor the whole Epistle besides, thinketh this to be but a fained reprehension of *Paul*, and therefore he excuseth *Peters* fall, saying, that it was done by ignorance. But *Peter* offended through dissimulation, and therefore had established the necessity of the law, had constrained both Gentiles and Iewes to reuolt from the truth of the Gospell, had given them great occasion to forsake Christ, to despise grace, to returne to the Iewish religion, and to beare all the burdens of the law, if *Paul* had not reproued him, and by that meanes reuoked the Gentiles and Iewes which were offended through this example.

Peter, to the liberty which is in Christ Iesus, and to the truth of the Gospell. Wherefore if a man would here set forth and amplifie *Peters* offence, it should appeare to bee very great, and yet was it not done by malice or ignorance, but by occasion and feare only. Thus we see what ruines may come by one mans fall and offence, if it bee not well seene to and corrected in time. Wherefore wee may not trifle with this article of justification: neither is it without good cause that we do so often and so diligently put you in minde thereof. And it is much to be marvelled, that *Peter* being such an excellent Apostle, should thus do: who before in the Councell of *Ierusalem* stood, in a manner, alone in the defence of this article, and prevailed therein, namely that salvation commeth by faith without the law. He therefore did so constantly defend the truth and liberty of the Gospell, how by his fall in abstaining from meats forbidden in the law, is not onely the cause of great offence, but also offendeth against his owne conscience. Wherefore let him which thinketh he standeth, take heed lest he fall. No man would thinke what danger there is in traditions and ceremonies: which notwithstanding we cannot want. What is more necessarie than the law and the workes thereof? and yet there is great danger lest by the same, men bee brought to the denial of Christ. For of the law commeth oftentimes a trust and affiance in workes, and where that is, there can bee no trust in Christ. Christ therefore is soone denied and soone lost, as we may see in *Peter*: who knew this article of justification better than wee doe, and yet how easily should he have given occasion of such an horrible ruine, if *Paul* had not withstood him, that all the Gentiles should thereby have fallen away from the preaching of *Paul*, and by this meanes should have lost the Gospell and Christ himselfe? And this should have bin done under a holy pretence. For they might have said: *Paul* hitherto thou hast taught us that wee must bee justified by grace without the law: thou seest now that *Peter* doth the contrary: for he abstaineth from meats forbidden in the law, and hereby he teacheth us that we cannot be saved except we receive circumcision and keepe the law.

The fall of Peter.

To fall in doctrine, is an easie matter.

The Councell holden at Ierusalem. Act. 15.

1. Cor. 10. 11.

If the ceremonies commanded of God bee so dangerous, what may we judge of those which Antichrist hath brought into the Church, serving to no edification?

13. *And the other Iewes dissembled likewise with him, insomuch that Barnabe was brought into their dissimulation also.*

But because he did so, and of purpose refused those meates which before he did eate, it is a sure argument that such as eate against the law do sinne, and such as abstaine from meates which the law forbiddeth, do keepe the law and are iustified thereby.

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If the ceremonies commanded of God bee so dangerous, what may we judge of those which Antichrist hath brought into the Church, serving to no edification?

Verse 13. *And the other Iewes dissembled likewise with him, insomuch that Barnabas was brought into their dissimulation also.*

Peters dissimulation.

Here you may plainly see that *Paul* chargeth *Peter* with dissimulation. If *Peter* dissembled, then did he certainely know what was the truth and what was not. He that dissembleth sinneth not of ignorance, but deceiveth by a colour which he knoweth himselfe to bee false. *And other* (saith he) *dissembled likewise with Peter, insomuch that Barnabas also* (who was *Paules* companion, and had now a long time preached among the Gentiles, faith in Christ without the law, together with *Paul*) *was brought into their dissimulation.* Ye have here then *Peters* offence plainely described to bee meere dissimulation, which afterwards had bin an occasion of the ruine of the Gospel, then newly received, if *Paul* had not resisted him.

Dissimulation what it is

And this is a wonderfull matter, that God preserved the Church, being yet but yong, and the Gospel it selfe, by one onely person. *Paul* alone standeth to the truth: for he had lost *Barnabas* his companion, & *Peter* was against him. So sometime one man is able to do more in a Councel than the whole Councel besides: which thing the Papists themselves do witnes: and for example they alledge* *Paphnutius* who withstood the whole Councel of *Nice* (which was the best of al that were after the Councel of the Apostles at *Ierusalē*) & overcame it.

* Paphnutius stood in the defence of the marriage of ministers against the whole Councell.

This I say, to the end that we should diligently learne the article of justification, and make a plaine difference betweene the * law and the Gospell, and that in this matter we should doe nothing by dissimulation, or give place to any man, if we will retaine the truth of the Gospell and faith sound and uncorrupt: which, as I have said, are soone hurt. Wherefore in this case away with reason, which is an enemy to faith: which also in tentations of sin and death, leaneth not to the righteousnes of faith (for therof it is utterly ignorant) but to her own righteousnes, or at the least, to the righteousnes of the law. Now, as soone as the law and reason joyne together, faith looseth her virginity: for nothing fighteth more stronly against faith than the law and reason. And these two enemies cannot be conquered but with great labour and difficultie: which we must conquer notwithstanding, if we will be saved.

* The law & the Gospell must be discerned one from the other.

The law and reason are against faith.

What we must doe when our conscience is troubled.

Wherefore, when thy conscience is terrified with the law, and wrastleth with the judgement of God, aske Counsell neither of reason nor of the law, but rest onely upon grace and the word of consolation, and so stand herein, as if thou hadst never heard any thing of the law, ascending up to the glasse of faith, where neither the

law

law nor reason do shine, but onely the light of Faith, which assureth us that we are saved by Christ alone without any law. Thus the Gospell leadeth us beyond and above the light of the law and reason, into the deepe secrets of faith, where the law and reason have nothing to do. Notwithstanding we must hearken also unto the law, but in place and time. *Moses* whiles he was in the mountaine, where he talked with God face to face, had no law, made no law, ministred no law: but when he was come downe from the mountain, he was a lawgiver, and governed the people by the law. So the conscience must be free from the law, but the body must be obedient to the law.

Moses in the mountaine was above the law: so in matters of faith wee must have nothing to do with the law.

Hereby it appeareth that *Paul* reprooved *Peter* for no light matter, but for the chiefest article of all Christian doctrine, which by *Peters* dissimulation was in great danger. For *Barnabas* and the other Iewes dissembled together with him, which did all offend, not through ignorance or malice, but for feare of the Iewes: whereby their hearts were so blinded, that they did not see their sin. And certainly it is much to be marvelled, that such excellent men as *Peter*, *Barnabas* and others should so suddenly and so lightly fall, especially in that thing which they knew to be well done, and had also before taught unto others. It is a perillous thing therefore to trust to our owne strength, be we never so holy, never so well learned, and although we think our selves never so sure of that wee know: For in that wherof we think our selves most sure, we may erre & fal, & bring our selves and others into great danger. Let us therefore diligently and with all humility exercise our selves in the study of the holy Scriptures, and let us heartily pray that we never loose the truth of the Gospell.

VVee must not trust in our owne strength.

Thus we see then that we are nothing with all our gifts, bee they never so great, except God assist us. When he leaveth us to our selves our wisedome and knowledge is nothing. For in the houre of temptation it may suddenly come to passe, that by the subtiltie of the divell, all the comfortable places of the Scripture shall be taken out of our sight, and such places onely as containe threatnings shall be set before our eies, which shall oppresse us and utterly confound us. Let us learne therefore that if God withdraw his hand, we may soone be overthrowne, and let no man glory of his owne righteousnesse, wisedome and other gifts, but let him humble himselfe and pray with the Apostles: *Lord increase our faith.* Luke 17.5

VVithout God we can do nothing.

Verse 14. *But when I saw that they went not the right way to the truth of the Gospell.*

This is a wonderfull example of such excellent men and pillars of the Church. There is none but *Paul* that hath his eies open, and seeth the offence of *Peter*, of *Barnabas* and the other Iewes which dissembled with *Peter*. On the other side, they do not see their own offence: nay they rather thinke that they do well in bearing with the infirmity of the weake Iewes. Wherefore it was very necessary that *Paul* should reprove their offence and not dissemble it, and therefore hee accuseth *Peter*, *Barnabas* and other, that they went not the right way to the truth of the Gospell: that is to say, they swarved from the truth of the Gospell. It is a great matter that *Peter* should bee accused of *Paul* as one that was faine from the truth of the Gospell. Hee could not be more grievously reprehended. Yet he suffered it patiently, and no doubt but he gladly acknowledged his offence. I said before, that many have the Gospell, but not the truth of the Gospel. So *Paul* saith here, that *Peter, Barnabas and other of the Iewes went not the right way to the truth of the Gospell*: that is to say, they had the Gospel but they walked not uprightly according to the Gospell. For albeit they preached the Gospell, yet thorough their dissimulation (which could not stand with the truth of the Gospell) they established the law: but the establishing of the law is the abolishing of the Gospell.

Peter knoweth not his errour.

Who so then can rightly judge betweene the law and the Gospell, let him thanke God, and know that he is a right Divine. In the time of tentation, I confesse that I my selfe doe not know how to doe it as I ought. Now the way to discerne the one from the other, is to place the Gospell in heaven and the Law on the earth: to call the righteousnesse of the Gospell heavenly, and the righteousnesse of the law earthly, and to put as great difference betweene the righteousnes of the Gospell and of the Law, as God hath made betweene heaven and earth, betweene light and darknesse, betweene day and night. Let the one be as the light and the day, and the other as the darkenesse and the night. And would to God we could yet further separate the one from the other. Wherefore if the question bee concerning the matter of Faith or Conscience, let us utterly exclude the Law, and leave it on the earth; but if we have to doe with workes, then let us lighten the lanterne of workes and of the righteousnes of the Law.

The difference of the law and the Gospell ought most diligently to be learned.

So let the Sun and the inestimable light of the Gospel and grace shine in the day, and the lanterne of the law in the night. Wherefore if thy conscience be terrified with the sence and feeling of sin, think thus with thy selfe: Thou art now remaining vpon earth: there let the Asse labor and trauell: there let him serue and carrie the burden that is laid vpon him, that is to say, let the body with his members be subiect to the law. But when thou mountest vp into heauen, then leaue the asse with his burden vpon the earth: for the conscience hath nothing to do with the law, or works, or with the earthly righteousnes. So doth the Asse remaine in the valley, but the conscience ascendeth with *Isaac* into the mountaine, knowing nothing at all of the law or workes thereof, but onely looking to the remission of sinnes and pure righteousnesse offered and freely giuen vnto vs in Christ.

Contrariwise in ciuill pollicie, obedience to the law must bee seuerely required. There nothing must bee knowne as concerning the Gospell, conscience, grace, remission of sinnes, heauenly righteousnesse, or Christ himselfe, but *Moses* onely with the law and the workes thereof. If we marke well this distinction, neither the one nor the other shall passe his boundes, but the law shall abide without heauen, that is, without the heart and conscience, and contrariwise the liberty of the Gospell shall abide without the earth, that is to say, without the body and members thereof. Now therefore, as soone as the law and sinne come into heauen, that is, into the conscience, let them by and by be cast out. For the conscience being feared with the terrour of the wrath and iudgement of God, ought to know nothing of the law, and sinne, but of Christ onely. And on the other side, when grace and libertie come into the earth, that is, into the body, then say: thou oughtest not to dwell in the dregges and dunghill of this corporall life, but thou belongest vnto heauen.

When the law is to be vrged,

The law hath nothing to do with the conscience.

This distinction of the law and the Gospel *Peter* confounded through his dissimulation, and thereby perswaded the beleeuing Iewes that they must be iustified by the Gospell and the law together. This might not *Paul* suffer, and therefore he *reproued Peter*: not to put him to any reproch, but to the end that he might againe establish a plaine difference between these two: namely that the Gospell iustifieth in heauen, and the law on earth. The Pope hath not onely mixed the law with the Gospell, but also of the Gospell hath made meere lawes, yea and such as are ceremoniall onely. Hee hath also

The Pope maketh lawes of the Gospell.

al so confounded and mixed politicall and ecclesiasticall matters together: which is a diuelliſh and helliſh confuſion.

This place touching the difference betweene the law and the Goſpell, is very neceſſary to be knowne: for it containeth the ſumme of all Chriſtian doctrine. Wherefore let all that loue and feare God, diligently learne to diſcerne the one from the other, not onely in words, but in deed and in practiſe, that is to ſay, in heart and conſcience. For as touching the words, the diſtinction is eaſie: but in time of temptation thou ſhalt finde the Goſpel but as a ſtranger and a rare gueſt in thy conſcience: but the law contrariwiſe thou ſhalt find a familiar and continuall dweller within thee: for reaſon hath the knowledge of the law naturally. Wherefore when thy conſcience is terrified with ſin, which the law uttereth and increaſeth, then ſay thou: There is a time to die, and a time to liue; there is a time to heare the law, and a time to deſpiſe the law: there is a time to heare the Goſpell, and there is a time to be ignorant of the Goſpell. Let the law now depart, and let the Goſpell come: for there is now no time to heare the law, but the Goſpell. But thou haſt done no good: nay thou haſt done wickedly, and haſt grieuouſly ſinned. I grant: notwithſtanding I haue remiſſion of all my ſinnes for Chriſts ſake. But out of the conflict of conſcience, when externall duties muſt be done, there is no time to hearken to the Goſpell: then muſt thou follow thy vocation, and the workes thereof.

The Goſpel a ſtranger in tentations: the Law a continuall gueſt.

The time of the Goſpell.

An obiectiō.

VVhen we muſt heare the law.

Verſe 14. *I ſaid vnto Peter openly: If thou being a Iew liueſt as the Gentiles and not as the Iewes, why conſtraineſt thou the Gentiles to do like the Iewes?*

That is to wit, thou art a Iew, and therefore thou art bound to liue like a Iew, that is, to abſtaine from meates forbidden in the law. Notwithſtanding thou liueſt like a Gentile: that is to ſay, thou doeſt contrary to the law, and tranſgreſſeſt the law. For as a Gentile which is free from the law, thou eateſt common and vncleane meates, and therein thou doeſt well. But in that thou being afraid at the preſence of the brethren conuerted from the Iewiſh religion, abſtaineſt from meates forbidden in the law, and keepeſt the law, thou compelleſt the Iewes likewiſe to keepe the law: that is, thou conſtraineſt them of neceſſity to obſerue the law. For in that thou abſtaineſt from prophane meats, thou giueſt occaſion to the Gentiles thus to thinke: *Peter* abſtaineth from thoſe meats which the Gentiles

To liue like the Iewes.

tiles vse to eat, which he also himselfe before did eat: therefore we ought likewise to avoid the same, and to live after the manner of the Iewes: otherwise we cannot bee iustified or saved. We see then that *Paul* reproueth not ignorance in *Peter* (for he knew that he might freely eat with the Gentiles all manner of meats) but dissimulation, whereby he compelleth the Gentiles to liue like the Iewes.

Peter through his dissimulation, compelled the Gentiles to liue like the Iewes.

Here I say again, that to live as the Iew, is not evill of it selfe, for it is a thing indifferent either to eat swines flesh or any other meats. But so to play the Iew, that for conscience sake thou abstainest from certaine meats, this is to deny Christ and to ouerthrow the Gospell. Therfore when *Paul* saw that *Peters* act tended to this end, he withstood him and said: Thou knowest that the keeping of the law is not necessary to righteousnesse, but that we are justified onely through faith in Christ, and therefore thou keepest not the law, but transgressest the law and eatest all manner of meats. Notwithstanding by thy example thou constrainest the Gentiles to forsake Christ, and to returne to the law. For thou giuest them occasion thus to thinke: Faith only is not sufficient to righteousnesse, but the law and workes are also required. And this *Peter* teacheth vs by his example. Therefore the obseruation of the law must needs be joined with faith in Christ, if we will be saued. Wherefore *Peter* by his example is not only preiudiciall to the purity of doctrine, but also to the truth of faith and Christian righteousnesse. For the Gentiles received this of him, that the keeping of the law was necessary to righteousnesse: which error in case it be admitted, then doth Christ profit vs nothing at all.

Things indifferent may not clog mens consciences.

Peters error

Hereby it plainly appeareth to what end this discord betweene *Paul* and *Peter* tendeth. *Paul* doth nothing by dissimulation, but dealeth sincerely and goeth plainely to worke, *Peter* dissembleth, but his dissimulation *Paul* reproveth. The controversie was for the maintainance of pure doctrine, and the verity of the Gospel: and in this quarell *Paul* did not care for the offence of any. In this case all people and nations, all Kings and Princes, all Iudges and Magistrates ought to give place. Since then it is so dangerous a thing to have to doe with the law, and that this fall was so sudden and so great as if it had beene from heaven above, euen downe into hell, let every Christian diligently learne to discerne betweene the Law and the Gospel. Let them suffer the law to rule over the body and members thereof, but not over the conscience. For the Queene and spouse

Liberty of conscience.

may not be defiled with the law, but must be kept without spot for her only husband Christ as *Paul* saith. 2. *Cor.* 11. *I haue espoused you to one husband, &c.* Let the conscience then haue her bride chamber, not in the low valley, but in the high mountaine: in the which let Christ lie and there rule and reigne, who doth not terrifie and afflict sinners, but comforteth them, pardoneth their sins and saueth them. Wherefore let the afflicted conscience thinke vpon nothing, know nothing, set nothing against the iudgement of God, but the word of Christ, which is the word of grace, of remission of sins, of saluation and euerlasting life. But this to performe indeede, is a hard matter. For mans reason and nature cannot stedfastly cleaue vnto Christ, but oftentimes it is carried away with the cogitations of the law and sin, and so alwaies seeketh to be at liberty after the flesh, but according to conscience a seruant and a slaue

What an afflicted conscience ought to behold.

Verse. 15. *Wee which are Iewes by nature, and not sinners of the Gentiles.*

That is to say, wee are borne vnto the righteousnesse of the law, to *Moses*, and to circumcision, and euen in our birth wee bring the law with vs. Wee haue the righteousnesse of the law by nature, as *Paul* before saith of himselfe in the first Chapter: *Being zealous of the traditions of the fathers.* Wherefore if we be compared to the Gentiles, we are no sinners: we are not without the law and without workes like vnto the Gentiles: but we are Iewes borne, we are borne righteous and brought vp in righteousnesse. Our righteousnesse beginneth euen with our birth, for the Iewish religion is naturall vnto vs. For God commanded *Abraham* to circumcise euery man child the eight day. This law of circumcision receiued from the fathers, *Moses* afterward confirmed. It is a great matter therfore that wee are Iewes by nature. Notwithstanding, although we haue this prerogatiue, that wee are righteous by nature, borne to the law and the works thereof, and are not sinners as the Gentiles, yet are we not therefore righteous before God.

The prerogatiue of the Iewes.

Gen. 17. 10.

Hereby it is euident that *Paul* speaketh not of ceremonies, or of the ceremoniall law, as some doe affirme, but of a farre weightier matter, namely of the natiuity of the Iewes whom hee denieth to be righteous, although they be borne holy, be circumcised, keepe the law, haue the adoption, the glorie, the couenant, the fa-

thers,

thers, the true worship, God, Christ, the promises, liue in them and glory in the same: as they say, *Iohn.* 8. *Wee are the seed of Abraham*: Also, *we haue our Father, which is God.* And to the Romanes: *Behold thou art called a Iew, and restest in the law, &c.* Wherefore, al- Rom. 2. 17. though *Peter* and the other Apostles were the children of God, righteous according to the law, the workes and the righteousnes thereof, circumcision, the adoption, the couenants, the promises, the Apostleship, &c. yet Christian righteousnes cometh not thereby: for none of all these is faith in Christ, which only (as followeth in the text) iustifieth, and not the law: Not that the law is euill or damnable, for the law, circumcision and such like, are not therefore condemned because they iustifie not: but *Paul* therefore taketh from them the office of iustification, because the false Apostles contended that by them, without faith, and onely by the workes wrought, men are iustified and saued. This was not to bee suffered of *Paul*. For without faith all things are deadly. The law, circumcision, the adoption, the temple, the worship of God, the promises, yea God and Christ himselfe without faith profiteth nothing. *Paul* therefore speaketh generally against all things which are contrary to faith, and not against ceremonies onely.

Faith iustifieth, and nothing but faith.

All things are deadly without faith.

Verse 16. *Know that a man is not iustified by the workes of the law, but by the faith of Iesus Christ.*

This word [*the worke of the law*] teacheth farre and comprehendeth much. We take the worke of the law therefore generally for that which is contrary to grace. Whatsoeuer is not grace, is the law, whether it be iudiciall, ceremoniall, or the ten commandements. Wherefore if thou couldest doe the workes of the law according to this commandement: *Thou shalt loue the Lord thy God with all thy heart, &c.* (which no man yet euer did or could doe) yet thou shouldest not be iustified before God: for a man is not iustified by the works of the law. But hereof we will speake more largely hereafter.

The worke of the law.

The worke of the law then, according to *Paul*, signifieth the worke of the whole law, whether it be iudiciall, ceremoniall or morall. Now, if the worke of the morall law do not iustifie, much lesse doth circumcision iustifie, which is a worke of the ceremoniall law. Wherefore, when *Paul* saith (as he oftentimes doth) that *a man is not iustified by the law, or by the workes of the law* (which are both

both one) he speaketh generally of the whole law, setting the righteousnesse of faith against the righteousnes of the whole law. For by the righteousnesse of the law (saith he) a man is not pronounced righteous before God: but the righteousnes of faith God imputeth freely through grace, for Christs sake. The law (no doubt) is holy, righteous and good, and consequently the workes of the law are holy, righteous and good: yet notwithstanding a man is not iustified thereby before God.

VVorkes done before and after iustification.

Now, the workes of the law may be done either before iustification or after, There were many good men euen amongst the Pagans, as *Xenophon*, *Aristides*, *Fabius*, *Cicero*, *Pomponius Atticus*, and others, which before iustification performed the deeds of the law, and did notable workes. *Cicero* suffered death valiantly in a good and iust cause. *Pomponius* was a constant man, and loved truth, for he never made lye himselfe, nor could suffer the same in any other. Now, constancy and truth are noble vertues and excellent workes of the law, and yet were they not iustified thereby. After justification, *Peter*, *Paul*, and all other Christians haue done and do the workes of the law, yet are they not justified thereby. *I know nothing of my selfe guilty in any thing* (saith Paul) *and yet am I not thereby justified.* We see then that he speaketh not of any part of the law, but of the whole law, and all the workes thereof.

Cicero, Pomponius Atticus.

1.Cor.4.4. Paul intreateth of the whole law.

The Diuinity of the Popish Sophisters, commonly called the Schoolemen.

The Papists diuinity.

VVHerefore the wicked and pernitious opinion of the Papists, is utterly to bee condemned, which attribute the merit of grace and remission of sinnes to the worke wrought. For they say that a good worke before grace, is able to obtaine grace of Congruence (which they call *meritum de Congruo*,) because it is meete that God should reward such a worke. But when grace is obtained, the work following deserueth euerlasting life of due debt and worthinesse, which they call *meritum de Condigno*. As for example: If a man being in deadly sinne, without grace, doe a good worke of his owne good naturall inclination: that is, if he say or heare a Masse, or giue almes, and such like, this man of congruence deserueth grace. When he hath thus obtained grace, he doth now a worke which of worthines deserueth euerlasting life. For the first,

Merit of congruence before grace which God of very equitie must reward.

Merit of worthinesse after grace, which of right and duty deserueth eternall life.

God

God is no debter: but becauſe he is juſt and good, it behoveth him to approve ſuch a good worke though it be done in deadly ſin, and to give grace for ſuch a ſervice. But when grace is obtained, God is become a debter, and is conſtrained of right and duty to give eternal life. For now it is not only a worke of Free-will, done according to the ſubſtance, but alſo done in grace, which maketh a man acceptable unto God, that is to ſay, in charity.

This is the Divinity of the Antichriſtian kingdome: which here I recite to the end that the diſputation of *Paul* may be the better underſtood (for two contrary things being ſet together may be the better knowne:) and moreover that all men may ſee how farre from the truth theſe blinde guides, and leaders of the blind have wandred, and how by this wicked and blaſphemous doctrine they have not onely darkened the Goſpell, but have taken it cleane away, and buried Chriſt utterly. For if I being in deadly ſin can doe any little worke which is not onely acceptable in Gods ſight of it ſelfe, and according to the ſubſtance, but alſo is able to deſerve grace of congruence, and when I have received Grace, I may do workes according to grace, that is to ſay, according to charity, and get of right and duty eternall life, what need have I now of the grace of God, forgiveneſſe of ſins, of the promiſe, and of the death and victory of Chriſt? Chriſt is now to me unprofitable, and his benifit of none effect: For I have Free-will and power to doe good workes, whereby I deſerve grace of congruence, and afterwards by the worthineſſe of my worke, eternall life.

The doctrine of the Papiſts blaſphemous againſt Chriſt and his righteouſneſſe.

Such monſtrous and horrible blaſphemies ſhould have beene ſet forth to the Turkes and Iewes, and not to the Church of Chriſt. And hereby it plainely appeareth that the Pope with his Biſhops, Doctors, Prieſts, and all his religious rabble, had no knowledge or regard of holy matters, and that they were not carefull for the health of the ſilly and miſerable ſcattered flocke. For if they had ſeene, but as it were through a cloud, what *Paul* calleth ſinne, and what he calleth grace, they would neuer haue compelled the people to beleeue ſuch abhominations and execrable lyes. By deadly ſin they vnderſtood onely the externall worke committed againſt the law, as murther, theft, and ſuch like. They could not ſee, that ignorance, hatred, & contempt of God in the heart, ingratitude, murmuring againſt God, and reſiſting the will of God, are alſo deadly ſinne, and that the

What the Papiſts call deadly ſin?

flesh cannot think, speak, or do any thing, but that which is diuelish & altogether against God. If they had seen these mischiefs fast rooted in the nature of man, they would neuer haue deuised such impudent & execrable dreams touching the desert of congruence and worthines.

A description of a deadly sinner.

Wherefore wee must properlie and plainly define what a wicked man or a deadly sinner is. He is such a holy and a bloudy hypocrite as *Paul* was when he went to *Damascus*, to persecute Iesus of *Nazareth*, to abolish the doctrine of the Gospell, to murther the faithfull, and vtterly to ouerthrow the Church of Christ. And who will not say but that these were horrible sinnes? Yet could not *Paul* see them. For he was so blinded with a peruerse zeale of God, that he thought these abhominations to be perfect righteousnes and high seruice vnto God: and shall we say that such as defend these horrible sinnes to be perfect righteousnesse, do deserue grace?

Desert of congruence and worthines, a vaine and foolish toy.

The ground of the whole Popedome.

Wherefore with *Paul*, we vtterly deny the merit of congruence and worthines, and affirme that these speculations are nothing else but meere deceits of Satan, which were neuer done indeed, nor notified by any examples. For God neuer gaue to any man grace and euerlasting life for the merit of congruence or worthinesse. These disputations therefore of the Schoolemen touching the merit of congruence and worthines, are nothing else but vaine toies and dreames of idle braines, to no other end and purpose but to draw men from the true worship of God. And hereupon is the whole papacy grounded. For there is no religious person, but he hath this imagination: I am able by the obseruation of my holy Order to deserue grace of congruence, and by the workes which I doe after that I haue receiued this grace, I am able to heape vp such treasure of merit, as shall not onely be sufficient for me to obtaine eternall life, but also to giue or sell vnto others. Thus haue all the religious Orders taught, and thus they haue liued. And to defend this horrible blasphemy against Christ, the Papists doe at this day attempt against vs what they can. And there is not one of them all, but the more holy hypocrite and merit-monger he is, the more cruell and deadly enemy he is to the Gospell of Christ.

The true way to Christianity.

The first part of true Christianity, is

NOw the true way to Christianity, is this, that a man doe first acknowledge himselfe by the law, to be a sinner, and that it is impos-

impossible for him to do any good worke. For the law saith: thou art an evill tree, and therefore all that thou thinkest, speakest, or doest is against God. Thou canst not therefore deserve grace by thy works. Which if thou go about to do, thou doublest thy offence: for since thou art an evill tree, thou canst not but bring forth evill fruits, that is to say sins. *For whatsoever is not of Faith is sin.* Wherefore he that would deserve grace by workes going before Faith, goeth about to please God with sins, which is nothing els but to heap sin upon sin, to mock God, and to provoke his wrath. When a man is thus taught and instructed by the law, then he is terrified and humbled, then hee seeth indeed the greatnesse of his sin, and cannot find in himselfe one spark of the love of God: therfore he justifieth God in his word, and confesseth that he is guilty of death and eternall damnation. The first part then of Christianity is the preaching of repentance, and the knowledge of our selves.

the preaching of repentance, & the acknowledging of our sinnes.
Mat. 3. 17.
Rom. 14. 23.

The second part is: If thou wilt be saved thou maist not seek salvation by workes: for God hath sent his onely begotten Sonne into the world, that we might live through him. He was crucified and died for thee, and offered up thy sins in his owne body. Here is no congruence or work done before grace, but wrath, sin, terror, and death. Wherefore the law doth nothing els but utter sin, terrifie and humble, and by this means prepareth us to justification, and driveth us to Christ. For God hath revealed unto us by his word, that hee will bee unto us a mercifull father, and without our deserts (seeing we can deserve nothing) will freely give unto us remission of sins, righteousnes, and life everlasting for Christ his Sonnes sake. For God giveth his gifts freely unto all men, and that is the praise and glory of his divinitie. But the Iusticiaries and Merit-mongers will not receive grace and everlasting life of him freely, but wil deserve the same by their owne workes. For this cause they would utterly take from him the glory of his divinitie. To the end therefore that he may maintaine and defend the same, hee is constrained to send his law before, which as a lightning and thundering from heaven, may bruse and breake those hard rockes.

The second part is the preaching of the forgiveneſſe of sinnes.

The office of the law.

The merit-mongers take from God the glory of his Godhead.

This briefely is our doctrine as touching Christian righteousnesse contrary to the abhominations and blasphemies of the Papists concerning the merit of congruence and worthinesse, or workes before grace and after grace. Which monstrous dreames were devised

The divelish dreame of the Papists touching the merit of congruum & condignum.

sed by such as were never exercised with any tentations, never had any true feeling of sin or of the terrour of death, and therefore they know not what they say, or what they teach. Moreover, they can shew no example of any worke done either before or after grace that could justifie before God. Wherefore they are nothing else but vaine toies and foolish fables, whereby the Papists deceive both themselves and other. For *Paul* here plainly affirmeth that no man is justified by the works of the law, either going before grace (whereof he speaketh in this place) or comming after grace. You see then that Christian righteousnes is not such an essentiall quality ingrafted in the nature of man, as the Schoolemen do imagine when they say:

(The divinitie of the Schoolemen.)

WHen a man doth any good worke, God accepteth it, and for that work he powreth into him charity, which they call charity infused: this charity (say they) is a quality remaining in the heart, and this they call formall righteousnesse (which manner of speaking it is expedient for you to know) and they can abide nothing lesse than to heare that this qualitie forming and adorning the soule, as whiteneſſe doth the wall, should not bee counted righteousnesse. They can clime no higher than to this cogitation of mans reason, that man is righteous by his owne formal righteousnesse, which is grace making him acceptable unto God, that is to say, charity. So to this quality cleaving unto the soule, that is to wit, charitie (which is a worke after the law, for the law saith: *Thou shalt love the Lord thy God, &c.*) They attribute formall righteousnesse, that is to say, true Christian righteousnesse, and they say that this righteousnesse is worthy of everlasting life, and he that hath it, is formally righteous: and moreover hee is effectually or actually righteous, because hee now doth good workes, whereunto everlasting life is due. This is the opinion of the Popish Schoolemen, yea even of the best of them all.

The Papists take their formal righteousnesse, which they call charity, to be that grace, whereby wee are made acceptable unto God.

Some other there be which are not so good, as *Scotus* and *Occam*, which said, that for the obtaining of the grace of God, this charity infused or given of God, is not necessary: but that a man even by his owne naturall strength, may procure this charitie above all things. For so reasoneth *Scotus*: If a man may love a creature, a young man a maiden, a covetous man money, which are the

Scotus and Occam doctors of hellish darknes.

leſſe good, he may alſo love God which is the greater good. If hee have a love of the creature through his naturall ſtrength, much more hath he a love to the Creator. With this argument were all the Sophiſters convicted, and none of them all was able to refute it. Notwithſtanding thus they reply.

The Scripture compelleth us to confeſſe (ſay they) that God, beſides that naturall love and charity which is ingrafted in us (wherewith alone he is not contented) requireth alſo charity which he himſelfe giveth. And hereby they accuſe God as a tyrant and a cruell exactor, who is not content that we keep and fulfil his law, but above the law (which we our ſelves are able to fulfill) requireth alſo, that we ſhould accompliſh it with other circumſtance and furniture, as apparell to the ſame. As if a Miſtreſſe ſhould not bee contented that her Cooke had dreſſed her meat excellently well, but ſhould chide her for that ſhe did not prepare the ſame, beeing decked with precious apparell, and adorned with a crowne of gold. Now what a Miſtris were this, who when her Cooke had done all that ſhee was bound to doe and alſo exactly performed the ſame, would moreover require that ſhe ſhould weare ſuch ornaments as ſhe could not have? Even ſo, what a one ſhould God be if he ſhould require his law to be fulfilled of us (which notwithſtanding by our own natural ſtrength we obſerve and fulfil) with ſuch furniture as we cannot have?

The blaſphemous doctrine of the Schoolmen, which dreame, that beſides that ſtrength which they ſay we have of our ſelves to fulfill the law, and is ſufficient to ſalvation, God requireth yet a farther perfection in us which wee cannot have

But here leſt they ſhould ſeeme to avouch contrary things, they make a diſtinction and ſay, that the law is fulfilled two manner of waies: firſt according to the ſubſtance of the deed, and ſecondly according to the minde of the Commander. According to the ſubſtance of the deed (ſay they) we may fulfill all things which the law commandeth, but not according to the minde of the Commander, which is, that God is not contented that thou haſt done all things which are commanded in the law (although he can require no more of thee.) but hee further requireth, that thou ſhouldeſt fulfill the law in charity; not that charity which thou haſt by nature, but that which is above nature and heavenly, which hee himſelfe giveth. And what is this els but to make of God a tyrant and a tormentor, which requireth that of us which we are not able to performe? And it is in a manner as much as if they ſhould ſay, that the fault is not in us if we be damned, but in God, which with this circumſtance requireth his law to be accompliſhed of us.

The law fulfilled two manner of wayes (ſay the Papiſts) according to the ſubſtance of the deed, and according to the mind of the commander

Theſe

These things I doe the more diligently repeat, that you may see how far they have straied from the true sence of the Scripture, which have said that by our owne naturall strength wee may love God above all things, or at least, by the worke wrought we may deserve grace and everlasting life. And because God is not content that wee fulfill the law according to the substance of the deed, but will have us also to fulfill the same according to the mind of the commander. Therefore the Scripture further compelleth us to have a quality above nature poured into us from above, and that is charity, which they call formall righteousnesse, adorning and beautifying faith, being also the cause that faith justifieth us. So faith is the body, and the shell: charity the life, the kernell, the forme and furniture. These are the monstrous dreames of the Schoolemen.

But we in the stead of this charity do place faith, and we say that faith apprehendeth Iesus Christ, who is the forme which adorneth and furnisheth faith as the colour adorneth and beautifieth the wall. Christian faith therefore is not an idle quality or empty huske in the heart, which may be in deadly sin untill charity come and quicken it: but if it be true faith it is a sure trust and confidence of the heart, and a firme consent whereby Christ is apprehended: So that Christ is the object of faith, yea rather even in faith Christ himselfe is present. Faith therefore is a certaine obscure knowledge, or rather darknesse which seeth nothing, and yet Christ apprehended by faith, sitteth in this darknesse: like as God in *Sinai* and in the Temple sat in the middest of * darknes. Wherefore our formall righteousnesse is not charity furnishing and beautifying faith, but it is faith it selfe, which is, as it were, a certain cloud in our hearts: that is to say, a stedfast trust and affiance in the thing which we see not, which is Christ: who although he be not seene at all, yet is he present.

Christian faith.

Christ is the object which faith beholdeth and looketh unto.

* Exo. 19. 9. 2. Reg. 8. 10.

True formal and Christian righteousnesse.

Faith therefore justifieth because it apprehendeth and possesseth this treasure, even Christ present. But this presence cannot be comprehended of us, because it is in darknes, as I have said. Wherefore, where assured trust and affiance of the heart is, there Christ is present, yea even in the cloud and obscurity of faith. And this is the true formall righteousnesse, whereby a man is justified, and not by charity, as the Popish Schoolemen do most wickedly affirme.

How Christ is present in faith, mans hart cannot comprehend

To conclude, like as the Schoolemen say that charity furnisheth and adorneth faith: so doe wee say that it is Christ which furnisheth and

and adorneth faith, or rather that he is the very forme and perfection of faith. Wherefore Christ apprehended by faith, and dwelling in the heart, is the true Christian righteousnesse, for the which God counteth us righteous and giueth us eternall life. Here is no work of the law, no charity, but a far other manner of righteousnesse, and a certaine new world beyond and above the law. For Christ or faith is is not the law nor the worke of the law. But concerning this matter, which the Schoolemen neither well understood nor taught, we intend to speake more largely hereafter. Now it shall be enough that we have shewed that *Paul* speaketh not here of the ceremoniall law onely, but of the whole law.

The true rule of Christianitie.

CONtrary to these vain trifles and doting dreams (as we haue also noted before) we teach faith, and give a true rule of Christianity in this sort: first that a man must be taught by the law to know himself, that so he may learn to say with the Prophet: *All haue sinned and haue need of the glory of God.* Also, *There is not one righteous, no not one: Not one that vnderstandeth, not one that seeketh after God; All haue gone astray.* Also, *Against thee onely haue I sinned.* Thus we by a contrary way, do driue men from the merit of congruence and worthinesse. Now, when a man is humbled by the law, and brought to the knowledge of himselfe then followeth true repentance (for true repentance beginneth at the feare & judgement of God) and he seeth himselfe to be so great a sinner, that he can finde no meanes how hee may be deliuered from his sinne by his owne strength, workes or merits. Then he perceiueth well what *Paul* meaneth when he saith, *That man is the seruant and bondslaue of sinne.* Also, *That God hath shut vp all vnder sin*: and that the whole world is guiltie before God, &c. Then he seeth that all the diuinitie of the Schoolemen touching the merit of congruence and worthinesse, is nothing else but meere foolishnes, and that by this meanes the whole Papacie falleth.

The first part of Christianity, is the preaching of repentance. *Rom.* 1. 23. *Psal.* 14. 1. *Psal.* 53. 4. *Psal.* 52. 4.

Rom. 7. 14. *Rom.* 11. 32. *Rom.* 3. 19.

Here now hee beginneth to sigh, and saith in this wise: Who then can give succour? For hee beeing thus terrified with the Law, vtterly despaireth of his owne strength; he looketh about, and sigheth for the helpe of a Mediatour and Sauiour. Here then commeth in good time the healthfull word of the Gospell, and saith: *Sonne, thy sinnes are forgiuen thee*: beleeue in Christ Iesus crucified for thy sinnes,

The second part is the preaching of the Gospell. *Mat.* 9. 2.

sinnes. If thou feele thy sins and the burden thereof, looke not upon them in thy selfe, but remember that they are translated and laid upon Christ, whose stripes have made thee whole. *Esay* 53.5.

This is the beginning of health and salvation. By this meanes we are delivered from sin: justified and made inheritors of everlasting life: not for our owne workes and deserts, but for our faith, whereby we lay hold upon Christ. Wherefore we also do acknowledge a quality and a formall righteousnesse in the heart: not charitie (as the Sophisters doe) but faith, and yet so notwithstanding, that the heart must behold and apprehend nothing but Christ the Saviour. And here it is necessary that you know the true definition of Christ. The Schoolemen being utterly ignorant hereof, have made Christ a judge and a tormentor, devising this fond fantasie concerning the merit of congruence and worthinesse.

Christ is no law-giver.

But Christ, according to his true definition, is no law-giver, but a forgiver of sins, and a Saviour. This doth faith apprehend and undoubtedly beleeve, that he hath wrought workes and merits of congruence and worthinesse before and after grace abundantly. For hee might have satisfied for all the sins of the world by one only drop of his bloud: but now he hath shed it plentifully, and hath satisfied abundantly. *Heb.* 9. *By his owne bloud hath he entred into the holy place once for all, and obtained eternall redemption.* Also *Rom.* 3. *And we are justified freely by his grace, through the redemption that is in Christ Iesus, whom God hath set forth to be a reconciliation unto us, through faith in his blood.* Wherefore it is a great matter, by faith to lay hold upon Christ bearing the sinnes of the world. And this faith alone is counted for righteousnesse.

Rom. 3 & 4.

Christ. Faith. Imputation.

Here is to be noted, that these three things, faith, Christ, acceptation or imputation must be joined together. Faith taketh hold of Christ, and hath him present, and holdeth him inclosed, as the ring doth the precious stone. And whosoever shall be found having this confidence in Christ apprehended in the heart, him will God account for righteous. This is the meane, and this is the merit whereby wee attaine the remission of sinnes and righteousnesse. Because thou beleevest in mee, saith the Lord, and thy faith laieth hold upon Christ, whom I have freely given unto thee that hee might be thy *Mediatour and high Priest*, therefore be thou justified and righteous. Wherefore God doth accept or account us as righteous, one-

ly

ly for our faith in Christ.

And this acceptation or imputation is very necessary: first, because we are not yet perfectly righteous, but whiles wee remaine in this life, sinne dwelleth still in our flesh: and this remnant of sinne God purgeth in us. Moreover wee are sometimes left of the holy Ghost and fall into sinnes, as did *Peter*, *David* and other holy men. Notwithstanding we have alwaies recourse to this article: that our sins are covered, and that God will not lay them to our charge, *Psalm.* 32 and *Rom.* 4. Not that sinne is not in us (as the Papists have taught, saying, that we must be alwaies working well untill wee feele that there is no guilt of sinne remaining in vs:) yea sinne is in deed alwaies in us, and the godly doe feele it, but it is covered and is not imputed unto us of God for Christs sake: whom because we do apprehend by faith, all our sinnes are now no sinnes. But where Christ and faith be not, there is no remission or covering of sinnes, but meere imputation of sinnes and condemnation. Thus will God glorifie his Sonne, and will be glorified himselfe in us through him.

Imputation necessary.

They that beleeve in Christ, shall not be charged with their sinnes.

When wee have thus taught faith in Christ, then doe we teach also good workes. Because thou hast laied hold upon Christ, by Faith, through whom thou art made righteous. Beginne now to worke well. Love God and thy neighbour, call upon God, give thankes unto him, praise him, confesse him. These are good works indeed, which flow out of this faith and this cheerefulnesse conceived in the heart, for that wee have remission of sinnes freely by Christ.

The doctrine of good works must be taught after the doctrine of faith.

Now, what crosse or affliction soever doe afterwards insue, they are easily borne, and cheerfully suffered. For the yoke that Christ layeth upon us, is sweet, and his burden is easie. When sinne is pardoned, and the conscience delivered from the burden and sting of sin, then may a Christian beare all things easily. Because he feeleth all things within sweet and comfortable, therefore hee doth and suffereth al things willingly. But when a man walketh in his own righteousnesse, whatsoever he doth is grievous and tedious unto him, because he doth it unwillingly.

The Crosse. *Mat.* 11, 30.

We therefore doe make this definition of a Christian, that a Christian is not he which hath no sinne, but he to whom God imputeth not his sinne, through faith in Christ. This doctrine bringeth great consolation to poore afflicted consciences in serious and inward

Who is a right Christian.

terrours. It is not without good cause therefore that we do so often repeat and bear into your minds the forgiuenesse of sinnes and imputation of righteousnesse for Christs sake: also that a Christian hath nothing to do with the law and sinne, specially in the time of tentation. For in that he is a Christian, he is aboue the law and sinne. For he hath Christ the Lord of the law present and inclosed in his heart (as we have said) euen as a ring hath a jewell or precious stone inclosed in it. Therefore when the law accuseth and sin terrifieth him, hee looketh vpon Christ, and when hee hath apprehended him by faith, he hath present with him the Conqueror of the law, sin, death, and the Diuell: who reigneth and ruleth ouer them, so that they cannot hurt him. Wherefore a Christian man, if yee define him rightly, is free from all lawes, and is not subject unto any creature, either within or without: in that he is a Christian (I say) and not in that he is a man or a woman, that is to say, in that he hath his Conscience adorned and beautified with this faith, with this great and inestimable treasure, or (as *Paul* saith) this *vnspeakeable gift*: which cannot be magnified and praised enough for it makes us the children and heires of God. And by this meanes a Christian is greater then the whole world. For he hath such a gift, such a treasure in his heart, that although it seemeth to be but little, yet notwithstāding the smalnesse thereof is greater than heauen and earth, because Christ which is this gift is greater.

A Christian man hath nothing to doe with the law.

2. Cor. 9. 15.

Whiles this Doctrine pacifying and quieting the conscience, remaineth pure and uncorrupt, Christians are made Iudges ouer all kindes of Doctrine, and are Lords ouer the lawes of the whole World. Then can they certainely judge that the Turke with his Alcoran is damned, because he goeth not the right way, that is, hee acknowledgeth not himselfe to be miserable and damnable, nor apprehendeth Christ by faith, for whose sake hee might bee assured that his sinnes are pardoned. In like manner they boldly pronounce sentence against the Pope, that hee is condemned with all his Kingdome, because hee so walketh and so teacheth (with all his religious rabble of Sophisters and Schoolemen,) that by the merit of congruence wee must come to grace, and that afterward by the merit of worthinesse we are received into heaven. Here saith the Christian, this is not the right way to justifie us, neither doth this way leade us to heauen. For I cannot (sayth hee) by my workes going

Christians are iudges of all kinds of doctrine.

The doctrin of the Pope.

before

before grace, deserve grace, nor by my workes following grace, deserve eternall life; but to him that beleeveth, sinne is pardoned and righteousnes imputed. This trust and this confidence maketh him the child of God, and heire of his kingdome: for in hope hee possesseth already everlasting life, assured unto him by promise. Through faith in Christ therefore all things are given unto us, grace, peace, forgivenesse of sinnes, salvation and everlasting life, and not for the merit of congruence and worthinesse.

Wherefore this doctrine of the Schoolemen, with their ceremonies, masses, and infinite foundations of the papisticall kingdome, are most abhominable blasphemies against God, sacriledges, and plaine denials of Christ, as *Peter* hath foretold in these words: *There shall be* (saith he) *false teachers among you, which shall privily bring in damnable heresies, denying the Lord that hath bought them, &c.* As though hee would say: the Lord hath redeemed and bought us with his bloud, that he might justifie and save us: this is the way of righteousnesse and salvation. But there shall come false teachers, which denying the Lord, shall blaspheme the way of truth, of righteousnesse and salvation: they shall finde out new waies of falsehood and destruction, and many shall follow their damnable waies. *Peter* throughout this whole Chapter most lively painteth out the Papacie, which neglecting and despising the Gospell and faith in Christ, hath taught the workes and traditions of men: as the merit of congruence and worthinesse, the difference of daies, meats, vows, invocation of saints pilgrimages, purgatory, and suchlike. In these phantasticall opinions the Papists are so nusled, that it is impossible for them to understand one syllable of the Gospell, of faith, or of Christ.

2. Pet. 2. 1.

The Papacy lively painted out.

And this the thing it selfe doth well declare. For they take that priviledge vnto themselves which belongeth unto Christ alone. Hee onely forgiveth sinnes, hee onely giveth righteousnesse and everlasting life: and they most impudently and wickedly do vaunt that they are able to obtaine these things by their owne merits and worthines before and after grace. This, saith *Peter* and the other Apostles, is to bring in damnable heresies and sects of perdition. For by these meanes they deny Christ, tread his bloud under their feet, blaspheme the holy Ghost, and despise the grace of God. Wherefore no man can sufficiently conceive how horrible the idolatry of the Papists is. As inestimable as the gift is which is offered unto us by

The idolatry of the Papists.

Christ, even so and no lesse abhominable are these prophanations of the Papists. Wherefore they ought not to bee lightly esteemed or forgotten, but diligently weighed and considered. And this maketh very much also for the amplifying of the grace of God, and benefit of Christ, as by the contrary. For the more wee know the prophanation of the Papisticall Masse, so much the more we abhorre and detest the same, and embrace the true use of the holy Communion, which the Pope hath taken away, and hath made merchandise thereof, that being bought for money, it might profit others. For he saith that the massing Priest, an Apostata, denying Christ and blaspheming the holy Ghost, standing at the Altar, doth a good worke, not onely for himselfe, but also for others both quicke and dead, and for the whole church, & that only by the work wrought, & by no other meanes.

The true use of the Communion taken away by the Pope.

Wherefore even by this we may plainely see the inestimable patience of God, in that hee hath not long agoe destroyed the whole Papacy, and consumed it with fire and brimstone, as hee did *Sodome* and *Gomorrah*. But now these jolly fellows go about, not onely to cover, but highly to advance their impiety and filthines. This we may in no case dissemble. We must therefore with all diligence set forth the article of justification, that as a most cleare Sun, it may bring to light the darknes of their hypocrisie, and discover their filthines and shame. For this cause we do so often repeat, & so earnestly set forth the righteousnes of faith, that the adversaries may be cõfounded, and this article established an confirmed in our hearts. And this is a most necessary thing: for if we once loose this Sun, we fall againe into our former darknes. And most horrible it is that the Pope should ever be able to bring this to passe in the Church, that Christ should be denied, troden under foot, spit upon, blasphemed, yea, & that even by the Gospell and Sacraments: which he hath so darkened, and hath turned into such an horrible abuse, that he hath made them to serve him against Christ, for the stablishing and confirming of his detestable abhominations. O deepe darkenes, O horrible wrath of God!

The horrible abuse of the Gospell, and Sacraments in the Popedome.

Verse 16. *Even we, I say, have beleeved in Iesus Christ, that wee might be justified.*

This is the true meane to become a Christian, even to bee justified by faith in Iesus Christ, and not by the workes of the law. Here we must stand not upon the wicked glose of the Schoolmen, which

say that faith then justifieth, when charitie and good workes are joined withall. With this pestilent glose the Sophisters have darkened and corrupted this and other like sentences in *Paul*, wherein he manifestly attributeth justification to faith onely in Christ. But when a man heareth that he ought to beleeve in Christ, and yet notwithstanding faith justifieth not except it be formed and furnished with charity, by and by hee falleth from faith, and thus hee thinketh: if faith without charity iustifieth not, then is faith in vaine and unprofitable, and charitie alone justifieth: for except faith be formed with charity, it is nothing.

The Schoolmens glose is wicked, which saith, that faith adorned with charity iustifieth.

And to confirme this pernicious and pestilent glose, the adversaries do alledge this place, 1. *Cor.* 13. *Though I speak with the tongues of men and Angels, and have no love, I am nothing.* And this place is their brasen wall. But they are men without understanding, and therefore they can see or understand nothing in *Paul*: and by this false interpretation they haue not onely perverted the words of *Paul*, but have also denied Christ, and buried all his benefits. Wherefore wee must avoid this glose as a most deadly and divelliſh poison, and conclude with *Paul*, that we are justified, not by faith furnished with charitie, but by faith onely and alone.

Faith iustifieth without the law.

We grant that we must teach also good workes and charity, but it must be done in time and place, that is to say, when the question is concerning workes, and toucheth not this article of justification. But here the question is, by what means we are justified and attaine eternall life. To this wee answer with *Paul*, that by faith onely in Christ we are pronounced righteous, and not by the workes of the law or charitie: not because we reject good workes, but that that wee will not suffer our selves to be removed from this ankerhold of our salvation: which Satan most desireth. Wherefore since we are now in the matter of justification, we reject and condemne all good works: for this place will admit no disputation of good workes. In this matter therefore we do generally cut off all laws and all the works of the law

The doctrin of good works is not to bee neglected.

An obiectiō

But the law is good, just, and holy. True it is. But when wee are in the matter of justification, there is no time or place to speake of the law: but the question is, what Christ is, and what benefit hee hath brought unto us. Christ is not the law, hee is not my worke, or the worke of the law, hee is not my charitie, my obedience, my povertie, but hee is the Lord of life and death, a Mediatour, a Saviour,

Christ.

our, a redeemer of those that are under the law and sinne. In him we are by faith, and he in us. This bridegroome must be alone with the bride in his secret chamber, all the servants and family being put apart. But afterwards, when the dore is open and hee commeth forth, then let the servants and handmaidens return, to minister unto them: then let charitie doe her office, and let good workes be done.

We must learne therefore to discerne all lawes, yea even the law of God, and all workes, from the promise of the Gospell, and from faith, that we may define Christ rightly. For Christ is no law, and therefore he is no exactor of the law and workes, but *he is the Lamb of God that taketh away the sins of the world.* This doth faith alone lay hold of, and not charity, which notwithstanding, as a certain thankefulnesse must follow faith. Wherefore victory over sinne and death, salvation and everlasting life come not by the law, nor by the works of the law, nor yet by the power of free-will, but by the Lord Iesus Christ onely and alone.

Ioh.1.29.

Faith only iustifieth because it onely taketh hold of the benefit of Christ.

Verse 16. *That we might be iustified by faith in Christ, and not by the workes of the law.*

Paul speaketh not here of the ceremoniall law onely (as before we have said) but of the whole law. For the ceremoniall law was as well the law of God as the morall law was. As for example, circumcision, the institution of the Priesthood, the service and ceremonies of the temple, were as well commanded of God as the ten commandements. Moreover, when *Abraham* was commanded to offer up his sonne *Isaac* in sacrifice, it was a law. This worke of *Abraham* pleased God no lesse than other workes of the ceremoniall law did and yet was he not justified by this worke, but by faith: for the Scripture saith: *Abraham beleeved God, and it was counted to him for righteousnesse.*

Paul speaketh of the whole law.

Gen.15.6. Rom.4.3.

But since the revealing of Christ (say they) the ceremoniall law killeth and bringeth death. Yea, so doth the law of the ten Commandements also, without faith in Christ. Moreouer, there may no law be suffered to reigne in the conscience, but onely the law of the spirit and life, whereby wee are made free in Christ from the law of the letter and of death, from the workes thereof, and from all sins: Not because the Law is evill, but for that it is not able to justifie us, for it hath a plaine contrary effect and working. It is an high

The law must not be suffered to reigne in the conscience.

high and an excellent matter to be at peace with God, and therefore in this case wee have need of a far other Mediator then *Moses* or the law. Here we must do nothing at all, but onely receive the treasure which is Christ, and apprehend him in our hearts by faith, although we feele our selves to be never so full of sin. These words therefore of the Apostle: *that we might be iustified by faith, and not by the works of the law*, are very effectuall, and not in vaine or unprofitable, as the Schoolemen thinke, and therefore they passe them over so lightly.

Our salvatiō consisteth not in doing but in receiving.

Hitherto yee have heard the words of *Paul* which hee spake unto *Peter*: wherein he hath briefely compriſed the principle article of al Christian doctrine, which maketh true Christians indeed. Now hee turneth to the *Galathians*, to whom he writeth, and thus he concludeth: since it is so that we are justified by faith in Christ, then by the workes of the law shall no flesh be justified.

Hitherto hath Paul spoken to Peter.

Verse. 16. *Because by the deeds of the law, no flesh shall be iustified.*

Flesh in *Paul* doth not signifie (as the Schoolemen dreame) manifest and grosse sins, for those hee useth to call by their proper names, as adultery, fornication, uncleanneſse and such like: but by flesh *Paul* meaneth here as Christ doth in the third Chap: of *Iohn*. *That which is borne of flesh* (saith he) *is flesh*. Flesh therefore signifieth the whole nature of man, with reason and all other powers whatsoever doe belong to man. This flesh (sayth hee) is not justified by workes, no not of the law. Flesh therefore according to *Paul* signifieth all the righteousneſse, wisedome, devotion, religion, understanding and will that is possible to be in a naturall man: so that if a man be never so righteous according to reason and the law of God, yet with all this righteousneſse, works, merits, devotion, and religion, hee is not justified.

What Paul calleth the flesh.

Ioh. 3. 6.

This the Papists doe not beleeve, but being blinde and obstinate they defend their abhominations against their owne conscience, and continue still in this their blaſphemie, having in their mouthes these execrable words: Hee that doth this good worke or that, deserveth forgiveneſse of his sinnes: whosoever entreth into this or that holy order, and keepeth his rule, to him wee assuredly promise everlasting life. It cannot bee uttered what an horrible blaſphemie it is to attribute that to the doctrine of Divels, to the decrees and ordinances

The blindneſse of the Papists.

The Papist mocketh the verse

of iustifying to his owne traditions which Paul taketh from the law of God.

nances of men, to the wicked traditions of the Pope, to the Hypocriticall workes and merits of Monkes and Friers, which *Paul* the Apostle of Christ taketh from the law of God. For if no flesh be justified by the workes of the law, much lesse shall it be justified by the rule of *Benedict*, *Francis*, or *Augustine*, in the which there is not one jot of true faith in Christ: but this onely they teach, that whosoever keepeth these things hath life everlasting.

VVho were saved in the kingdom of the Pope.

Wherefore I have much and often marvelled, that these sects of perdition reigning so many years in so great darkenesse and errors, the Church could indure and continue as it hath done. Some there were whom God called by the text of the Gospell and by baptisme. These walked in simplicity and humblenesse of heart, thinking the Monkes and Friers, and such onely as were annointed of the Bishops, to be religious and holy, and themselves to be prophane and secular, and not worthy to be compared unto them. Wherefore they finding in themselves no good workes to set against the wrath and judgement of God, did flie to the death and passion of Christ, and were saved in this simplicity.

The Papists prefer mans traditions before the Gospell.

Horrible and unspeakeable is the wrath of God, in that he hath so long time punished the contempt of the Gospell and Christ in the Papists, and also their ingratitude, in giving them over into a reprobate sence, insomuch that they blaspheming and denying Christ altogether as touching his office, in stead of the Gospel received the execrable rules, ordinances and traditions of men, which they devoutly adored and honoured, yea, and preferred the same far above the word of God, untill at length they were forbidden to marry, and were bound to that incestuous single life: wherein they were outwardly polluted and defiled with all kindes of horrible wickednesse, as adultery, whoredome, uncleanesse, Sodomitrie, and such other abhominations. This was the fruit of that filthy single life.

So God punishing sinne with sinne, inwardly gave them over into a reprobate minde, and outwardly suffered them to fall into such horrible abhominations, and that justly, because they blasphemed the onely Sonne of God, in whom the Father would bee glorified, and whom hee delivered to death, that all which beleeve in him, might bee saved by him, and not by their owne execrable rules and orders. *Him that honoureth mee* (saith hee) *I will honour*. Now, God is honoured in his Sonne. Who so then beleeveth that the Sonne is

1 Sam. 2. 30.

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our Mediator and Saviour, he honoureth the Father, and him againe doth God honour, that is to say, adorneth him with his gifts, forgiveneſſe of ſins, righteouſneſſe, the holy Ghoſt, and everlaſting life. Contrariwiſe: *They that deſpiſe me* (ſaith he) *ſhall be deſpiſed.*

This is then a generall concluſion: *By the deeds of the law no fleſh ſhall be juſtified.* The law of God is greater than the whole world, for it comprehendeth all men, and the workes of the law doe far excell even the moſt glorious will-workes of all the Merit-mongers: and yet *Paul* ſaith, that neither the law nor the workes of the law do juſtifie. Therefore we conclude with *Paul*, that faith onely juſtifieth. This propoſition he goeth about to confirme in this manner. The dignity of the law.

Verſe 17. *If then while we ſeeke to be made righteous by Chriſt, we our ſelves are found ſinners, is Chriſt therefore the miniſter of ſinne? God forbid.*

If this be true (ſaith he) that we are juſtified by Chriſt, then is it unpoſſible that wee ſhould bee ſinners, or ſhould be juſtified by the law. On the contrary, if this be not true, but that wee muſt be juſtified by the law and the workes of the law, it is then unpoſſible that wee ſhould be juſtified by Chriſt. One of theſe two muſt needs be falſ. Either we are not juſtified by Chriſt, or we are not juſtified by the law. But the truth is that we are juſtified by Chriſt: therefore wee are not juſtified by the law. Hee reaſoneth therefore after this manner: *If then while wee ſeeke to bee made righteous by Chriſt, &c.* That is, if wee ſeeke to bee juſtified by Chriſt, and ſo beeing juſtified are yet found ſinners, having need of the law to juſtifie us beeing ſinners: If wee have need (I ſay) of the obſervation of the law to juſtifie us, ſo that they which are righteous in Chriſt are not righteous, but have yet need of the law to juſtifie them: or if he that is juſtified by Chriſt muſt yet further be juſtified by the law, then is Chriſt nothing elſe but a law-giver and a miniſter of ſinne. Therefore hee that is juſtified and holy in Chriſt, is not juſtified or holy, but hath yet need of the righteouſneſſe and holineſſe of the law. The firſt argument in defence of the righteouſneſſe of faith.

But wee are indeed juſtified and made righteous in Chriſt: For the truth of the Goſpell teacheth us that a man is not juſtified in the law, but in Chriſt. Now, if they which are juſtified in Chriſt are yet found ſinners, that is, doe yet ſtill belong to the law, and

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are under the law (as the false Apostles teach) then are they not yet justified. For the law accuseth them, and sheweth them to be yet sinners, and requireth of them the works of the law as necessary to their justification. Therfore they that are justified in Christ, are not justified: and so it followeth that Christ is not a justifier, but a minister of the law.

With these words he vehemently chargeth the false Apostles and all merit-mongers, that they pervert all together: for they make of the law grace, and of grace, the law, of *Moses* Christ, and of Christ *Moses*. For they teach, that besides Christ and all the righteousnesse of Christ, the observation of the law is necessary to justification. And thus we see that by their intollerable perverseneſſe, they make the law Christ: for by this meanes they attribute that to the law, which properly belongeth unto Christ. If thou do the workes of the law, (say they) thou shalt be saved: but if thou do them not, thou shalt not be justified, although thou do beleeve in Christ never so much. Now if it be so that Christ justifieth not, but is the minister of sinne (as it needes must follow by their doctrine) then is Christ the law: for we have nothing else of him (seeing he teacheth that we are sinners) than that we have by the law. So Christ being the minister of sinne, sendeth us to the law and to *Moses*, as to our justifier.

The Iustici-ies make Moses Christ, and the law grace.

It cannot bee therefore but that the Papists and all such as are ignorant of the righteousnesse of Christ, or have not the true knowledge thereof, must needs make of Christ *Moses* and the law, and of the law Christ. For thus they teach: It is true (say they) that faith in Christ justifieth, but withall we must needs keepe the commandements of God. For it is written: *If thou wilt enter into life, keepe the Commandements.* Here even at the first dash, Christ is denied, and faith abolished, because that is attributed to the Commandements of God, or to the law, which belongeth to Christ alone. For Christ, according to his true definition, is a justifier and a redeemer from sinnes. If I attribute this to the law, then is the Law my justifier, delivering me from my sinnes, because I doe the workes thereof: and so now the law is Christ, and Christ utterly looseth his name, his office and glory, and is nothing else but a minister of the law, reprooving, accusing, terrifying, presenting and sending the sinner to another that may justifie him: which is the proper office of the law.

Mat.19.17.

But

But the proper office of Christ is, after the law hath pronounced a man to be guilty, to raise him up againe, and to loose him from his sins, if he beleeve the Gospell. For to all that do beleeve, *Christ is the end and full finishing of the law unto righteousnesse*: *He is the Lambe of God that taketh away the sinnes of the world.* But the Papists and Anabaptists, because they understand not this doctrine, do turne all cleane contrary, making of Christ *Moses*, and of *Moses* Christ. And this is indeed, although they wil say otherwise, their principal proposition: That Christ is *Moses*. Moreover they deride us, because wee doe so diligently teach, and so earnestly require faith. Ha ha (say they) faith, faith: wait thou the time untill thou come to heauen by faith. Nay, thou must strive to doe greater and weightier matters. Thou must fulfill the law, according to that saying: *Doe this and thou shalt live.* Faith which yee so highly extoll, doth nothing else but make men careless, idle and negligent. Thus are they become nothing else but ministers of the law, and law-workers, calling back the people from baptisme, faith, the promises of Christ, to the law and workes, turning grace into the law, and the law into grace.

The office of Christ. *Rom.* 10. 4 *Ioh.* 1. 30.

Meritmongers scorne the preachers of faith.

Luke 10. 18.

Who would ever beleeve that these things could so easily bee confounded and mingled together? There is no man so insensible, which doth not perceive this distinction of the law and grace to be most plaine and manifest. For the very nature and signification of the words maketh this distinction and difference. For who understandeth not these words, *Law* and *Grace*, doe differ in name and signification? Wherefore it is a monstrous thing, that this distinction being so plaine, the adversaries should be so divellish and perverse, as to mingle together the law and grace, and to transforme Christ into *Moses*. Therefore I oftentimes say, that this doctrine of faith is very plaine, and that every man may easily understand this distinction of the law and grace as touching the words, but as touching the use and practise, it is very hard.

The difference of the law & grace is very easy, but yet are they soone confounded and mixed together

The Pope and his Schoole-doctors doe plainely confesse that the law and grace are diverse and distinct things, and yet when they come to the use and practise thereof, they teach cleane contrary. Faith in Christ (say they) whether it be gotten by the strength, operation and qualities of nature, or whether it be faith infused and powred into us of God, yet is it but a dead faith, if charitie bee not joined therewith. Where is now the distinction and difference of the

The Pope cõfoundeth the law and grace together.

law

law and grace? In deed they doe distinguish them in name, but in effect they call grace charitie. Thus do all they which so straightly require the observation of the law, and attribute justification to the law and workes. Wherefore whosoever doth not perfectly understand the article of justification, must needes confound and mingle the law and grace together.

Let every man therefore diligently learne above all things, to put a difference betweene the law and grace in deed and in practise: not in words onely, as the Pope and the fantasticall Anabaptists do: who as touching the words, do confesse that they are two distinct things: but in very deed (as I have said) they confound and mingle them together, for they will not grant that faith justifieth without workes. If this be true then Christ profiteth me nothing. For though my faith be never so perfect, yet after their opinion, if this faith be without charitie, I am not justified. And thus Christ apprehended by faith is not a justifier, grace profiteth nothing, neither can faith be true faith without charity.

They that say the law is necessary to righteousnesse, are like to the false Apostles.

With this doctrine these lying spirits and sects of perdition doe darken and deface the benefit of Christ at this day: they take away from him the glory of a justifier, and make him a minister of sinne. They are in all things like to the false Apostles. For even as they throughout all the Churches did require circumcision and the observation of the law besides faith in Christ, insomuch that without circumcision and keeping of the law, they denyed the justification of faith (for except ye be circumcised, said they, after the law of *Moses*, ye cannot be saved:) even so at this day these strait exactors of the law, besides the righteousnesse of faith, do require the keeping of the commandements of God, according to that saying: *Do this and thou shalt live.* Also, *If thou wilt enter into life, keepe the commandements.* Wherfore there is not one among them be he never so wise, that understandeth the difference between the law and grace.

Luke 10. 28. Mat. 19. 17

But wee put a difference, and say, that wee doe not here dispute whether wee ought to doe good workes: whether the law be good, holy and just: whether it ought to bee kept or no: for this is another manner of question. But our question is concerning justification, and whether the law doe justifie or no. This the adversaries will not heare: they will not answer to this question, nor make any distinction as we doe: but onely crie out, that good workes ought to

to be done, that the law ought to be obserued. We know that well enough. But because these are divers and distinct matters, wee will not suffer them to be mingled together. That good workes ought to be done, we will hereafter declare when time shal serve. But since we are now in the matter of justification, we set aside here all good workes, for the which the adversaries do so earnestly strive, ascribing unto them wholly the office of justifying: which is to take from Christ his glory, and to ascribe the same unto works.

Wherefore this is a strong argument, which I haue oftentimes used to my great comfort: *If then while we seeke to be made righteous by Christ, &c.* As though *Paul* should say: if we being justified by Christ, are counted yet as not justified and righteous, but as sinners which are yet to be justified by the law. then may wee not seeke justification in Christ, but in the law. But if justification commeth by the law, then commeth it not by grace. Now if justification commeth not by grace, but by the law, what hath Christ done and wrought by his death, by his preaching, by his victory which hee hath obtained over the law, sin and death, and by sending the holy Ghost? We must conclude therefore, that either wee are justified by Christ, or els that we are made sinners, culpable and guilty through him. But if the law doe justifie, then cannot it not bee avoided, but needs it must follow, that we are made sinners through Christ, and so Christ is a minister of sin. The case standing thus, let us then set downe this proposition. Every one that beleeveth in the Lord Iesus Christ is a sinner, and is guilty of eternall death, and if he flie not unto the law, doing the workes thereof, he shall not be saved.

If righteousnesse come by the law, then is Christ unprofitable.

The holy Scripture, especially the new Testament, maketh often mention of faith in Christ, and highly advanceth the same: which faith, that whosoever beleeveth in him, is saved, perisheth not, is not judged, is not confounded, hath eternall life, &c. But contrariwise they say, he that beleeveth in him is condemned, &c. because he hath faith without workes which doth condemne. Thus do they pervert all things, making of Christ a destroyer and a murtherer, and of *Moses* a Saviour. And is not this an horrible blasphemie, so to teach, that by doing good workes thou shalt be made worthy of eternall life: but by beleeving in Christ thou shalt be made culpable and guilty of eternall death? that the law being kept and accomplished saveth, and faith in Christ condemneth?

Faith in Christ.

Ioh. 3. 16.
Ioh. 5. 24.

The

The selfe same words (I grant) the aduersaries doe not use: but in very deed such is their doctrin. For faith infused (say they) which properly they call faith in Christ, doth not make us free from sinne, but that faith which is furnished with charity. Hereof it followeth that faith in Christ without the law saueth us not. This is plainely to affirme that Christ leaueth us in our sins and in the wrath of God, and maketh us guilty of eternall death. On the other side, if thou keep the law and doe the workes thereof, then faith iustifieth thee, because it hath works, without the which faith auaileth nothing. Therefore workes iustifie and not faith. O horrible impietie! What pernicious and cursed doctrine is this?

Faith infused.

The doctrin of the Papists.

Paul therefore groundeth his argument upon an impossibility, and a sufficient diuision. If we being iustified in Christ are yet found sinners, and cannot be iustified by another meane than by Christ, that is to wit, by the law, then cannot Christ iustifie us, but he onely accuseth and condemneth us: and so consequently it followeth that Christ died in vaine, and that these with other like places are false: *Behold the Lambe of God that taketh away the sinnes of the world:* Also: *He that beleeveth in him hath everlasting life*: yea the whole Scripture is false, which beareth witnesse that Christ is the iustifier and Saviour of the world. For if we be found sinners after that wee be iustified by Christ, it followeth of necessity that they which fulfill the law, are iustified without Christ. If this be true, then are we either *Turkes* or *Iewes*, or *Tartarians*, professing the name and word of God in outward shew, but in deed and verity utterly denying Christ and his word. It is great impiety therefore to affirm that faith, except it be formed with charity, iustifieth not. But if the aduersaris wil needes defend this doctrine, why doe they not then reject faith in Christ altogether: especially seeing they make nothing else of it but a vaine quality in the soule, which without Christ availeth nothing? Why doe they not say in plaine words, that workes doe iustifie and not faith? yea, why doe they not generally denie, not only *Paul*, but also the whole Gospell (as in very deed they doe) which attribute righteousnesse to workes, and not to faith alone? For if faith and workes together doe iustifie, then is the disputation of *Paul* altogether false, which plainely pronounceth that a man is not iustified by the deeds of the law, but by faith alone in Iesus Christ.

Iob.1.16.

The Papists are touched

Verse 17. *Is Christ therefore the minister of sinne.*

This is a kind of speech used of the Hebrewes, which *Paul* in the 2 *Cor.* 3. doth also use: Where he most divinely and plainely speaketh of these two ministeries: to wit, of the letter and the spirit, of the law and grace, or of death and life. And he saith that *Moses* the Minister of the law, hath the ministery of sinne, (as he calleth it) of wrath, death and condemnation. For *Paul* is wont to give reprochfull names unto the law, and amongst all the Apostles, he only useth this manner of speech: the other do not so speake. And very necessary it is that such as are studious of the holy Scripture should understand this manner of speech used of the Apostle.

The ministerie of Moses.

Now, a minister of sinne is nothing else but a law-giver, or a schoole-master of the law, which teacheth good works and charity, and that a man must suffer the crosse and afflictions, and follow the example of Christ and of the Saints. He that teacheth and requireth this, is a minister of the law, of sinne, of wrath, and of death: for by this doctrine he doth nothing else but terrifie and afflict mens consciences and shut them under sinne. For it is impossible for the nature of man, to accomplish the law: yea in those that are justified and have the holy Ghost, the law of the members fighteth against the law of the mind. What will it not then do in the wicked which have not the holy Ghost? Wherefore he that teacheth, that righteousnes commeth by the law, doth not understand what he saith, or what he affirmeth, and much lesse doth he keep the law, but rather he deceiveth himselfe and others, and layeth upon them such a burden, as they are not able to beare, requiring and teaching impossible things, and at the last he bringeth himselfe and his disciples unto desperation.

A Minister of sinne.

There is no perfect obedience to the law, even in the justified. 1 *Tim.* 1. 7.

The right use and end therefore of the law is, to accuse and condemne as guilty such as live in security, that they may see themselves to be in danger of sinne, wrath, and death eternall, that so they may be terrified and brought even to the brinke of desperation, trembling and quaking at the falling of a leafe: and in that they are such, they are under the law. For the law requireth perfect obedience unto God, and condemneth all those that do not accomplish the same. Now it is certaine, that there is no man living which is able to performe this obedience: which notwithstanding God straightly requireth of us: The law therefore justifieth not, but condemneth,

The office and use of the law.

To be under the law.

before the presence of God, to

according to that saying: *Cursed is he that abideth not in all things that are written in this booke.* Therefore he that teacheth the law is a minister of the law.

Deut. 27. 26. Gala. 3. 10.

The ministery of the law, is the ministerie of sinne.

Wherefore it is not without good cause that *Paul* in the 2 Cor. 3. calleth the ministery of the law the ministery of sinne: For the law sheweth and uttereth sinne, which without the law is dead. Now the knowledge of sinne (I speake not here of that speculative knowledge of hypocrites, but of a true knowledge, by the which we see the wrath of God against sinne, and feele a true taste of death) terrifieth the heart, driveth downe to desperation, killeth and destroyeth. *Rom.* 7. Wherefore these Schoole-masters of the law and workmasters are called in the Scripture oppressors and tyrants. For as the taskemasters in *Egypt* did oppresse the children of Israel with corporall servitude, so do these law-givers and taske-masters drive men into spirituall and most miserable bondage of soule, and at length bring them to desperation and utter destruction. These do neither know themselves nor the force of the law: Neither is it possible for them to have quietnesse and peace of conscience in great and inward terrours, and in the agony of death, yea though they have observed the law, loved their neighbours, done many good works, and suffered great afflictions: for the law alwayes terrifieth and accuseth, saying: thou never diddest accomplish all that is commanded in the law but accursed is he that hath not done all things contained therein. Wherefore these terrours remaine still in the conscience and increase more and more. And if such Schoole-masters of the law be not raised up by faith and the righteousnes of Christ, they are driven downe headlong to desperation.

Exo. 5. The Scripture calleth the teachers of the law exactors & tyrants, bringing mens soules into spirituall slavery.

The history of the publishing of the law in Exod. 19. 20.

This also was notably figured when the law was given, as we may see in the 19. and 20. of *Exodus*. *Moses* brought the people out of the tents to meete with the Lord, that they might heare him speake unto them out of the darke cloud. Then the people being astonished and trembling for feare, fled backe (which a little before had promised to do all that God had commanded) and standing aloofe off, said unto *Moses*: *Who can abide to see the fire, and to heare the thunder and noise of the Trumpet? Talke thou with us, and we will heare thee, but let not God talke with us, lest we die.* So the proper office of the law is to leade us out of our tents and tabernacles, that is to say, from the quietnesse and security wherein we dwell, and from

The office of the law

ſtiug in our ſelves, and to bring us before the preſence of God, to reveale his wrath unto us, and to ſet before us our ſinnes. Here the conſcience feeleth that it hath not ſatisfied the law, neither is able to ſatisfie it, nor to beare the wrath of God, which the law revealeth when it bringeth us forth after this manner before the preſence of God, that is to ſay, when it feareth us, accuſeth us, and ſetteth before us our ſinnes. Here it is impoſſible that we ſhould be able to ſtand: and therefore being throughly afraid, we flie, and we crie out with the children of Iſrael: *We ſhall die, we ſhall die: Let not the Lord ſpeake unto us, but ſpeakethou unto us, &c.*

Who maketh Chriſt a miniſter of ſinne.

He then which teacheth that faith in Chriſt juſtifieth not without the obſervation of the law, maketh Chriſt a miniſter of ſinne, that is to ſay, a Schoole-maſter of the law, which teacheth the ſelfe-ſame doctrine that *Moſes* did. By this meanes Chriſt is no Saviour, no giver of grace, but a cruell tyrant, who requireth ſuch things (as *Moſes* did) which no man is able to performe. See how all the meritmongers do take Chriſt to be but a new law-giver, and the Goſpell to be nothing elſe but a certaine booke which containeth new laws concerning works, as the Turks dreame of their Alcoran. But as touching lawes there is enough in *Moſes*. The Goſpell then is a preaching of Chriſt, which forgiveth ſinnes, giveth grace, juſtifieth and ſaveth ſinners. Now, where as there are commandements found in the Goſpell, they are not the Goſpell, but expoſitions of the law, and matters depending upon the Goſpell.

The Goſpell

Commandements in the Goſpell.

To conclude if the law be the miniſtery of ſinne, then is it alſo the miniſtery of wrath and of death. For as the law revealeth ſin, ſo doth it terrifie a man, it ſheweth unto him his ſin and the wrath of God, and ſtriketh into him a terrour of death and damnation. For thus the conſcience by and by gathereth: Thou haſt not kept the Commandements of God: therefore is God angry with thee. If he be angry with thee, he will deſtroy thee and condemne thee for ever. And it thinketh this to be an infallible conſequence: I have ſinned, therefore I muſt die. And ſo it followeth that the miniſtery of ſin is the miniſtery of wrath and condemnation. For after that ſinne is revealed, by and by enſueth the wrath of God, death, and damnation. And hereof it commeth that many which are not able to beare the judgement and wrath of God, which the law ſetteth before their eyes, do kill, hang, or drowne themſelves.

The law is the miniſterie of ſinne, wrath and death.

The conſcience thus gathereth: Thou haſt ſinned, therefore God is angry with thee, and will condemne thee for ever.

Verse 17. *God forbid.*

A picture of Christ.

As though he would say, Christ is not the minister of sinne, but the giver of righteousnesse and eternall life. Wherefore *Paul* separateth *Moses* farre from Christ. Let *Moses* then tary on the earth: Let him be the Schoole-master of the letter, and exactor of the law: let him torment and crucifie sinners. But the beleevers (saith *Paul*) have another Schoole-master in their conscience: not *Moses*, but Christ, which hath abolished the law and sinne, hath overcome the wrath of God, and destroyed death. He biddeth us that labor and are oppressed with all manner of of calamities, to come unto him. Therefore when ye flie unto him, *Moses* with his law vanisheth away, so that his sepulcher can no where be seene, sin and death can hurt us no more. For Christ our instructor is Lord over the Law, sinne and death: so that they which beleeve in him, are delivered from the same. It is therefore the proper office of Christ to deliver from sinne and death: And this *Paul* teacheth and repeateth every-where.

Deut. 34.

The Law, Christ.

We are condemned and killed by the law, but by Christ we are justified and restored to life. The law astonisheth us, and driveth us from God: but Christ reconcileth us to God and maketh for us an entrance, that we may boldly come unto him. For he is the Lambe of God that hath taken away the sinnes of the world. Now, if the sinne of the world be taken away, then is it taken away from me also which do beleeve in him. If sinne be taken away, then is the wrath of God, death and damnation taken away also. And in the place of sinne succeedeth righteousnes, in the place of wrath, reconciliation and grace, in the place of death, life, and in the place of damnation, salvation. Let us learne to practise this distinction, not in words only, but in life and lively experience, and with an inward feeling. For where Christ is, there must be joy of heart and peace of conscience: for Christ is our reconciliation, righteousnes, peace, life and salvation. Briefly, whatsoever the poore * afflicted conscience desireth, it findeth in Christ abundantly. Now *Paul* goeth about to amplifie this argument, and to perswade as followeth.

Christ hath taken away all evils, and hath brought unto us all good things.

* Whatsoever the afflicted conscience desireth, it findeth in Christ abundantly.

Verse 18. *For if I build againe the things that I have destroyed, I make my selfe a trespasser.*

As if he should say: I have not preached to this end, that I might build againe those things which I once destroyed. For if I

should

should so do, I should not onely labor in vaine, but should make my selfe also a transgressour, and overthrow altogether, as the false Apostles do: that is to say, of grace and of Christ I should againe make the law and *Moses*: and contrariwise of the law and *Moses* I should make grace and Christ. Now, by the ministery of the Gospell I have abolished sinne, heavinesse of heart, wrath and death. For thus have I taught: Thy conscience, O man, is subject to the law, sinne and death: from which thou canst not be delivered either by men or Angels. But now commeth the Gospell and preacheth unto thee remission of sinnes by Iesus Christ, who hath abolished the law, and hath destroyed sinne and death. Beleeve in him: so shalt thou be delivered from the curse of the law, and from the tyranny of sin and death, thou shalt become righteous and have eternall life.

What Paul had destroyed by the ministery of the Gospell.

Behold how I have destroyed the law by the preaching of the Gospell, to the end that it should not reigne in the conscience any more. For when the new guest Christ Iesus commeth into the new house there to dwell alone, *Moses* that old inhabiter must give place unto him and depart some whither else. And where Christ the new guest is come to dwell, there can sin, wrath and death have no place: but there now dwelleth meere grace, righteousnes, joy, life, true affiance and trust in the Father, now pacified and reconciled unto us, gracious, long suffering and full of mercy for his sonne Christs sake. Should I then, driving out Christ and destroying his Kingdome which I have planted through the preaching of the Gospell, now build up againe the law, and set up the kingdome of *Moses*? Indeed this should I do if I should teach circumcision and the observation of the law to be necessary to salvation, as the false Apostles do: and by this meanes, in the stead of righteousnes and life, I should restore againe sin and death. For the law doth nothing else but utter sinne, procure Gods wrath, kill and destroy.

Moses giveth place to Christ, & the law to the Gospell.

How the Monkes were wont to comfort condemned persons at the time of their death.

What are the Papists (I pray you) yea the best of them all, but destroyers of the Kingdome of Christ, and builders up of the kingdome of the devill and of sin, of wrath and eternall death? Yea they destroy the Church, which is Gods building, not by the law of *Moses*, as did the false Apostles, but by mens traditions & doctrines of devils. And even so the fantasticall heads which are at this day, and shall come after us, do destroy and shall destroy those things which we have built: doe build and shall build up againe those things which we have destroyed.

The Papists are destroyers of the Kingdome of Christ.

But we by the grace of Christ holding the article of justification, do assuredly know that we are justified and reputed righteous before God by faith onely in Christ. Therefore we do not mingle the law and grace, faith and works together: but we separate them farre asunder. And this distinction or difference betweene the law and grace, let every true Christian marke diligently, and let him suffer the same to take place, not in letters and syllables, but in practise and inward experience. So that when he heareth that good works ought to be done, and that the example of Christ is to be followed, he may be able to judge rightly and say: well all these things will I gladly do. What then followeth? Thou shalt then be saved and obtaine eternall life. Nay, not so. I grant indeed that I ought to do good workes, patiently to suffer troubles and afflictions, and to shed my blood also if need be, for Christs cause: but yet am I not justified, neither do I obtaine salvation thereby.

The difference of the law and the Gospell, must be diligently marked.

We must not therefore draw good works into the article of justification, as the Monkes have done, which say, that not onely good workes, but also the punishments and torments which malefactors suffer for their wicked deedes, do deserve everlasting life. For thus they comfort them when they are brought to the gallowes, or place of execution: Thou must suffer willingly and patiently this shamefull death: which if thou do, thou shalt deserve remission of thy sins and everlasting life. What an horrible thing is this, that a wretched theefe, a murtherer, a robber should be so miserably seduced in that extreme anguish and distresse, that even at the very point of death, when he is now ready to be hanged or to have his head cut off, he should refuse the Gospell and sweete promises in Christ, which are only able to bring comfort and salvation, and should be commanded to hope for pardon of his sins, if he willingly and patiently endure that opprobrious death which he suffereth for his mischievous deedes? What is this else but to heap upon him which is already most miserably afflicted, extreme perdition and destruction, and through a false confidence in his owne death, to shew him the ready way to hell?

How the Monkes were wont to comfort condemned persons at the time of their death.

Hereby these hypocrites do plainely declare, that they neither reach nor understand one letter or syllable concerning grace, the Gospell, or Christ. They retaine onely in outward shew the name of the Gospell and of Christ, that they may beguile the hearts of the people. Notwithstanding they denying and rejecting Christ in

do attribute more to the traditions of men, then to the Gospell of Christ. Which thing to be true, so many kinds of false worship, so many religious orders, so many ceremonies, and so many wil-works do plainely witnesse: All which things were instituted as availeable to deserve grace, righteousnesse and everlasting life. In their confessions they make no mention of Faith or the merite of Christ, but they teach and set forth the satisfactions and merits of men, as it may plainely appeare in this forme of absolution (I speake nothing here of other matters) which the Monkes used among themselves, yea and such as would be counted more devout and more religious then others: which I thinke good here to set downe, that our posterity may see how great and how horrible the kingdome of the Pope is. The manner of Popish confession.

The forme of a Monkish absolution.

God forgive thee my brother. The merite of the Passion of our Lord Iesus Christ, and of blessed S. Marie alwayes a virgine, and of all the Saints: the merite of thine order, the straightnesse of thy religion, the humilitie of thy confession, the contrition of thy heart, the good works which thou hast done and shalt do for the love of our Lord Iesus Christ, be unto thee availeable for the remission of thy sinnes, the increase of desert and grace, and the reward of everlasting life. Amen.

Ye heare the merite of Christ mentioned in these words: but if ye weigh them well, ye shall perceive that Christ is there altogether unprofitable, and that the glory and name of a justifier and saviour is quite taken from him, and given to Monkish merites. Is not this to take the name of God in vaine? Is not this to confesse Christ in words, and in very deede to deny his power, and blaspheme his name? I my selfe also was once entangled with this error, I thought Christ to be a judge (although I confessed with my mouth that he suffered and dyed for mans redemption) & ought to be pacified by the observation of my rule and order. Therefore when I prayed or when I said Masse, I used to adde this in the end: O Lord Iesus, I come unto thee, and I pray thee that these burdens and this straightnes of my rule and religion may be a full recompence for all my sinnes. But now I give thankes unto God the Father of mercies, which hath called me out of darkenesse unto the light of

of his glorious Gospell, and hath given unto me plentifull knowledge of Christ Iesus my Lord; for whose sake I count all things to be but losse, yea I esteeme them but as dung, that I may gaine Christ, and that I may be found in him; not having mine owne righteousnes out of the rule of *Augustine*, but that righteousnes which commeth by faith in Christ: Vnto whom with the Father and the holy Ghost be praise and glory world without end. Amen.

Faith without workes is no conclusion.

We conclude therefore with *Paul*, that we are justified by faith only in Christ, without the law. Now after that a man is once justified, & possesseth Christ by faith, and knoweth that he is his righteousnes and life, doubtles he will not be idle, but as a good tree he will bring forth good fruits. For the beleeving man hath the holy Ghost, and where the holy Ghost dwelleth, he will not suffer a man to be idle, but stirreth him up to all exercises of piety and godlines and of true religion, to the love of God, to the patient suffering of afflictions, to prayer, to thanksgiving, to the exercise of charity towards all men.

Hitherto we have handled the first argument, wherein *Paul* contendeth that either we cannot be justified by the law, or else that Christ must needs be the minister of sin. But this is impossible: Wherefore we conclude that justification commeth not by the law. Of this place we have largely intreated, as it is well worthy, and yet can it not be taught and beaten into mens heads sufficiently.

Verse 19. *For I through the law am dead to the law, that I might live unto God.*

Pauls manner of speech unknowne to mans reason.

These are marvellous words, and unknowne kindes of speech, which mans reason can in no wise understand. And although they be but few, yet are they uttered with great zeale and vehemency of spirit, and as it were in great displeasure. As if he should say: why do ye boast so much of the law? wherof in this case I will be ignorant. But if ye will needs have the law, I also have the law. Wherefore although he were moved through indignation of the holy Ghost he calleth grace it self the law, giving a new name to the effect and working of grace, in contempt of the law of *Moses* and the false Apostles, which contended that the law was necessary to justification: and so he fetcheth the law against the law. And this is a sweet kind of speech and full of consolation, when in the Scripture, and specially in *Paul*, the law is set against the law, sinne against sinne, death

Paul calleth grace the law.

Phrases of speech onely proper to the Scripture.

death against death, captivity against captivity, hell against hell, the altar against the altar, the lambe against the lambe, the passe-over against the passe-over.

In the 8. to the Romanes it is said: *For sinne he condemned sinne.* Psal. 68. and Ephes. 4. *He hath led captivity captive.* Hos. 13. *O death I will be thy death: O hell I will be thy destruction.* So he saith here, that through the law he is dead to the law. As if he said: The law of *Moses* accuseth and condemneth me: but against that accusing and condemning law, I have another law, which is grace and liberty. This law accuseth the accusing law, and condemneth the condemning law. So death killeth death: but this killing death is life it selfe. But it is called the death of death by a vehement indignation of spirit against death. So righteousnesse taketh the name of sinne, because it condemneth sin, and this condemning of sinne is true righteousnesse.

Death against death.

Iam. 1.25.

And here *Paul* seemeth to be an heretike: yea of all heretikes the greatest, and his heresie is strange and monstrous. For he saith, *That he being dead to the law, liveth to God.* The false Apostles taught this doctrine; Except thou live to the law, thou art dead to God: that is to say, unlesse thou live after the law, thou art dead before God: But *Paul* saith quite contrary: Except thou be dead to the law, thou canst not live to God. The doctrine of our adversaries at this day is like to the doctrin of the false Apostles of that time. If thou wilt live to God (say they) live to the law or after the law. But contrariwise we say: if thou wilt live to God, thou must be utterly dead to the law. Mans reason and wisedome understandeth not this doctrine: therefore it teacheth alwaies the contrary: that is, if thou wilt live unto God, thou must keepe the law: for it is written, *Do this and thou shalt live.* And this is a speciall principle amongst all the Popish Divines: he that liveth after the law, liveth unto God. *Paul* saith the contrary: that is, we cannot live unto God, unlesse we be throughly dead to the law. Wherefore we must mount up to this heavenly altitude, that we may be assured that we are farre above the law, yea that we are utterly dead unto the law. Now if we be dead unto the law, then hath the law no power over us, like as it hath no power over Christ, who hath delivered us from the same, that we might live unto God. All these things tend to this end, to prove that we are not justified by the law, but by faith only in Iesus Christ.

Pauls heresie.

He that is dead to the law, liveth to God.

The doctrine of the Papists.

A speciall principle amongst the Popish divines.

And

And here *Paul* speaketh not of the ceremoniall law onely, (as before we have declared more at large) but of the whole law, whether it be ceremoniall or morall, which to a Christian is utterly abrogate, for he is dead unto it: Not that the law is utterly taken away, nay it remaineth, liveth and reigneth still in the wicked. But a godly man is dead unto the law, like as he is dead unto sinne, the devill, death and hell: which notwithstanding do still remaine, and the world with all the wicked shall still abide in them. Wherefore when the Papist understandeth that the ceremoniall law onely is abolished, understand thou that *Paul* and every Christian is dead to the whole law, and yet the law remaineth still.

The whole law is abrogated.

As for example: Christ rising from death is free from the grave, & yet the grave remaineth still. *Peter* is delivered from the prison, the sick of the palsey from his bed, the yong man from his coffen, the maiden from her couch, and yet the prison, the bed, the coffen, the couch do remaine still. Even so the law is abolished when I am not subject unto it, the law is dead when I am dead unto it, and yet it remaineth still. But because I am dead unto it by another law, therefore it is dead also unto me: as the grave of Christ, the prison of *Peter*, the couch of the maiden, &c. do still remaine: and yet Christ by his resurrection is dead unto the grave, *Peter* by his deliverance is freed from the prison, and the maid through life is delivered from the couch.

Christ free from the grave, &c.

Wherefore these words: *I am dead to the law*, are very effectuall. For he saith not: I am free from the law for a time, or I am Lord over the law: but simply I am dead to the law, that is to say, I have nothing to do with the law. *Paul* could have uttered nothing more effectually against the righteousnes of the law, then to say: I am dead to the law, that is, I care nothing at all for the law, therfore I am not justified by it.

I am dead to the law.

Now, to die to the law, is, not to be bound to the law, but to be free from the law and not to know it. Therefore let him that will live to God, endeavour that he may be found without the law, and let him come out of the grave with Christ. The souldiers were astonished when Christ was risen out of the grave: and they also which saw the maiden raised up from death to life, were amazed. So mans reason and wisedome is astonished, and becommeth foolish when it heareth that we are not justified except we be dead to the law: for it is not able to reach unto this misterie. But we know that when we apprehend Christ by faith inwardly in conscience, we enter into a

What it is to die to the law.

certaine new law, which ſwalloweth up the old law that held us captiues. As the grave in which Chriſt lay dead, after that he was riſen againe was void and empty, and Chriſt vaniſhed away: ſo when I beleeve in Chriſt, I riſe againe with him, and die to my grave, that is to ſay, the law, which held me captive: ſo that now the law is voyd, and I am eſcaped out of my priſon and grave, that is to ſay, the law. Wherefore the law hath no right to accuſe me, or to hold me any longer, for I am riſen againe.

It is neceſſary that mens conſciences ſhould be diligently inſtructed, that they may well underſtand the difference betweene the righteouſneſſe of the law, and grace. The righteouſnes of grace or the liberty of conſcience doth in no wiſe pertaine to the fleſh. For the fleſh may not be at liberty, but muſt remaine in the grave, the priſon, the couch: it muſt be in ſubjection to the law, and exerciſed by the Egyptians. But the Chriſtian conſcience muſt be dead to the law, that is to ſay, free from the law, & muſt have nothing at all to do with it. It is good to know this: for it helpeth very much for the comforting of poore afflicted conſciences. Wherefore when you ſee a man terrified & caſt downe with the ſence and feeling of his ſin, ſay unto him: Brother thou doeſt not rightly diſtinguiſh. Thou placeſt the law in thy conſcience, which ſhould be placed in the fleſh. Awake, ariſe up, and remember that thou muſt beleeve in Chriſt the Conqueror of the law and ſin. With this faith thou ſhalt mount up above and beyond the law, into that heaven of grace where is no law nor ſinne. And albeit the law and ſinne do ſtill remaine, yet they pertaine nothing to thee: for thou art dead to the law and ſinne.

Let the fleſh be ſubject to the law, but not the conſcience.

How afflicted conſciences muſt be comforted.

This is eaſily ſaid: but bleſſed is he which knoweth how to lay ſure hold on theſe things in time of diſtreſſe, that is, which can ſay, when ſinne overweyeth him, and the law accuſeth him: what is this to me, O law, that thou accuſeſt me, and ſayeſt that I have committed many ſinnes? Indeed I grant that I have committed many ſinnes, yea and yet ſtill doe commit ſinnes daily without number. This toucheth me nothing: I am now deafe and cannot heare: therefore thou talkeſt to me in vaine, for I am dead unto thee. But if thou wilt needs diſpute with me as touching my ſinnes, get thee to my fleſh and members my ſervants: teach them, exerciſe and crucifie them: But trouble not me, not me *Conſcience*, I ſay, which am a Lady and a Queene, and have nothing to

How thou muſt defend thy ſelfe againſt the accuſations of the law.

do

do with thee: for I am dead to thee, and now I live to Christ, with whom I am under another law, to wit, the law of grace, which reigneth over sinne and the law. By what meanes? By faith in Christ, as *Paul* declareth hereafter.

The conscience answering to the accusation of the law.

But this seemeth a strange and a wonderfull definition, that to live to the law, is to die to God: and to die to the law, is to live to God. These two propositions are cleane contrary to reason, and therefore no crafty Sophister, or law-worker can understand them. But learne thou the true understanding thereof. He that liveth to the law, that is, seeketh to be justified by the works of the law, is and remaineth a sinner: therefore he is dead and condemned. For the law cannot justifie and save him, but accuseth, terrifieth, and killeth him. Therefore to live unto the law, is to die unto God: and contrariwise, to die to the law, is to live unto God. Wherefore if thou wilt live unto God, thou must die to the law: but if thou wilt live to the law, thou shalt die to God. Now, to live unto God, is to be justified by grace or by faith for Christs sake, without the law and works.

To live to the law, is to die to God, and cõtrariwise, to die to the law, is to live to God.

To live unto God.

A Christian.

This is then the proper and true definition of a Christian, that he is the child of grace and remission of sinnes, because he is under no law, but is above the law, sinne, death, and hell. And even as Christ is free from the grave, and *Peter* from the prison, so a Christian free from the law. And such a respect there is betweene the justified conscience and the law, is is betweene Christ raised up from the grave, and the grave: and as is betweene *Peter* delivered from the prison, and the prison. And like as Christ by his death and resurrection is dead to the grave, so that it hath now no power over him, nor is able any longer to hold him, but the stone being rolled away, the seales broken, and the keepers astonished, he riseth againe and goeth away without any let: and as *Peter* by his deliverance is freed from the prison, and goeth whither he will: even so the conscience by grace is delivered from the law. So is every one that is borne of the spirit. But the flesh knoweth not from whence the spirit commeth, nor whither it goeth, for it cannot judge but after the law. But on the contrary, the spirit saith: let the law accuse me, let sinne and death terrifie me never so much, yet I do not therefore despaire: for I have the law against the law, sinne against sinne, and death against death.

Matt. 28.

The conscience by grace delivered from the law.

Therefore when I feele the remorse and sting of conscience for sinne

ſin, I behold that braſen ſerpent Chriſt hanging upon the Croſſe. There I find another ſin againſt my ſinne which accuſeth and devoureth me. Now this other ſinne, namely in the fleſh of Chriſt, which taketh away the ſinnes of the world, is almighty, it condemneth and ſwalloweth up my ſinne. So my ſinne is condemned by ſinne, that is, by Chriſt crucified: *who is made ſinne for us, that we might be made the righteouſneſſe of God through him.* In like manner I find death in my fleſh, which afflicteth and killeth me: but I have in me a contrary death, which is the death of death: for this death crucifieth and ſwalloweth up my death.

Sinne againſt ſinne.

2 Cor. 5. 21.

Death againſt death.

These things be not done by the law or works, but by Chriſt crucified: upon whoſe ſhoulders lie all the evils and miſeries of mankind, the law, ſinne, death, the devill and hell: and all theſe do die in him, for by his death he hath killed them. But we muſt receive this benefit of Chriſt with a ſure faith. For like as neither the law nor any worke thereof is offered unto us, but Chriſt alone: ſo nothing is required of us but faith alone, whereby we apprehend Chriſt, and beleeve that our ſinnes and our death are condemned and aboliſhed in the ſinne and death of Chriſt.

Thus have we alwayes moſt certaine and ſure arguments, which neceſſarily conclude that juſtification commeth by faith alone. For how ſhould the law and works availe to juſtification, ſeeing that Paul is ſo earneſt both againſt the law and works, and faith plainely that we muſt be dead to the law, if we will live to God? But if we be dead to the law and the law be dead to us, then hath it nothing to do with us. How then ſhould it availe any thing at all to our juſtification? Wherefore we muſt needs ſay, that we be juſtified by grace alone, or by faith alone in Chriſt, without the law and works.

This the blind Sophiſters do not underſtand, and therefore they ſay that faith juſtifieth not, except it do the works of charity. By their meanes faith which beleeveth in Chriſt, becommeth unprofitable and of none effect: for the vertue of juſtifying is taken from it, except it be furniſhed with charity. But let us now ſet apart the law and charity untill another time, and let us reſt upon the principall point of this preſent matter: which is this, that Ieſus Chriſt the Sonne of God dyed upon the Croſſe, did beare in his body my ſinne, the law, death, the devill and hell. Theſe invincible enemies and tyrants do oppreſſe, vexe and trouble me, and therefore I am carefull how

The ſtate & principall point of all this matter.

how I may be delivered out of their hands justified and saved. Here I find neither law, worke nor charity, which is able to deliver me from their tyranny. There is none but the Lord Iesus only and alone, which taketh away the law, killeth and destroyeth my death in his body, and by this meanes spoileth hell, judgeth and crucifieth the devill, and throweth him downe into hell. To be briefe, all the enemies which did before torment & oppresse me, Christ Iesus hath brought to nought: *Hath spoiled them, & made a shew of them openly, triumphing by himselfe over them*, in such sort that they can now rule and reigne no more over me, but are constrained to obey me.

Coloss. 2. 15.

In the matter of justification three is nothing for us to do, but to heare what Christ hath done for us, and to apprehend the same by faith.

By this we may plainely see, that there is nothing here for us to do: Onely it belongeth unto us, to heare that these things have beene wrought and done in this sort, and by faith to apprehend the same. And this is the true formed and furnished faith indeed. Now, when I have thus apprehended Christ by faith, and through him am dead to the law, justified from sin, delivered from death, the devill and hell, then I do good works, I love God, I give thanks to him, I exercise charity towards my neighbour. But this charity or works following do neither forme nor adorne my faith, but my faith formeth and adorneth charity. This is our divinity: which seemeth strange and marvellous, or rather fooliish to carnall reason: to wit, that I am not onely blind and deafe to the law, yea delivered and freed from the law, but also wholy dead unto the same.

This sentence well understood in the time of trouble, maketh a man strong against all tentations.

This sentence of *Paul: Through the law I am dead to the law*, is full of consolation. Which if it may enter into a man in due season, and take sure hold in his heart with good understanding, it may so work that it will make him able to stand against all dangers of death, and all terrours of conscience and sinne, although they assaile him, accuse him, and would drive him to desperation never so much. True it is that every man is tempted: if not in his life, yet at his death. Then when the law accuseth him and sheweth unto him his sinnes, his conscience by and by saith: Thou hast sinned. If then thou take good hold of that which *Paul* here teacheth, thou wilt answer: I grant I have sinned. Then will God punish thee. Nay, he will not so. Why, doth not the law of God so say? I have nothing to do with that law. Why so? Because I have another law which striketh the law dumbe, that is to say, liberty. What liberty is that? The liberty of Christ, for by Christ I am utterly freed from the law. There-

A speech or dialogue betweene the law and conscience.

that law which is and remaineth a law to the wicked, is to me liberty, and bindeth that law which would condemne me: And by this means that law which would bind me and hold me captive, is now fast bound it selfe, and holden captive by grace and liberty, which is now my law: Which saith to that accusing law; Thou shalt not hold this man bound and captive, for he is mine: but I will hold thee captive, and bind thy hands that thou shalt not hurt him, for he liveth now unto Christ, and is dead unto thee.

A consolation against the terrours of the law, &c.

The binding law through Christ is bound it selfe.

This to do, is to dash out the teeth of the law, to wrest his sting and all his weapons from him, & to spoile him of all his force: And yet the same law notwithstanding continueth and remaineth still to the wicked and unbeleevers: and to us also that be weake, so farre forth as we lacke faith, it continueth yet still in his force, here it hath his edge and teeth. But if I do beleeve in Christ, although sinne drive me never so much to despaire, yet staying upon this liberty which I have in Christ, I confesse that I have sinned: but my sinne which is a condemned sinne, is in Christ which is a condemning sinne: Now this condemning sinne is stronger then that which is condemned: for it is justifying grace, righteousnesse, life, and salvation. Thus when I feele the terrour of death, I say: Thou hast nothing to do with me, O death: for I have another death which killed thee my death, and that death which killeth, is stronger then that which is killed.

Sinne condemned, and condemning

Death killed, & death killing.

Thus a faithfull man by faith onely in Christ, may raise up himselfe, and conceive such sure and sound consolation, that he shall not need to feare the devill, sinne, death, or any evils. And although the devill set upon him with all might and maine, and go about with all the terrours of the world to oppresse him, yet he conceiveth good hope euen in the midst thereof, and thus he saith: Sir devill, I feare not thy threatnings and terrours, for there is one whose name is Iesus Christ, in whom I beleve: he hath abolished the law, condemned sinne, vanquished death, and destroyed hell: and he is thy tormentour, O Satan, for he hath bound thee and holdeth thee captive, to the end that thou shouldest no more hurt me, or any that beleeveth in him. This saith the devill cannot overcome, but is overcome of it. *For this is the victory (saith S. Iohn) that overcommeth the world, even our faith.* Who is it that overcommeth the world, but he which beleeveth that Iesus is the Sonne of God? 1 Iohn 5.4.

Paul

Paul therefore through a vehement zeale and indignation of spirit, calleth grace it selfe the law, which notwithstanding is an exceeding & inestimable liberty of grace which we have in Christ Iesus. Moreover he giveth this opprobrious name unto the law (to let us understand for our consolation, that there is now a new name given unto it,) that it is not now alive any more, but dead and condemned. And here (which is a pleasant sight to behold) he bringeth forth the law, and setteth it before us as a theefe and a robber which is already condemned and adjudged to death. For he describeth it as it were a prisoner having both hands and feet fast bound, and all his power taken away, so that it cannot exercise his tyranny, that is to say, it cannot accuse and condemne any more: And (with this most pleasant sight he maketh it odious and contemptible to the conscience: so that now he which beleeveth in Christ, dare boldly and with a holy pride, triumph over the law after this manner: I am a sinner: if thou canst do any thing against me O law, now do thy worst. So far off is it then, that the law is now terrible unto him which doth beleeve.

A new name given to the law, that it is dead and condemned.

The law is bound and condemned therefore it cannot accuse us, &c.

A holy pride.

Since Christ is risen from death, why should he now feare the grave? Since *Peter* is delivered from the prison, why should he now feare it? When the maiden was at the point of death, then might she indeed feare the bed: but being now raised up, why should she feare it? In like manner, why should a Christian which enjoyeth and possesseth Christ by faith, feare the law? True it is that he feeleth the terrors of the law, but he is not overcome of them: but staying upon the liberty which he hath in Christ, he saith: I heare thee murmuring, O law, that thou wouldst accuse me and condemne me: but this troubleth me nothing at all. Thou art to me as the grave was unto Christ: for I see that thou art fast bound hand and foot: and this hath my law done. What law is that? Liberty, which is called the law, not because it bindeth me, but because it bindeth my law. The law of the ten Commandements did bind me. But against that law I have another law, even the law of grace: which notwithstanding is to me no law, neither doth it bind me, but setteth me at liberty. And this is a law against that accusing and condemning law; which law it so bindeth, that it hath no power to hurt me any more. So against my death which bindeth me, I have another death, that is to say, life, which quickneth me in Christ: and this death looseth and freeth me from the

Why he calleth liberty the law.

The law of grace, binding the law of the ten commandements.

bonds

bonds of my death, and with the same bonds bindeth my death. So death which bound me, is now fast bound, which killed me, is now killed by death, that is to say by life it selfe.

Thus Christ, with most sweet names, is called my law, my sinne, my death, against the law, against sinne, against death: whereas in very deede he is nothing else but meere liberty, righteousnes, life and euerlasting saluation. And for this cause he is made the law of the law, the sinne of sinne, the death of death, that he might redeeme from the curse of the law, iustifie me and quicken me. So then, whiles Christ is the law, he is also liberty; whiles he is sinne, he is righteousnesse, and whiles he is death, he is life. For in that he suffered the law to accuse him, sinne to condemne him, and death to deuoure him, he abolished the law, he condemned sin, he destroyed death, he iustified and saued me. So is Christ the poyson of the law, sinne and death, and the remedie for the obtaining of liberty, righteousnesse, and euerlasting life.

The most sweete and comfortable names of Christ.

Christ a poyson against death.

This manner of speech which *Paul* here useth, and is proper unto him alone, is full of consolation. Likewise in the 7 Chapter to the Romanes he setteth the law of the spirit against the law of the members. And because this is a strange and maruellous manner of speaking therefore it entreth more easily into the minde, and sticketh faster in the memory. Moreouer, when he saith: *I through the law am dead to the law*, it soundeth more sweetly then if he should say: I through liberty am dead to the law. For he setteth before us, as it were, a certaine picture, as if the law were fighting against the law. As though he should say: O law if thou canst accuse me, terrifie me, and binde me, I will set aboue and against thee another law, that is to say, another tormentor, which shall accuse thee, binde thee and oppresse thee. In deede thou art my tormentor, but I haue another tormentor, euen Christ, which also tormenteth thee. When thou art thus bound, tormented and suppressed, then am I at libertie. So then grace is a law, not to me (for it bindeth me not) but to my law: which this law so bindeth, that it cannot hurt me any more.

The law of the mind set against the law of the members.

One tormentour against another.

Thus *Paul* goeth about to draw us wholy from the beholding of the law, sinne, death and all other euils, and to bring us unto Christ, that there wee might behold this joyfull conflict: to wit, the law fighting against the law, that it may be to me libertie: sinne against sinne, that it may be to me righteousnesse: death against

A most joyfull combat.

death, that I may obtaine life: Christ fighting against the diuell, that I may be the childe of God: and destroying hell, that I may enjoy the kingdome of heauen.

Verse 19. That I might liue vnto God.

That is to say, that I might liue before God. Ye see then that there is no life vnlesse ye be without the law, yea vnlesse ye be vtterly dead vnto the law, I meane in conscience. Notwithstanding in the meane season (as I haue often said) so long as the body liueth, the flesh must be exercised with laws, and vexed with exactions and penalties of laws, as were the Egyptians. But the inward man not subject to the law, but deliuered and freed from it, is a liuely, a just, and a holy person, not of himselfe, but in Christ, because he beleeueth in him, as followeth.

The flesh subiect to the law, but not the conscience.

Verse 20. I am crucified with Christ.

This he addeth to declare that the law is a deuourer of the law Not onely (saith he) I am dead to the law through the law, that I may liue to God, but also I am crucified with Christ. But Christ is Lord ouer the law, because he is crucified & dead vnto the law: Therefore am I also Lord ouer the law: for I likewise am crucified and dead vnto the law, for asmuch as I am crucified and dead with Christ. By what meanes? By grace and faith. Through this faith because I am now crucified and dead vnto the law, therefore the law loseth all his power which it had ouer me, euen as it hath lost all his power which it had ouer Christ. Wherefore, euen as Christ himselfe was crucified to the law, sinne, death and the diuell, so that they haue no further power ouer him: euen so I through faith being now crucified with Christ in spirit, am crucified and dead to the law, sin, death, and the divell, so that that they have no further power over me, but are now crucified and dead vnto me.

To be crucified with Christ.

Paul speaketh not here of crucifying by imitation or example (for to follow the example of Christ, is also to be crucified with him,) which crucifying belongeth to the flesh. Whereof *Peter* speaketh in his first Epistle and second Chapter: *Christ suffered for vs,* (saith he) *leaving vnto vs an example that wee should follow his steps*. But he speaketh here of that high crucifying, whereby sinne, the divell and death are crucified in Christ, and not in me. Here Christ Iesus doth all himselfe alone. But I beleeving in

Christ,

Christ, am by faith crucified also with Christ, so that all these things are crucified and dead unto me.

Verse 20. *Thus I live.*

I speake not so (saith he) of my death and crucifying, as though I now lived not: Yea I live, for I am quickned by this death and crucifying through the which I die: That is, for as much as I am delivered from the law, sinne and death, I now live indeede. Wherefore that crucifying and that death whereby I am crucified and dead to the law, sinne death and all evils, is to me resurrection and life. For Christ crucifieth the divell, he killeth death, condemneth sinne, and bindeth the law: and I beleeving this, am delivered from the law, sinne, death and the divell. The law therefore is bound, dead and crucified unto me, and I againe am bound, dead, and crucified unto it. Wherefore, even by this death and crucifying, that is to say, by this grace or liberty, I now live.

The true life of the faithfull.

Here (as before I have said) wee must observe *Paules* manner of speaking. He saith that we are dead and crucified to the law, whereas in very deede the law it selfe is dead and crucified unto us. But this manner of speech he useth here of purpose, that it may be the more sweete and comfortable unto us. For the law (which notwithstanding continueth, liveth and reigneth in the whole world, which also accuseth and condemneth all men) is crucified and dead unto those onely which beleeve in Christ: therefore to them alone belongeth this glory, that they are dead to sinne, hell, death and the divell.

The faithfull are crucified and dead to the law.

The glory of the faithfull.

Verse 20. *Yet now not I.*

That is to say, not in mine owne person, nor in mine owne substance. Here he plainely sheweth by what meanes he liveth: And he teacheth what true Christian righteousnesse is, namely that righteousnesse whereby Christ liveth in us, and not that which is in our person. Therefore when we speake of Christian righteousnesse, wee must utterly reiect the person. And here Christ and my conscience must become one body, so that nothing remaine in my sight but Christ crucified and raised from the dead. But if I behold my selfe onely and set Christ aside, I am gone. For by and by I fall into this cogitation: Christ is in heaven, and thou art on the earth: how shalt thou now come unto him? Forsooth I will live holily, and do that

Christian righteousnes

We must have Christ onely in sight & before our eie

which the law requireth: so shall I enter into life. Here, returning to my selfe, and considering what I am, what I ought to be, and what I am bound to do, I lose the sight of Christ, who is my righteousnes and life. Who being lost, there is no counsell nor succour now remaining, but certaine desperation and destruction must needs follow.

Such is our miserie, that in tentations & afflictions we set Christ aside, and spoke backe into our selues, and our life past.

And this is a common evill among men. For such is our misery, that when tentation or death cometh, by and by setting Christ aside, we consider our owne life past, and what we haue done. Here, except wee be raised up againe by faith, wee must needs perish. Wherefore we must learne in such conflicts and terrours of conscience (forgetting our selues, and setting the law, our life past, and all our workes apart, which driue us to the consideration of our selues onely) to turne our eyes wholy to the brasen serpent Christ Iesus crucified, and assuredly beleeue that he is our righteousnes and life, not fearing the threatnings and terrours of the law, sin, death, and the judgement of God. For Christ, on whom our eyes are fixed, in whom we liue, who also liueth in us, is Lord and conquerour of the law, sinne, death and all euils: in whom most certaine and sure consolation is set forth unto us, and victory giuen.

Verse 20. Thus I liue, yet not I now, but Christ liueth in me.

Where he saith: *Thus I liue*, he speaketh it, as it were, in his owne person. Therefore he by & by correcteth himselfe saying: yet not I now. That is to say, I liue not now in mine owne person, but Christ liueth in me. Indeede the person liueth, but not in himselfe, nor for any thing that is in him. But who is that *I*, of whom he saith: *yet not I*. This *I* is he which hath the law, and is bound to do the workes thereof: who also is a certaine person separate from Christ. This person *Paul* rejecteth. For, as he is separated from Christ, he belongeth to death and hell. Therefore he saith: *Now not I, but Christ liueth in me.* He in my forme, my furniture and perfection, adorning and beautifying my faith, as the colour, the cleare light, or the whitenesse do garnish and beautifie the wall. Thus are we constrained grosly to set forth this matter. For wee cannot spiritually conceiue, that Christ is so nearely joyned and vnited unto us, as the colour or whitenes are unto the wall. Christ therefore (saith he) thus joyned and united unto me and abiding in me, liueth this life in me which I now liue: yea Christ himselfe

The old mā.

is this life which I now live. Wherefore *Christ* and I in this behalfe are both one.

Now, Christ living in me abolisheth the law, condemneth sin, and destroyeth death: for it cannot be, but at his presence all these must needes vanish away. For Christ is everlasting peace, consolation, righteousnes and life: and to these the terrour of the law, heavines of mind, sin, hell and death, must needs give place. So Christ living and abiding in me, taketh away and swalloweth up all evils which vexe and afflict me. This union or conjunction then, is the cause that I am delivered from the terrour of the law and sinne, am separate from my selfe, and translated unto Christ & his kingdome, which is a kingdome of grace, righteousnes, peace, joy, life, salvation and eternall glorie. While I thus abide and dwell in him, what evill is there that can hurt me? The worke of Christ living in the faithfull.

In the meane season the old man abideth without and is subject to the law: but as concerning justification, Christ and I must be entirely conjoyned and united together, so that he may live in me and I in him. And this is a wonderfull manner of speech. Now, because Christ liveth in me, therefore looke what grace, righteousnes, life, peace and salvation is in me, it is his, & yet notwithstanding the same is mine also, by that unseparable union and conjunction which is through faith: by the which Christ & I are made as it were one body in spirit. For as much then as Christ liveth in me, it followeth, that as I must needes be with him partaker of grace, righteousnes, life and eternall salvation: so the law, sin and death can have no place in me: yea the law is crucified and swallowed up of the law, sinne of sinne, and death of death. Thus *Paul* goeth about to draw us from the beholding of our selves, the law and workes, and to plant in us true faith in Christ: so that in the matter of justification we should thinke upon nothing else but grace, separating the same farre from the law and workes, which in this matter ought to have no place. Christ living in the faithfull, communicateth unto them all gifts of grace and spirituall blessings.

Paul hath his peculiar phrase or kinde of speech, which is not after the manner of men, but divine and heavenly, nor used of the Evangelists or of the rest of the Apostles, saving onely of *Iohn*: who is also wont sometimes so to speake. And if *Paul* had not first used this phrase, and set forth the same unto us in plaine words, the very Saints themselves durst not have used it. For it seemeth a very strange and a monstrous manner of speaking thus to say: I live, Paules excellent and heavenly manner of speech.

I liue not: I am dead, I am not dead: I am a sinner, I am not a sinner: I haue the law, I haue not the law. Which phrase is sweete and cõfortable to all those that beleeue in Christ. For in that they behold themselues, they haue both the law and sin: but in that they looke vnto Christ, they are dead to the law and haue no sin. If therefore in the matter of justification thou separate the person of Christ from thy person, then art thou in the law, thou abidest in the law, thou liuest in the law and not in Christ, and so thou art condemned of the law, and dead before God. For thou hast that faith which (as the Sophisters dreame) is furnished with charity. Thus I speake for examples sake. For there was never any one found that was saued by this faith. And therefore what things soeuer the Popish Sophisters haue written touching this faith, are nothing else but vaine toyes & meere deceits of Satan. But let us grant that such there be as haue this faith. yet are they not therfore justified. For they haue but an historicall faith cõcerning Christ, which the diuell also and all the wicked haue.

The faithfull both righteous and sinners.

The Papists faith.

Faith therefore must be purely taught: namely that thou art so entirely and nearely joyned vnto Christ, that he and thou art made as it were one person: so that thou maiest boldly say, I am now one with Christ, that is to say, Christs righteousnes, victory and life are mine. And againe, Christ may say. I am that sinner, that is, his sinnes and his death are mine, because he is united and joyned vnto me and I vnto him. For by faith we are so joyned together, that we are become one flesh & one bone, *Eph.* 5. we are the members of the body of Christ, flesh of his flesh, and bone of his bones: So that this faith doth couple Christ & me more neare together, then the husband is coupled to his wife. This faith therefore is not an idle quality, but the excellency thereof is such, that it vtterly confoundeth those foolish dreames of the Sophisters touching their formed faith & counterfeit charity, their merits, works and worthines. These things I would gladly set forth more fully, if by any meanes I could.

Faith so knitteth vs and Christ together, that we become one with him.

True faith is not idle.

Hitherto we haue declared this to be the first argument of *Paul*, that either Christ must needes be the minister of sinne, or else the law doth not justifie. When he had finished this argument, he setteth himselfe for an example, saying, that he was dead vnto that old law by a certaine new law. Now he answereth two obiections which might haue beene made against him. His first answere is against the cauillations of the proud, and the offence of the weake.

weake. For when remission of sins is freely preached, then do the malicious by and by slander this preaching, as *Rom.* 3. *Let us do evill that good may come thereof.* For these fellowes, as soone as they heare that we are not justified by the law, forthwith do maliciously conclude and say: why, then let us reject the law. Againe, if grace do there abound (say they) where sinne doth abound, let us then abound in sin, that we may become righteous, & that grace may the more abound. These are the malicious and proud spirits which spitefully and wittingly slander the Scriptures and sayings of the holy Ghost, even as they slandered *Paul* whilest the Apostles lived, to their owne confusion and condemnation, as it is said, 2. *Pet.* 3.

What occasion the malicious take of this doctrine.

Moreouer, the weake which are not malicious, are offended when they heare that the law and good workes are not to be done as necessary to justification. These must be holpen, and must be instructed how good workes do not justifie: how they ought to be done, how not to be done. These ought to be done, not as the cause, but as the fruits of righteousnesse: and when we are made righteous, we ought to do them: but not contrariwise, to the end that when we are unrighteous, we may be made righteous. The tree maketh the apple, but not the apple the tree.

How the weake are to be instructed. Good works are not the cause, but the fruits of righteousnesse.

He said before: *I am dead, &c.* here the presumptuous and malicious might soone take occasion to cauill after this manner. What sayest thou *Paul*? art thou dead? how then doest thou speake? how doest thou write? The weake also might soone be offended, and say unto him: what art thou *Paul*? Do wee not see that thou art living, and dost such things as pertaine to this life? To this he answereth: I liue indeede, and yet now not I, but Christ liueth in me. There is then a double life. The first is mine, which is naturall: the second is the life of another, that is to say, the life of Christ in me. As touching my naturall life I am dead, and now I liue another life, I live not now as *Paul*, but *Paul* is dead. Who is it then that liueth? The Christian. *Paul* therefore as he liveth in himselfe, is wholly dead through the law: but as he liveth in Christ, or rather as Christ liveth in him, he liveth by another life: for Christ speaketh in him, liveth in him, and exerciseth all the operations of life in him. This cometh not now of the life of *Paul*, but of the life of the Christian and regenerate person. Therefore thou malicious spirit, where I say that I am dead, now slander my words no more.

Malicious cauillers.

Life taken two manner of waies.

And thou that art weake, be not offended, but distinguish and divide this matter rightly. For (as I said) there are two lives: to wit, my naturall life, and the life of another. By mine owne life I live not: for if I did, the law would have dominion over me, and hold me in captivity. To the end therefore that it should not hold me in captivity and bondage, I am dead to it by another law: and this death purchaseth unto me the life of another, even the life of Christ: which life is not mine by nature, but is given unto me by Christ through faith.

The faithfull live not their owne life but the life of Christ.

Secondly, this objection might have beene made against *Paul*: What sayst thou *Paul*? Doest thou not live by thine owne life, or in thine owne flesh, but in Christ? we see thy flesh, but we see not Christ. Wouldest thou then delude us by thine inchātments, that we should not see thee present in flesh, living as thou didst before, and doing all things in this corporall life as others do? He answereth:

Verse 20. *And in that I now live in the flesh, I live by faith in the Sonne of God.*

Christ is our life.

As if he should say: True it is that I live in the flesh, but this life, whatsoever it is, I esteeme as no life: for in very deede it is no true life, but a shadow of life, under the which another liveth, that is to say, Christ who is my true life indeede: which life thou seest not, but onely heare'st, and I feele. *Thou hearest the winde, but knowest not whence it commeth or whither it goeth. Iob.* 3. Even so thou seest me speaking, eating, labouring, sleeping and doing other things, and yet thou seest not my life. For this time of life which I now live, I live indeede in the flesh, but not through the flesh or according to the flesh, but through faith and according to faith. *Paul* then denieth not that he liveth in the flesh, because he doth all things that belong to a naturall man. He useth also carnall things, as meate, drinke, apparel and such like, which is to live in the flesh: but he saith that this is not this life: And although he useth these things, yet he liveth not through them, as the world liveth through the flesh and after the flesh: for it neither knoweth nor hopeth for any life besides this.

The faithful live in the flesh, but not according to the flesh.

To live in the faith of the Sonne of God.

Therefore (saith he) this life which I now live in the flesh, whatsoever it is, I live in the faith of the Sonne of God. For this word which I now corporally speake, is the word not of flesh, but of the holy Ghost, and of Christ. This sight which goeth in, or cometh

out

out at mine eyes, proceedeth not of flesh, that is to say, it is not governed of the flesh, but of the holy Ghost. So my hearing cometh not of the flesh, although it be in the flesh, but of the holy Ghost. A Christian speaketh none other but chast, sober and holy things, which pertaine unto Christ, to the glory of God and the profit of his neighbour. These things come not of the flesh, neither are done according to the flesh, and yet are they in the flesh. For I cannot teach, write, pray or give thankes, but with these instrumēts of the flesh, which are necessary to the accomplishing of these works: and yet notwithstanding these works proceede not of the flesh, but are given by God from above. In like manner I behold a woman, but with a chaste eye, not lusting after her. This beholding commeth not of the flesh, although it be in the flesh, because the eyes are the carnal instruments of this sight: but the chasteneſſe of this sight cometh from heaven.

Thus a Christian useth the world and all creatures, so that there is no difference betweene him and the infidell. For in their apparell, in their feeding, hearing, seeing, speaking, gestures, countenances and such other things they are like, and in outward appearance they seeme to be all one (as *Paul* speaketh of Christ: *In outward appearance he was found*, saith he, *as a man*:) yet notwithstanding there is great difference. For I live in the flesh (I grant,) but I live not of my selfe: but in that I now live, I live in the faith of the Sonne of God. This which I now speake, springeth out of another fountaine then that which thou heardest of me before. *Paul* before his conversion spake with the same voice and tongue wherewith he spake afterwards: but his voice and his tongue were then blasphemous, and therefore he could speake nothing else but blasphemies and abominations against Christ and his Church. After he was converted, he had the same flesh, the same voice and tongue which he had before, and nothing was changed; but his voice & his tongue then uttered no blasphemies, but spirituall and heavenly words: to wit, thanksgiving and the praise of God: which came of faith and the holy Ghost. So then I live in the flesh, but not of the flesh or after the flesh, but in the faith of the Sonne of God.

Phil. 2.

The difference betweene the faithfull and unfaithfull.

Hereby wee may plainely see whence this spirituall life cometh: which the naturall man can in no wise perceive, for he knoweth not what manner of life this is. He heareth the winde, but whence it cometh or whither it goeth, he knoweth not. He heareth the voice of

of the ſpirituall man, he knoweth his face, his manners and his geſtures: but he ſeeth not whence thoſe words, which are not now wicked and blaſphemous as before, but holy and godly, or whence thoſe motions and actions do come. For this life is in the heart by faith, where the fleſh is killed, & Chriſt reigneth with his holy Spirit, who now ſeeth, heareth, ſpeaketh, worketh, ſuffereth and doth all other things in him, although the fleſh do reſiſt. To conclude this is not the life of the fleſh, although it be in the fleſh: but of Chriſt the Sonne of God, whom the Chriſtian poſſeſſeth by faith.

Verſe 20. *Who loved me and gave himſelfe for me.*

The true manner of iuſtification.

Here have ye the true manner of juſtification ſet before your eyes and a perfect example of the aſſurance of faith. He that can with a firme and a conſtant faith ſay theſe words with *Paul*: *I live by faith in the Sonne of God, who loved me, and gave himſelfe for me*, is happy indeede. And with theſe words *Paul* taketh away the whole righteouſneſſe of the law and works, as afterwards we will declare. We muſt therefore diligently weigh and conſider theſe words: *The Sonne of God loved me, and gave himſelfe for me.* It was not *I* then that firſt loved the Sonne of God, and delivered my ſelfe for him: as the Sophiſters dreame, that they love the Sonne of God, and deliver themſelves for him. For they teach that a man, *ex puris naturalibus*, that is of his owne pure naturall ſtrength, is able to do meritorious works before grace, and love God and Chriſt above all things. Theſe fellowes prevent the love of God and Chriſt: for they do that is in them (ſay they:) that is, they do not onely fulfil the commandements, but alſo they obſerve the *counſels, they do the workes of *ſupererogation, and ſell their ſuperfluous merits to lay men, and ſo (as they dreame) they give themſelves for Chriſt, and thereby ſave both themſelves and others, turning the words of *Paul*: *which loved me. &c.* cleane contrary, and ſaying: we have loved Chriſt and given our ſelves for him. Thus, whiles the wicked, being puffed up with the wiſedome of the fleſh, imagine that they do what in them lieth, they love God, they deliver themſelves for Chriſt: what do they elſe but aboliſh the Goſpell, deride, deny and blaſpheme Chriſt, yea ſpit upon him and treade him under foote? They confeſſe in words that he is a juſtifier and a Saviour: in very deede they take from him the power both to juſtifie and ſave, and give the ſame to their owne will-workes, their ceremonies and devotions.

*The Papiſts devide the Goſpell into precepts and counſels. To the precepts men are bound ſay they, but not to the counſels.

*Works of ſupererogation the Papiſts call thoſe which they do of their owne devotion, more then God requireth.

devotions. This is to liue in their owne righteousnes and works, and not in the faith of the Sonne of God.

Wherefore this is not the true way to attaine justification, to do that which in thee lieth: as the Popish Sophisters and Schoole-doctors do teach, which affirme that if a man do what in him lieth, God will undoubtedly give unto him his grace. But this saying may not be straightly urged, say they. For if we do these workes which may be approved by the judgement of any good man, it is enough: for then grace shall surely follow, because God, in that he is good and just, must needes give grace as a recompense for such good works. And hereof cometh this verse. To do what in us lieth.

Ultra posse viri non vult Deus ulla requiri. That is,
God will no more require of man, then of himselfe performe he can.

Indeede this is a good saying if it be used rightly, and in place convenient: that is, in the goverment of common-weales or families. As if I being in the kingdome of reason, do execute the office of a Magistrate or governe a family, doing that in me lieth, I am excused. This kingdome hath his bounds and limits: to the which also these sayings do pertaine: *To do what in us lieth: To do as much as we are able.* But the Papists apply these sayings to the spirituall kingdome, wherein a man can do nothing else but sin: for he is **sold under sinne*: But in externall things (such I meane as pertaine to ciuill and houshold gouernment) he is not a servant, but a Lord and ruler. Wherefore they have done wickedly in applying these sentences to the Church, which properly pertaine to the goverment of common-weales and families. For the kingdome of mans reason and the spirituall kingdome must be separate farre a sunder. The Papists apply matters of policy and civill government to the Church. *Rom. 7. 14.

Moreover, they say that nature is corrupt, but the qualities of nature notwithstanding are sound and uncorrupt, which also they attribute even unto divels. Vpon this ground they reason after this manner: If the naturall qualities of man be sound and uncorrupt, then is his understanding & his will sound and uncorrupt, and so consequently all other qualities of nature are pure and perfect in him. To know these things it is necessary for you that yee may hold the sincerities of the doctrine of faith. Where they say then that the naturall qualities of man are sound and uncorrupt, and thereof do inferre, that a man is able of himselfe to fulfill the law, and to love God with all his heart, applying these qualities to the spirituall kingdome, The Papists graunt that nature is corrupt: but they say that the powers & qualities of nature remaine sound and uncorrupt.

kingdome, I deny the consequence. And here I make a distinction betweene the natural and the spirituall qualities (which they confound and mingle together,) and I say that the spirituall qualities are not sound, but corrupt, yea utterly quenched through sin both in man and divell, so that there is in them nothing else but corrupt understanding, and a will continually striving against the will of God, which can thinke nothing else but that which is altogether against God. Notwithstanding, I grant that the naturall qualities are uncorrupt. But what qualities are they? That a man being drowned in sin and iniquity, and a bondslave of Satan, hath will, reason, and power notwithstanding to execute the office of a magistrate, to governe a family, to guide a ship, to build a house, & to do such other things as are subject unto man: for these things are not taken from him. We do not then deny but that these sentences are true in the corporall kingdome: but if ye wrest them to the spirituall kingdome, I utterly deny them: for there (as I said) we are cleane overwhelmed and drowned in sinne. Whatsoever is in our will is evill: whatsoever is in our understanding is errour. Wherefore in spirituall matters man hath nothing but darknes, errours, ignorance, malice, & perversenes both of wil & understanding. How then shall he worke well, fulfill the law, and love God?

Christ first loved us, &c. we not him.

Wherefore *Paul* saith here that Christ first began and not we. *He, even he* (saith *Paul*) *loved me, and gave himselfe for me.* As if he said: He found in me no good will or right understanding: but this good Lord had mercie upon me. He saw me to be nothing else but wicked, going astray, contemning God, and flying from him more and more: yea rebelling against God, taken, led and carried away captive of the divell. Thus of his meere mercy preventing my reason, my will, and my understanding he loved me, and so loved me, that he gave himselfe for me, to the end that I might be freed from the law, sinne, the divell and death.

Againe, these words: *The Sonne of God loved me, and gave himselfe for me*, are mightie thundrings and lightnings from heaven against the righteousnes of the law and all the workes thereof. So great and so horrible wickednesse, errour, darkenesse and ignorance was in my will and understanding, that it was impossible for me to be ransomed by any other meanes then by such an inestimable price. Why do we then vaunt of the integritie and soundnesse of nature, of the rule of reason, of free will, and of doing what in us

The bragging of the Papists.

lieth,

lieth? Why do I offer, to pacifie the wrath of God (who as *Moses* saith, is a consuming fire) this my rotten stubble and straw, yea horrible sinnes, and claime of him to reward me with grace and everlasting life for them, since here I learne such wickednes to lie lurking in my nature, that the whole world and all creatures therein were not able to counteruaile the indignation of God, but that the very Sonne of God himselfe must needes be deliuered for the same?

most vaine and foolish touching the integrity of the qualities of nature.

But let us consider well this price, and let us behold this captive deliuered, (as *Paul* saith) *for me*, the Sonne of God I meane, and wee shall see him, without all comparison to exceede and excell all creatures. What wilt thou do when thou heareſt the Apostle say that such an inestimable price was giuen for thee? Wilt thou bring thy cowle, thy shauen crowne, thy chastitie, thy obedience, thy pouertie, thy workes, thy merits? What shall the workes of all men, and all the sufferings of the Martyrs profit thee? What is the obedience of all the holy angels in comparison of the Sonne of God deliuered, and that most shamefully, euen to the death of the crosse, so that there was no drop of his most precious bloud, but it was shed, and that for thy sinnes? If thou couldest rightly consider this incomparable price, thou shouldest hold as accursed all these ceremonies, vowes, workes and merits before grace and after, and throw them downe all to hell. For it is an horrible blasphemie to imagine that there is any worke whereby thou shouldest presume to pacifie God, since thou seest that there is nothing which is able to pacifie him, but this inestimable price, euen the death and bloud of the Sonne of God, one drop whereof is more precious then the whole world.

The dignity of the price given for us.

Verse 20. For me.

Who is this *Me*? Euen I wretched and damnable sinner, so dearely beloued of the Sonne of God, that he gaue himselfe for *Me*. If I then through works or merits could haue loued the Sonne of God, and so come unto him, what needed he to deliuer himselfe for me? Hereby it appeareth how coldly the Papists handled, yea how they utterly neglected the holy Scriptures, and the doctrine of faith. For if they had considered but only these words, that it behoued the Sonne of God to be giuen for me, it had been impossible that

The negligence of the Papists in handling the holy Scriptures.

that so many monstrous sects should have sprong up amongst them? For faith would by and by have answered: why doest thou choose this kinde of life, this religion, this worke? Doest thou this to please God, or to be justified thereby? Doest thou not heare, O thou wretch, that the Sonne of God shed his bloud for thee? Thus true faith in Christ would easily have withstood all manner of sects.

How sects may be withstood.

Wherefore I say (as I have oftentimes said) that there is no remedie against sects, or power to resist them, but this onely article of Christian righteousnesse. If we lose this article, it is impossible for us to withstand any errours or sects: As we may see at this day in the fantasticall spirits the Anabaptists and such like: who being fallen away from this article of justification, will never cease to fall, erre, and seduce others untill they come to the fulnes of all iniquity. There is no doubt, but they will raise up innumerable sects, and still devise new workes. But what are all these things (though they have never so goodly a shew of holinesse) if ye compare them to the death & bloud of the Sonne of God, *who gave himselfe for me?* consider well, I pray you, who this Sonne of God is, how glorious he is, how mighty he is. What is heaven and earth in comparison of him? Let all the Papists and all the authors of sects, yea though the whole world take their part, be throwne downe into hell, with all their righteousnes, works and merits, rather then the truth of the Gospell should be blemished, and the glorie of Christ perish. What meane they then, to brag so much of workes and merits? If I being a wretch and a damned sinner could be redeemed by any other price, what needed the Sonne of God to be given for me? But because there was no other price either in heaven or in earth, but Christ the Sonne of God, therefore it was most necessary that he should be delivered for me. Moreover, this he did of inestimable love: For *Paul* saith, *Which loved me.*

The majesty of Christ the Sonne of God.

Which loved me, &c.

Wherefore these words: *Which loved me*, are full of faith. And he that can utter this word *Me*, and apply it unto himselfe with a true and a constant faith, as *Paul* did, shall be a good disputer with *Paul* against the law. For he delivered neither sheepe, oxe, gold nor silver, but even God himselfe entirely and wholly, *for me*, even for *Me* (I say) a miserable and a wretched sinner. Now therefore, in that the Sonne of God was thus delivered to death for me, I take comfort and apply this benefit unto my selfe.

And

And this manner of applying is the very true force and power of Faith. The true force of faith.

These words (which are the pure preaching of grace and Christian righteousnesse indeede) *Paul* setteth against the righteousnes of the law. As if he said: Be it so that the law is an heavenly doctrine, and hath also his glorie: yet notwithstanding it loved not me, nor gave it selfe for me: yea it accuseth me, terrifieth me, and driveth me to desperation. But I have now another which hath delivered me from the terrours of the law, sin and death, and hath brought me into libertie, the righteousnes of God, and eternall life: who is called the Sonne of God: to whom be praise and glorie for ever. The law loveth not sinners, but accuseth them.

Faith therefore (as I have said) embraceth and wrappeth in it selfe Christ Iesus the Sonne of God, delivered to death for us, as *Paul* here teacheth, who being apprehended by faith, giveth unto us righteousnesse and life. And here he setteth out most lively the Priesthood and offices of Christ: which are, to pacifie God, to make intercession for sinners, to offer up himselfe a sacrifice for their sins, to redeeme, to instruct, and to comfort them. Let us learne therefore to give a true difinition of Christ, not as the Schoole Divines do, and such as seeke righteousnesse by their owne workes; which make him a new law-giver, who abolishing the old law hath established a new. To these Christ is nothing else but an exactor and a tyrant. But let us define him as *Paul* here doth: namely that he is the Sonne of God, who not for our desert or any righteousnesse of ours, but of his owne free mercy offered up himselfe a sacrifice for us sinners, that he might sanctifie us for ever. The offices of Christ.

Christ then is no *Moses*, no exactor, no giver of lawe, but a giver of grace, a Saviour, and one that is full of mercy: briefly: he is nothing else but infinite mercie and goodnesse, freely given and bountifully giving unto us. And thus shall you paint out Christ in his right colours. If you suffer him any otherwise to be painted out unto you, when tentation and trouble commeth you shall soone be overthrowne. Now, as it is the greatest knowledge and cunning that Christians can have, thus to define Christ: so of all things it is the hardest. For I my selfe even in this great light of the Gospell, wherein I have beene so long exercised, have much a do to hold this definition of Christ which *Paul* here giveth: So deeply hath this doctrine and pestilent A true definition of Christ. The greatest cunning that Christians can have is to define Christ rightly.

opinion,

opinion, that Christ is a law-giuer, entred euen as it were ouer into my bones. Ye young men therefore are in this case much more happy then we that are old. For ye are not infected with these pernicious errors, wherein I haue beene so nused and so drowned euen from my youth, that at the very hearing of the name of Christ my heart hath trembled & quaked for feare: for I was perswaded that he was a seuere iudge. Wherefore it is to me a double trauaile, and trouble to correct and reforme this euill: First to forget, to condemn, and to resist this old grounded error, that Christ is a law-giuer and a iudge: for it alwaies returneth and plucketh me backe: Then to plant in my heart a new and a true perswasion of Christ, that he is a iustifier and a Sauiour. Ye (I say) that are young, may learne with much lesse difficulty, to know Christ purely and sincerely, if ye will. Wherefore if any man feele himself oppressed with heauines and anguish of heart, he must not impute it unto Christ, although it come under the name of Christ, but unto the diuell, who oftentimes cometh under the colour of Christ, and transformeth himselfe into an Angell of light.

This opinion, that Christ is a iudge, is not easily reiected.

Let us learne therefore to put a difference betweene Christ and a law-giuer, not onely in word but also in deede and practise, that when the diuell shall come under the shadow of Christ, and shall go about to trouble vs under his name, we may know him, not to be Christ, but a very fiend in deede. For Christ when he cometh, is nothing else but ioy and sweetnes to a trembling and broken heart, as here *Paul* witnesseth, who setteth him out with his most sweete and comfortable title, when he saith: *which loued me, and gaue himself for me.* Christ therefore in very deede is a louer of those which are in trouble and anguish, in sinne and death, and such a louer as gaue himselfe for us: who is also our high Priest, that is to say, a Mediator betweene God and us miserable and wretched sinners. What could be said (I pray you) more sweete and comfortable to the poore afflicted conscience? Now, if these things be true (as they are in deede most true, or else the Gospel must be nothing but a fable,) then are we not iustified by the righteousnes of the law: but much lesse by our owne righteousnesse.

Christ is a louer of the afflicted, and such as feele the burden of their sins.

Me, for Me.

Read therefore with great vehemencie these words, *Me*, and *for me*, and so inwardly practise with thy selfe, that thou, with a sure faith maist conteine and print this *Me* in thy heart, and apply it unto thy selfe, not doubting but thou art in the number of those to

whom

whom this *Me* belongeth: also that Christ hath not only loved *Peter* and *Paul*, and given himselfe for them, but that the same grace also which is comprehended in this *Me*, as well pertaineth & commeth unto us, as unto them. For as we cannot deny but that we are all sinners, & are constrained to say that through the sin of *Adam* we were all lost, were made the enemies of God, subject to the wrath & judgement of God, and guilty of eternall death, (for this do all terrified hearts feele and confesse, & more indeed then they should do:) so can we not deny but that Christ died for our sins, that he might make us righteous. For he died not to justifie the righteous, but the unrighteous, and to make them the children of God, and inheritours of all spirituall and heavenly gifts. Therefore, when I feele and confesse my selfe to be a sinner through *Adams* transgression, why should I not say, that I am made righteous through the righteousnes of Christ, especially when I heare that he loved me, and gave himselfe for me? This did *Paul* most stedfastly beleeve, and therefore he speaketh these words with so great vehemency and full assurance. Which he grant unto us, in some part at the least, who hath loved us and given himselfe for us.

As by Adam all became guilty, so by Christ all that beleeve are made righteous.

Verse 21. *I do not abrogate or reject the grace of God.*

Now he prepareth a way to the second argument of this Epistle. And here ye must diligently consider, that to seeke to be justified by the works of the law, is to reject the grace of God. But, I pray you, what sin can be more execrable or horrible, then to reject the grace of God, and to refuse that righteousnes which commeth by Christ? It is enough & too much already that we are wicked sinners and transgressours of the Commandements of God: & yet we commit moreover the most execrable sin of all sins, in that we do so contemptuously refuse the grace of God and remission of sins offered unto us by Christ. This blasphemy is more horrible than can be expressed. There is no sin which *Paul* and the other Apostles did so much detest, as the contempt of grace and deniall of Christ, and yet there is no sin more common. Hereof it commeth, that *Paul* above the rest, doth so sharply invey against Antichrist, for that he despiseth the grace of God, and refuseth the benefit of Christ our high Priest, who offred up himselfe a sacrifice for our sins. Now, thus to deny Christ, what is it else but to spit in his face, to tread him under foot, to set himselfe in his place,

To seeke righteousnes by the law is to reject the grace of God.

and to say: I will justifie thee, and I will save thee. By what meanes? By Masses, pilgrimages, pardons, merits and such like. We see then how proudly Antichrist hath lift up himselfe against and above God, and set himselfe in the place of Christ, rejected the grace of God, and denyed the faith. For this is his doctrine: Faith availeth nothing (saith he) unlesse it be joyned with works: and by this false and detestable doctrine he hath defaced, darkened, and utterly buried the benefit of Christ, and in the stead of the grace of Christ and his Kingdome, he hath established the doctrine of workes and the kingdome of ceremonies, and hath confirmed the same with meere trifles and doting dreames, and by this meanes he hath wrested the whole world out of Christs hands (who alone ought to reigne in the conscience) and hath throwne it downe headlong into hell.

Antichrist rejecteth grace, and denieth the faith.

Hereby we may easily understand what it is to reject and refuse the grace of God, even to seeke righteousnes by the law. Now who hath ever heard that a man by keeping of the law, rejecteth grace? Do we then sinne in keeping of the law? No forsooth. But we despise grace when we observe the law to this end, that we may be justified through it. The law is good, holy and profitable, and yet it justifieth not. He then that keepeth the law to be justified thereby, rejecteth grace, denieth Christ, despiseth his sacrifice, and will not be saved by this inestimable price, but will satisfie for his sins through the righteousnes of the law, or deserve grace by his owne righteousnes: and this man blasphemeth and despiseth the grace of God. Now, what an horrible thing is it to say, that any man should be so devilish, as to despise the grace and mercy of God? And yet notwithstanding, all the world doth so: Albeit it cannot abide that any man should so judge of it, but will seeme to do high service and honour unto God. Now followeth the second argument.

To reject the grace of God,

The world is so wicked and perverse that it reiecteth the grace of God.

Verse 21. *For if righteousnes come by the law, then Christ died in vaine.*

These words of *Paul* ought diligently to be weighed and considered in this wise. Is it true that Christ suffered death or not? Againe, did he suffer in vaine or not? Here we are constrained to answer, except we be starke mad, that he suffered in very deede, and that he suffered not in vaine, nor for himselfe, but for us. If then he suffered not in vaine, it followeth of necessity that righteousnesse commeth not by the law.

Here

Here againe I admoniſh you, that *Paul* ſpeaketh not of the ceremoniall law only, as the Papiſts do continually dreame. Take now therefore the ceremoniall law, and even the morall law it ſelfe alſo, or the law of the ten Commandements, wherein is contained the moſt perfect religion, and the higheſt ſervice of God: that is to ſay, faith, the feare of God, the love of God, and the love of our neighbour, and ſhew me any man that hath beene juſtified thereby: yet is it true notwithſtanding that Chriſt died in vaine. For he that is juſtified by this law, hath power in himſelfe to obtaine righteouſnes. For in that he doth what in him lyeth, he deſerveth grace, and the holy Ghoſt is powred into him, whereby he is now able to love God and his neighbour. This being granted, it muſt needs follow that Chriſt dyed in vaine. For what need of Chriſt hath he which both loveth Chriſt and giveth himſelfe for him, ſo that he is able by the merit of congruence before grace to obtaine grace, and then to do ſuch works as by the merit of worthines after grace, he is able to deſerve eternall life? Then take away Chriſt with all his benefits, for he is utterly unprofitable. But why was he borne? why was he crucified? why did he ſuffer? why was he made my high Prieſt, loving me and giving *himſelfe* an ineſtimable ſacrifice for me? In vaine (no doubt) and to no purpoſe at all, if righteouſneſſe come by no other meanes then the Papiſts teach: for, without grace and without Chriſt, I find no righteouſneſſe either in my ſelfe or in the law.

Not onely the ceremoniall law, but alſo the law of the ten commandements is unable to juſtifie.

Is this horrible blaſphemy to be ſuffered or diſſembled, that the divine Majeſty, not ſparing his own deare Son, but delivering him to death for us all, ſhould not do all theſe things ſeriouſly and in good earneſt, but as it were in ſport? Before I would admit this blaſphemy, I would not onely that the holineſſe of all the Papiſts and merit-mongers, but alſo of all the Saints and holy Angels ſhould be throwne into the bottome of hell, and condemned with the devill. Mine eyes ſhall behold nothing elſe but this ineſtimable price, my Lord and Saviour Chriſt. He ought to be ſuch a treaſure unto me that all other things ſhould be but dung in compariſon of him. He ought to be ſuch a light unto me, that when I have apprehended him by faith, I ſhould not know whether there be any law, any ſin, any righteouſnes or any unrighteouſnes in the world. For what are all things which are in heaven and earth in compariſon of the Son of God Chriſt Ieſus my Lord and Saviour, *Who loved me and gave himſelfe for me?*

The righteouſnes of all Saints, is nothing in compariſon of the righteouſneſſe of Chriſt.

A common sinne to reiect the grace of God.

Wherefore to reject the grace of God, is an horrible sin and commonly reigning throughout the world: whereof all they are guilty which seeke righteousnes by their owne works. For whiles they seeke to be justified by their owne works and merits, or by the law, they reject the grace of God and Christ, as I have said. And of all these abhominations the Pope hath bin the onely author. For he hath not onely defaced and troden under his feete the Gospell of Christ, but hath also repleniſhed the world with his cursed traditions. And hereof, amongst other enormities, his buls and pardons are a sufficient witnes: whereby he absolveth, not such as beleeve, but such as are contrite, make confession to a Priest, and reach out their helping hand to the maintenance of his pompe and traditions. Yet notwithstanding in this great light of the Gospell, the blind and obstinate Papists do continue still in their wicked opinions and doting dreames, saying that the qualities of nature do remaine sound and uncorrupt, and that men are able to prepare themselves to grace, or to deserve grace by their owne works and merits. And so farre off is it that they will acknowledge their impiety and errour, that they do yet still obstinately defend the same even against their owne conscience.

The Pope is the author of all abhominations in the Church.

The Popes pardons.

If the law justifie, then Christ died in vaine.

But we do constantly affirme with *Paul* (for we will not reject the grace of God) that either Christ dyed in vaine, or else the law justifieth not. But Christ dyed not in vaine: therefore the law justifieth not. Christ the Sonne of God, of his owne free grace and mercy, hath justified us: therefore the law could not justifie us: For if it could, then had Christ done unwisely in that he gave himselfe for our sinnes, that we thereby might be justified. We conclude therefore, that we are justified neither by our owne works and merits before grace or after, neither yet by the law.

A comparison between Christ and the law.

Now, if my salvation was so costly and deare a price unto Christ, that he was constrained to dye for my sinnes, then all my workes with all the righteousnes of the law, are but vile and nothing worth in comparison of this inestimable price. For how can I buy that for a farthing, which cost many thousand talents of gold? Now the law (to speake nothing of other matters which are of much lesse value) with all the works and righteousnesse thereof, is but as a farthing, if ye compare it unto Christ: who by his death hath vanquished my death, and hath purchased righteousnes and everlasting life. Should I then despise and reject this incomparable price, and

by

by the law or by the works and merits of men (vile drosse and dung, for so *Paul* calleth them, if they be compared unto Christ,) seeke that righteousnes which Christ freely and of meere love hath given unto me already, and hath cost him so great a price, that he was constrained to give himselfe and even his owne heart blood for me? this (as I have said) the whole world doth, and specially such as will be counted more holy and religious then others. Whereby they plainely witnes, that Christ died in vaine, although with their mouthes they confesse the contrary never so much: Which is most horribly to blaspheme the Son of God, to spit in his face, to tread him under foote, to count the blood of the Testament as an unholy thing, and utterly to despite the Spirit of grace.

The deviliſh perverſenes of the world.

Paul here disputing of righteousnes, hath no civill matter in hand, that is, he speaketh not of civill righteousnes: which God notwithstanding alloweth & requireth, and giveth rewards thereunto accordingly: which also reason is able in some part to performe: But he intreateth here of the righteousnes that availeth before God, whereby we are delivered from the law, sin, death, and all evils, and are made partakers of grace, righteousnes and everlasting life, and finally, are now become Lords of heaven and earth, and of all other creatures. This righteousnes neither mans law, neither the law of God is able to performe.

Civill righteouſneſſe hath her reward.

The righteouſneſſe which is accepted before God.

The law is given besides & above reason, to be a light and a help to man, and to shew him what he ought to do, and what to leave undon. Notwithstanding man, with all his strength and reason, yea with this great light also and heavenly benefit (the law I meane) cannot be justified. Now, if that which is the most excellent thing in the world (the law I say) which as a bright shining Sun is joyned to the dimme and obscure light of mans reason to lighten & to direct it, is not able to justifie, what can reason doe (I pray you) without the law? What? Doubtles nothing else but that which the Pope with his dreaming Sophisters & his whole Sinagogue hath done, who with their owne traditions have darkned the light even of the 1. Cõmandement. Wherfore there is not one of them that is able rightly to understand any one sillable of the law but every man walketh in meere darknes of mans reason. And this terrour is much more pernicious and deadly, then that which proceedeth of the doctrine of works and the law.

Reaſon although it be lightened with the law, yea with the law of God remaineth blind.

These words therefore are very effectuall and full of power, when

he saith: *If righteousnesse come by the law, then Christ died in vaine*, he speaketh here nothing of mans strength, reason or wisedome, be it never so great (for the greater it is, the sooner it deceiveth a man) but he saith plainely without all condition: *If by the law, &c.* Wherefore reason lightned, aided and directed by the law, yea even by the law of God, is so unable to attaine righteousnesse, that it draweth a man from righteousnesse, and rejecteth Christ. Set thou therefore the death of Christ alone against all lawes, and with *Paul*, know nothing but Iesus Christ crucified. Receive no light either of reason, or of the law, or of any thing else than of Christ alone. Then shalt thou be learned indeed, righteous and holy, and shalt receive the holy Ghost, which shall preserve thee in the purity of the word and faith: but set Christ aside, and all things are but vaine.

1. Cor. 2, 2.

The commendation of the righteousnesse of the law.

Here againe we see, what a goodly commendation *Paul* giveth to the righteousnes of the law, or mans owne righteousnes, namely, that it is a contemning and rejecting of the grace of God, and an abolishing of the death of Christ. *Paul* is no great Rhetorician, and yet see what matter he ministreth to him that listeth to play the Rhetorician. What eloquence is able sufficiently to set forth these words: *To reject grace: the grace of God:* Also *that Christ dyed in vaine!* The horriblenes whereof is such, that all the eloquence in the world is not able to expresse it. It is a small matter to say, that any man dyed in vaine: but to say that Christ died in vaine, is to take him quite away. Who so listeth to play the Rhetorician, hath here matter enough to dilate & amplifie at large, what an horrible and blasphemous doctrine it is to set up the righteousnes of the law and works. For what can be more blasphemous and horrible, then to make the death of Christ unprofitable? and what do they else which keepe the law to this end, that they may be justified thereby? Now, to make the death of Christ unprofitable, is to make his resurrection, his victory, his glory, his Kingdome, heaven, earth, God himselfe, the Majesty of God, and briefly all things else unprofitable, and of none effect.

To make the death of Christ unprofitable.

This thundring and lightning from heaven against the righteousnes of the law and mans owne righteousnes, should make us to abhorre it. And here with this thunderclap falleth downe all the orders of Monks and Friers, with all such superstitious religions. For who will not detest his owne vowes, his cowles, his shaven crowne, all mens traditions, yea the very law of *Moses* also, if he heare that for

these

theſe things he rejecteth the grace of God, and maketh the death of Chriſt unprofitable: The world hearing this, doth not beleeve that it is true. It thinketh that ſuch horrible wickednes cannot enter into any mans heart, that he ſhould reject the grace of God, and eſteeme the death of Chriſt as a thing of nought? And yet this ſin commonly reigneth. For whoſoever ſeeketh righteouſneſſe without Chriſt, either by works, merits, ſatisfactions, afflictions, or by the law, rejecteth the grace of God, and deſpiſeth the death of Chriſt, whatſoever he proteſteth with his mouth to the contrary.

The third Chapter.

Verſe 1. *O fooliſh Galathians.*

PAUL here ſheweth his Apoſtolicall care and burning zeale which he beareth to the Church: ſo that in diſputing and confuting, he intermingleth ſometimes gentle exhortations, and ſometimes he ſharply reproveth, according to his owne rule given to *Timotie*, *Preach* (ſaith he) *the word: be inſtant in ſeaſon and out of ſeaſon: Improve, rebuke, exhort.* 2 *Tim.* 4 Here the ſimple reader may haply be deceived if he be not circumſpect, to thinke that *Paul* in teaching keepeth no order at all. And indeed after the manner of the Rhetoricians he obſerveth none: but as concerning the Spirit he uſeth a goodly order. Pauls order in teaching.

Now, after that he hath ſufficiently proved, and with two ſtrong arguments confirmed this article, that Chriſtian righteouſneſſe commeth not by keeping of the law, but by faith in Chriſt, and withall hath confuted the doctrine of the falſe Apoſtles: in the midſt of this diſcourſe he turneth his talke to the *Galathians*, and reproveth them, ſaying: *O ye fooliſh Galathians, &c.* As if he ſhould ſay: Alas, from whence are ye falne, O ye miſerable *Galathians*? I have moſt carefully and diligently taught you the truth of the Goſpell, and ye alſo have received the ſame of me with fervent zeale and great diligence. How then commeth it to paſſe, that ye are ſo ſuddenly falne away from it? who hath bewitched you? O ye fooliſh Galathians.

He reproveth the *Galathians* very ſharpely (as it ſeemeth) when he calleth them fooles, bewitched, and diſobedient to the truth.

Now, whether he did this of zeale or compassion, I will not here contend: both may be true. A carnall man would interpret this to be a reviling, rather then a godly reprehension. Did *Paul* then give an evill example, or was he spitefull against the Churches of *Galatia*, because he called them foolish and bewitched? No, not so. For with a Christian zeale it is lawfull for an Apostle, a Pastour or Preacher, sharpely to reprove the people committed to his charge: & such reprovings are both fatherly and godly. So parents, of a fatherly and motherly affection, do sharpely reprove and rebuke their children: which they would not beare if another should do it. The Schoolemaster sometimes is angry with his scholer, he rebuketh him and beateth him: all which he taketh in good part, & would not beare it at the hands of his equall. The Magistrate likewise is angry: he reproveth and punisheth such as are under his charge. And this discipline is not only good, but also very necessary: without the which nothing can be well done. Wherefore unlesse the Magistrate, the Minister, the father and mother be angry, and use to reprove or rebuke when the case requireth, he is unprofitable, and never shall discharge his office rightly.

The chiding of parents towards their children.

Anger sometimes a necessary vertue.

Wherefore sharpe chidings and bitter words are as necessary in every kind of life, as any other vertue else. Yet notwithstanding this anger must be so tempered, that it proceed not of any envy or malice, but onely of a fatherly affection and Christian zeale: that is to say, it ought not to be childish or womanlike, seeking revenge: but onely for the correcting of the fault: As the father correcteth not his child with desire to revenge, but onely that the child thereby may be the better. And these kinds of anger are good, and are called in the Scripture zeales or jealousies. For in chastising my brother, my child, my scholer or subject in this sort, I seeke not his destruction, but his profit and well-fare.

Iust anger is called in the Scripture, zeale, or jealousie.

It may be then that *Paul* here rebuketh the *Galathians*, either of a very zeale (not to destroy them, but by this meanes to reduce them into the way againe, and to amend them) or else of pity and compassion, as it were by way of complaint, for that it grieved him that they should be so miserably seduced. As if he should say: I am sorry and ashamed to heare of this your miserable case, your wretched doing, &c. In like manner do we also reprehend the miserable: not that we tread them downe, or upbraid them with their misery, but as having compassion on them, and seeking their amendment. This

I say

I say, leſt any man ſhould cavill, that *Paul* railed upon the Churches, contrary to the rule of the Goſpell.

In like manner Chriſt rebuketh the Phariſees, calling them ſerpents, the generation of vipers, the children of the devill. But theſe are the rebukings of the holy Ghoſt. They are fatherly & motherly, & as the chidings of a faithfull friend: As it is ſaid alſo in the Proverbes: *Better are the wounds of a friend, then the kiſſes of an enemy.* Thus one and the ſelfe-ſame rebuke, if it come out of the mouth of a father, may be a great benefit: but if it proceed out of the mouth of our equall or enemy, it is a ſpiteſull reproach. When two men do one thing, in the one it is commendable, and in the other it is reproved. But when Chriſt and *Paul* do reprove, it is done with ſingular vertue and commendation: but when a private man ſhall do the like, it is in him a great vice. Therefore one and the ſelfe-ſame word in the mouth of *Paul* is a benefit: but in the mouth of another, it is a reproach.

The ſharpe rebukings of the holy Ghoſt. *Prov. 27.6.*

There is a certaine vehemency to be noted in this word *Galathians.* For he calleth them not brethren, as elſewhere he is wont to do: but he calleth them by the name which was proper to their Countrey. And it ſeemeth that it was the naturall vice of that nation to be fooliſh: like as it was the fault of the *Cretenſes* to be lyers. As if he ſhould ſay: As ye are called, even ſo are ye indeed, and ſo ye continue, that is to ſay, fooliſh *Galathians* & ſo you ſhew your ſelves to be even now in the buſineſſe of the Goſpell (wherein notwithſtanding ye ought to have beene moſt wiſe) yet ye continue ſtill in your owne nature, and are no changelings. Thus *Paul* by way of correction, putteth the *Galathians* in mind of their corrupt nature.

The naturall vice of the Galathians.

Pooliſh Galathians.

Moreover, we are here admoniſhed, that according to the fleſh, there are yet naturall vices remaining in the Churches, and in the godly. Grace maketh not ſuch a change in the faithful, that by and by they become altogether new creatures and perfect in all things: but there remaine yet certaine dregs of their old and naturall corruption. As if a man that is naturally inclined to anger, be converted to Chriſt, although he be mollified by grace (the holy Ghoſt ſo framing his heart that he is now become more meeke and gentle) yet this naturall vice is not utterly quenched in his fleſh. Likewiſe, ſuch as are by nature ſevere and ſharp, although they be converted to the faith, yet notwithſtanding they cannot utterly forſake this vice. Hereof it commeth that the holy Scriptures, which do containe all one truth,

The remnants of naturall vices remaine in the godly.

of

of divers ſpirits are diverſly handled. One in teaching is milde and gentle: another more rough and rigorous. Thus the ſpirit of God being powred into diverſe veſſels, doth not quench at once the vices of nature: but by little and little during this life, he purgeth that ſinne which is rooted, not onely in the *Galathians*, but alſo in all men of all nations.

The Scripture being one and the ſelfe-ſame truth, is of ſundry perſons diverſly handled.

Albeit then, that the *Galathians* were lightned and did beleeve, and had now received the holy Ghoſt by the preaching of faith, notwithſtanding this remnant of vice (this fooliſhneſſe I meane) and the originall corruption which afterwards did eaſily burſt out into the flame of falſe doctrine, remained in them ſtill. Wherefore let no man truſt ſo much in himſelfe, as to thinke that he when he hath received grace, he is throughly purged from his old vices. Indeed many things are purged in us, & principally the head of the ſerpent, that is to ſay, infidelity and ignorance of God is cut off and bruiſed, but the ſlimy body, & the remnants of ſin remaine ſtill in us. Let not man therefore preſume ſo much of himſelfe, that when he hath once received faith, he can by and by be throughly changed into a new man: Nay, he ſhall keep ſomewhat of his old vices ſtill cleaving unto him, though he be never ſo good and ſo perfect a Chriſtian. For we are not yet dead, but we ſtill live in the fleſh: which, becauſe it is not yet pure, *continually luſteth againſt the ſpirit. I am carnall* (ſaith *Paul*) *ſold under ſin. I ſee another law in my members rebelling againſt the law of my mind.* Wherfore the naturall vices that were in us before we received faith, do ſtill remaine in us after that we have received faith: ſaving that now they are ſubdued to the ſpirit, which hath the upper hand, to keepe them under that they rule not: and yet not without great conflict. This glory is due to Chriſt alone, and this title he beareth, that he is pure and without blemiſh. 1 *Pet.* 2. *Who did no ſinne, neither was there any guile found in his mouth.*

Grace by litle and litle purgeth the godly from their old ſinnes.

Heb. 11. 1. *Galat.* 5. 17. *Rom.* 7. 14.

None pure but Chriſt alone.

Verſe 2. *Who hath bewitched you that you ſhould not beleeve the truth?*

Here have ye another commendation of this goodly righteouſnes of the law, and of our owne righteouſnes, namely that it maketh us to contemne the truth: it bewitcheth us in ſuch ſort that we do not beleeve nor obey the truth, but rebell againſt it.

A commendatiō of the righteouſnes of the law.

Of the bodily and ſpirituall witchcraft.

Paul calleth the *Galathians* fooliſh and bewitched, comparing them to children, to whom witchcraft doth much harme. As though he ſhould ſay: It hapned to you as it doth to children, whom witches, ſorcerers and inchanters are wont to charme by their inchantments & by the illuſion of the devil. Afterwards in the 5. Chapter he rehearſeth ſorcery among the works of the fleſh, which is a kind of witchcraft, whereby he plainely teſtifieth, that indeed ſuch witchcraft and ſorcery there is, and that it may be done. Moreover, it cannot be denied but that the devill liveth, yea & reigneth throughout the whole world. Witchcraft and ſorcery therefore are the works of the devill: whereby he doth not onely hurt men, but alſo, by the permiſſion of God, he ſometimes deſtroyeth them. Furthermore, we are all ſubject to the devill both in body & goods: and we be ſtrangers in this world, whereof he is the Prince and God. Therefore the bread which we eate, the drinke which we drinke, the garments which we weare, yea the aire and whatſoever we live by in the fleſh, is under his dominion.

Witchcraft and ſorcery are the works of the devill.

But he doth not onely bewitch men after this groſſe manner, but alſo after a more ſubtill ſort and much more dangerous: wherein he is a marvellous cunning workman. And hereof it commeth that *Paul* applieth the bewitching of the ſenſes to the bewitching of the ſpirit. For by this ſpirituall witchcraft that old Serpent bewitcheth not mens ſenſes, but their minds with falſe and wicked opinions: which opinions they that are ſo bewitched, do take to be true and godly. Briefly, ſo great is the malice of this Sorcerer the devill, and his deſire to hurt, that not onely he deceiveth thoſe ſecure and proud ſpirits with his inchantments, but even thoſe alſo which are profeſſors of true Chriſtianity, and well affected in religion: Yea, as touching my ſelfe, to ſay the truth, he ſometimes aſſaileth me ſo mightily, and oppreſſeth me with ſuch heavy cogitations, that he utterly ſhadoweth my Saviour Chriſt from me, and in a manner taketh him cleane out of my ſight. To be briefe, there is none of us all which is not oftentimes bewitched with falſe perſwaſions: that is to ſay, which doth not feare, truſt, or rejoyce where he ought not, or doth not ſometimes thinke otherwiſe of God, of Chriſt, of faith, of his vocation, &c. then he ſhould do.

Satan bewitcheth men ſpiritually.

Luthers conflicts with Satan.

Let

Let us therefore learne to know the ſubtile ſleights of this Sorcerer, leſt if he find us ſleeping in ſecurity, he deceive us by his enchantments. True it is, that by his ſorcery he can do no hurt to our miniſtery: yet is he with us in ſpirit. Day and night he rangeth about, ſeeking how he may devoure every one of us alone, and unleſſe he find us ſober and armed with ſpirituall weapons, that is to ſay, with the word of God and faith, he will devoure us.

This is the cauſe that he oftentimes ſtirreth up new battailes againſt us. And indeed it is very profitable for us, that he thus aſſaileth us, and by his ſubtile traines exerciſeth us: For by this meanes he confirmeth our doctrine, he ſtirreth up and increaſeth faith in us. Indeed we have beene many times caſt downe, and yet ſtill are caſt downe in this conflict, but we periſh not: for Chriſt hath alwayes triumphed, and doth triumph through us. Wherefore we hope aſſuredly, that we ſhall alſo hereafter by Ieſus Chriſt obtaine the victory againſt the devill. And this hope bringeth unto us ſure conſolation, ſo that in the midſt of our tentations we take courage and ſay: Behold, Satan hath heretofore tempted us, and by his falſe illuſions hath provoked us to infidelity, to the contempt of God, deſpaire, &c. yet hath he not prevailed, neither ſhall he prevaile hereafter. *He is greater that is in us, then he that is in the world.* Chriſt is ſtronger, who hath and doth overcome that ſtrong one in us, and ſhall overcome him for ever. Notwithſtanding the devill ſometimes overcometh us in the fleſh, that we may have experience of the power of a ſtronger againſt that ſtrong one, and may ſay with *Paul*: When I am weake, then am I ſtrong.

The profit that commeth to the godly by the tentation of Satan.

1 Iohn 4.4.

Let no man thinke therefore that the *Galathians* onely were bewitched of the devill: but let every man think that he himſelfe might have beene, and yet may be bewitched by him. There is none of us ſo ſtrong that he is able to reſiſt him, & ſpecially if he attempt to do it by his owne ſtrength. *Iob was an upright and a juſt man, fearing God, and there was none like unto him upon the earth.* But what power had he againſt the devill when God withdrew his hand? Did not this holy man horribly fall? Therefore this enchanter was not onely mighty in the *Galathians*, but he goeth about continually to deceive, if not all men, yet as many as he can with his illuſions and falſe perſwaſions: *For he is a lyer, and the father of lies.*

Satan continually bewitcheth men.

Iob 1. 8.

Iob 8. 44.

Verſe 1.

Verse 1. *Who hath bewitched you?*

Here *Paul* excuseth the *Galathians*, & layeth the fault upon the false Apostles. As though he should say: I see that ye are not faine through wilfulnes or malice: but the devill hath sent the enchanting false Apostles his children amongst you, and they do so bewitch you in teaching you that ye are justified by the law, that now ye thinke otherwise of Christ then ye did afore when ye heard the Gospell preached by me. But we labour both by preaching and writing unto you, to uncharme that sorcery wherewith the false Apostles have bewitched you, and to set at liberty those which are snared therewith.

The false Apostles bewitchers of men.

So we also at this day doe labour by the word of God against those fantasticall opinions of the Anabaptists, that we may set at liberty those that are intangled therewith, and reduce them to the pure doctrine of faith and there hold them. And this our labour is not altogether in vaine. For we have called backe many whom they have bewitched, and have delivered them out of their snares. Notwithstanding such there are as will not suffer themselves to be taught, especially the chiefe sorcerers and authors of this witchery. They will heare no reason, nor admit the Scripture: yea, they abuse and corrupt the Scripture, and avoid such places as are alledged against them, with their false glosses and devillish dreames cleane contrary to the Scripture: which is a manifest signe that they are bewitched of the devill. Wherefore they are nothing amended by our admonitions, but are much more hardned and more obstinate then they were before. And surely I could never have beleeved, but that I have good experience thereof at this day, that the power of the devill is so great, that he is able to make falshood so like to the truth. Moreover (which is yet much more horrible) when he goeth about to overwhelme sorrowfull consciences with over-much heavinesse, he can so cunningly and so lively change himselfe into the likenesse of Christ, that it is impossible for the poore tempted and afflicted soule to perceive it: whereby many simple and ignorant persons are deceived and driven downe to desperation, and some also destroy themselves: For they are so bewitched of the devill, that they beleeve this to be a most certaine truth, that they are tempted and accused, not of the devill, but of Christ himselfe.

The power of the devill.

Such a like thing of late happened to that miserable man *Do-*

Nony

The example of Doctor Kraus.

Etor Kraus of *Hal*, which ſaid: I have denied Chriſt, and therefore he ſtandeth now before his Father and accuſeth me. He being blinded with the illuſion of the devill, had ſo ſtrongly conceived in his mind this imagination, that by no exhortation, no conſolation, no promiſes of God he could be brought from it, whereupon he deſpaired and ſo miſerably deſtroyed himſelfe. This was a meere lie, a bewitching of the devill, and a fantaſticall definition of a ſtrange Chriſt whom the Scripture knoweth not. For the Scripture ſetteth forth Chriſt, not as a Iudge, a tempter, an accuſer, but a reconciler, a mediatour, a comforter and a throne of grace.

The devils definition of a falſe Chriſt.

But the poore man deluded by the deuill, could not then ſee this, and therefore againſt all Scripture, he thinketh this to be an undoubted truth: Chriſt accuſeth thee before his Father: he ſtandeth not for thee, but againſt thee: therefore thou art damned. And this tentation is not of man, but of the devill, which that enchanter moſt ſtrongly imprinteth in the heart of the tempted. But unto us which are led and taught by another ſpirit, it is a curſed lie, and a bewitching of the devill. But unto thoſe that are thus bewitched, it is ſo certaine a truth, that none can be more certaine.

Seeing then that the devill is able to print in our hearts ſo manifeſt a lie, that we would ſweare a thouſand times it were an undoubted truth, we muſt not be proud, but walke in feare and humility, calling upon the Lord Ieſus, that we be not led into tentation. Worldly & ſecure men, which having heard the Goſpell once or twiſe preached, do by and by imagine that they have received abundance of the ſpirit, fall at length in like manner, becauſe they feare not God, they are not thankfull unto him, but perſwade themſelves that they are able, not onely to hold and defend the doctrine of true religion, but alſo to ſtand againſt the devill in any aſſault or conflict, be it never ſo great. Such are meet inſtruments for the devill to bewitch and to throw downe to deſperation.

The godly muſt diligently watch. Worldly & ſecure men are ſoone bewitched.

On the other ſide, ſay not thou: I am perfect, I cannot fall: but humble thy ſelfe, and feare, leſt if thou ſtand to day, to morrow thou be overthrowne. I my ſelfe, although I be a Doctor of Divinity, and have now preached Chriſt, and fought againſt the devill in his falſe teachers a great while, by mine owne experience have found how hard a matter this is. For I cannot ſhake off Satan as I deſire: neither can I ſo apprehend Chriſt as the Scripture ſetteth him forth: but oftentimes

tentimes the devill setteth before mine eyes a false Christ. But thanks be to God, who keepeth us in in the word, in faith and prayer, that we may walke before him in humility and feare, and not presume of our owne wisedome, righteousnes and strength, but trust in the power of Christ, who is strong when we are weake, and by us weake and feeble creatures continually overcommeth and triumpheth: To whom be glory for ever.

This bewitching then, and this sorcery, is nothing else but a plaine illusion of the devill, printing in the heart a false opinion of Christ and against Christ, and he that is deluded with this opinion, is bewitched. They therefore that have this opinion, that they are justified by the works of the law, or by the traditions of men, are bewitched: for this opinion is against faith and against Christ. *Paul* useth this word *bewitching* in contempt of the false Apostles, which so vehemently urged the doctrine of the law and works. As if he should say: what a devillish bewitching is this? For as the senses are perverted by bodily witchcraft, so are the minds of men also deluded by this spirituall witchcraft.

Witchcraft what it is.

Who are bewitched.

Verse 1. *That ye should not obey the truth?*

The *Galathians* at the first did gladly heare and obey the truth. Therefore when he saith: *Who hath bewitched you?* he sheweth that they were bewitched by these false Apostles, and were falne away from the truth which before they did obey. But this seemeth yet a more bitter and vehement kind of speech, when he saith that they do not beleeve the truth. For he signifieth by these words that they are bewitched, and that he would deliver them from this witchery, and yet they will not acknowledge nor receive this benefite. For it is certaine that he did not reduce all from the errours of the false Apostles unto the truth, but that many of them remained yet still bewitched. Therefore he useth these sharpe and vehement words: *Who hath bewitched you?* As if he would say: Ye are so deluded and bewitched, that now ye cannot obey the truth. I feare lest many of you are utterly lost, and so falne away, that ye will never returne againe to the truth.

And here ye have againe to note by the way, another goodly commendation of the law and of mans owne righteousnesse, that the doctrine and preaching thereof, be it never so fervent; if the

An other goodly commendation of the righteousnes of the law.

preaching

preaching of Christ and of the Gospell do not go withall, never bringeth with it true conversion and hearty repentance. Hereof manifest demonstrations we have, not onely by plaine words of the Scripture, but also by evident experience. For as it is true which is written to the Hebrewes, that the law bringeth none to perfection: so in this Epistle S. *Paul* by manifest example confirmeth the same, reasoning thus with the *Galathians*: Tell me, saith he, ye that would be justified by the law, received ye the Spirit of God, by hearing the law, or by the Gospell of faith preached? proving by their owne experience, that it is not the law nor the preaching thereof, but the Gospell and preaching of faith that raiseth a man being fallen, and quickneth him to true repentance, as more fully is to be expressed hereafter when we come to the place. And yet neither is the preaching of the law without his effect: the use whereof onely serveth to shew forth the wrath of God and to cast downe: but to raise up a man, that commeth by the ministration of the Gospell, and the preaching of faith onely in Christ.

Verse 1. *To whom Iesus Christ before was described in your sight.*

It was bitterly spoken where he said before, that they were so bewitched, that they could not obey the truth: But it is more bitterly said, when he addeth that Christ was so lively described before them, that they might handle him with their hands, and yet they would not obey the truth. Thus he convinceth them even by their owne experience. As though he would say: Ye are so bewitched and deluded with the devillish opinions of the false Apostles, that now ye will not obey the truth. And whereas I have with great travell and diligence set forth Christ plainely before your eyes, yet doth this profit you nothing at all.

In these words he hath respect to the former arguments, whereby he proved, that to those that will be justified by the law, Christ is but the minister of sinne, that such do reject the grace of God, and that to them Christ dyed in vaine. Which arguments he had before more vehemently prosecuted and more largely amplified in their presence, even as if a painter had purtraied Christ Iesus before their eyes. Now being absent he putteth them in mind of the same things saying: *To whom Iesus Christ was described in your sight.* As if he said: There is no painter that with his colours can so lively set out

out Christ unto you, as I have painted him out by my preaching: and yet notwithstanding ye still remaine most miserably bewitched.

Verse 1. *And was among you crucified.*

What did I then paint out? Even Christ himselfe. How was that done? in this sort, that he is crucified in you or among you. He useth here very rough and sharpe words. Before he said that they sought righteousnes by the law, rejected the grace of God, and that to them Christ dyed in vaine. Now he addeth moreover, that they crucifie Christ, who before lived and reigned in them. As if he should say: Ye have now, not onely rejected the grace of God, not onely to you Christ died in vaine, but also he is most shamefully crucified among you. After the same manner he speaketh, *Heb. 6. Crucifying to themselves againe the Son of God, and making a mocke of him, &c.*

The Apostle useth bitter and rough words.

If a man did but heare the name of a Monke, of his shaven crowne, of his cowle, of his rule, it should make him afeard (how much soever the Papists do adore these abhominations, and bragge that they are perfect religion and holinesse, as I and others did judge of them before God revealed his Gospell unto us: for we were brought up in the traditions of men, which darkened Christ and made him utterly unprofitable unto us) when he heareth *Paul* say, that even they which seeke to be justified by the law of God, be not onely deniers and murtherers of Christ, but also they do most wickedly crucifie him againe. Now, if they be crucifiers of Christ which seeke to be justified by the righteousnesse of the law of God, and the works thereof, what are they (I pray you) which seeke salvation and eternall life by the dregs and filthy dung of mans righteousnes, and by the doctrine of devils?

They that seeke to be justified by the law, crucifie Christ.

But who could ever beleeve or thinke that it was so horrible and so abominable a sinne to be made a religious man (for so they call them) namely to be made a Massing Priest, a Monke, a Frier, a Nunne? Doubtles no man. Yea they themselves say moreover that Monkery is a new baptisme. Can there be any thing more horrible then that the kingdome of the Papists is the kingdome of such as spitefully spit in the face of Christ the Sonne of God, and crucifie him againe. (For indeed they crucifie him a fresh who was once crucified and rose againe) both in themselves, in the Church, and in the hearts of the faithfull? for with their spitefull reproaches,

The Papists are crucifiers of the Sonne of God.

rebukes, ſlanders and injuries, they ſpit upon him, and with their wicked opinions they wound him, and thruſt him through, that in them he may dye moſt miſerably: and in the ſtead of him they ſet up a glorious witchcraft, whereby men are ſo miſerably charmed and deluded, that they cannot know Chriſt to be their juſtifier, their reconciler and Saviour, but a miniſter of ſinne, their accuſer, their Iudge and their deſtroyer, which muſt be pacified no otherwiſe then by our works and merits.

The doctrine of the Papiſts.

And out of this opinion did afterwards ſpring the moſt peſtilent and pernicious doctrine that is in the whole Papacy, which is this: If thou wilt ſerve God, thou muſt merite forgiveneſſe of ſinnes and everlaſting life, and muſt alſo helpe others that they may attaine to ſalvation: Thou muſt enter into a Monaſtery, vow obedience, chaſtity, poverty, &c. Monkes and Fryers, and the reſt of that religious rable, being puffed up with this opinion of their owne holineſſe, bragged that they onely were in the life and ſtate of perfection, and that other Chriſtians led but a common life, for they did no *undue works, or more then they were bound to doe, that is, they did not vow and keepe chaſtity, poverty, obedience, &c. they were but onely baptized, and kept the ten Commandements: But as for themſelves, beſides that which was common as well to them as to other Chriſtians, they kept alſo the works of ſupererogation, and the *counſels of Chriſt: wherefore they hoped to have merits and a place in heaven among the principall Saints, farre above the common ſort of Chriſtians.

*Vndue workes are ſuch as the Papiſts ſay they are not bound to do.

*The Papiſts bragge that they keepe, not onely the commandements but alſo the counſels and exhortations of Chriſt, whereto they ſay, they are not bound.

This was undoubtedly an horrible illuſion of the devill, whereby he hath bewitched almoſt the whole world. And every man, the more holy he would ſeeme to be, the more he is ſnared with that witchery, that is to ſay, with the peſtilent perſwaſion of his owne righteouſneſſe. And this was the cauſe that we could not know that Ieſus Chriſt was our Mediatour and Saviour: but we thought that he was a ſevere Iudge, which ſhould be pacified by our owne works: which was nothing elſe but moſt horribly to blaſpheme Chriſt, and as *Paul* ſaid before, to reject the grace of God, to make the death of Chriſt of none effect, and not onely to kill him, but alſo moſt ſhamefully to crucifie him againe. And this is the right meaning of that which Chriſt alledgeth out of *Daniel: That abomination ſtandeth in the holy place.* Wherefore every monke and religious perſon, and

In the time of Popery we were ſo bewitched, that it was impoſſible to acknowledge Chriſt &c.

Dan. 9. 27. Mat. 24. 15.

every Iusticiary seeking remission of sinnes and and righteousnesse by his owne workes or by his afflictions, is a crucifier of Christ now reigning and living, although not in the proper person of Christ, yet in his owne heart and in the hearts of others. And whosoever do enter into Monasteries to the end, that by the keeping of their rule they may be justified, do enter into the dens of theeves, and such as crucifie Christ againe.

Wherefore *Paul* useth in this place very severe and sharp words to the end that he may feare and call backe the *Galathians* from the doctrine of the false Apostles. As if he should say: Consider well what ye have done. Ye have crucified Christ againe (and this do I so plainely shew and paint out before your eyes, that ye may see it, yea and touch it with your hands) because ye seeke to be justified by the law. But if righteousnes come by the law, then is Christ a minister of sinne, and his death altogether in vaine. If this be true, then must it needs follow that Christ is crucified againe in you.

And it is not without cause that he addeth this clause, *in you, or among you.* For Christ is no more crucified, he dieth no more in his owne person, as is said, *Rom. 6.* but he dieth in us when we, rejecting true doctrine, grace, faith, free remission of sinnes, seeke to be justified by our owne works, or else by the workes commanded in the law. Here Christ is crucified in us againe. Now this false and wicked perswasion, to seeke righteousnes by the law and works, is nothing else (as I have before more amply declared) but the illusion of the devill, wherewith men are so bewitched, that in no wise they can acknowledge the benefit of Christ: yea in all their life they can do nothing else, but deny the Lord who hath bought them, and in whose name they were baptized, & crucifie him againe in themselves. Whosoever then hath any feare of God or love unto Christ and his true religion, let him flie quickly out of this *Babylon*, & let him tremble at the very name of the Papacy. For the impiety & abomination thereof is so horrible, that no man is able to expresse it with words, neither can it be otherwise seene, then with spirituall eyes onely.

In you or among you.

To seeke righteousnesse by the law.

The horrible abomination of the Papacy.

These two arguments *Paul* prosecuteth and beateth into the heads of the *Galathians* very diligently: First, that they are so bewitched of the devill, that they obey not the truth most clearely set forth before their eyes: Secondly, that they crucifie Christ againe in themselves. These seeme to be simple and plaine words, and

without any high eloquence, but in very deed they are so mighty, that they exceede all the eloquence of man. It cannot therefore be comprehended, but onely in spirit, how great an impiety it is to seeke to be justified by the righteousnesse of the law, or by the righteousnes and merits of man. For, as *Paul* saith here, it is nothing else but to be bewitched of the deviil, to be disobedient to the truth, and to crucifie Christ againe. Are not these goodly commendations of the righteousnes of the law, and mans owne righteousnes?

The Commendations of the righteousnes of the law.

The Apostle therefore is inflamed with a vehement zeale, & with bitter words he reproveth and condemneth the presumption of mans owne righteousnes, rising upon the observation of the law of God, and chargeth it with this impiety, that it crucifieth againe the Sonne of God. Seeing then it is so dangerous a thing, it cannot be beaten downe enough, or condemned as it should be: For thereof ensueth such a fall, as is no lesse then the fall of *Lucifer*, and such a losse as can never be recovered, and therefore he useth so sharpe and rigorous words against it, that he spareth not the very law of God: against the which he so bitterly inveyeth, that he seemeth utterly to reject and condemne it. And this doth he, being constrained by great necessity: for otherwise he could not withstand the false Apostles, nor defend the righteousnesse of faith against them. Albeit then that the law be holy, just and good, yet must it put on as it were the visour of an hypocrite, seeking to be justified by works. Now he presseth them with an argument, whereof they themselves had good experience, and which they could not deny.

The fall of Lucifer.

Verse 2. *This onely would I learne of you: Received ye the Spirit by the works of the law, or by the hearing of faith preached?*

He speaketh these words with a certaine indignation and contempt of the false Apostles. If I had nothing else against you but even your owne experience (saith he) yet have I enough. As if he should say: Go to now: answer me I pray you, which am your scholler (for ye are so sodainely become Doctors, that ye are now my masters and teachers:) *Received yee the holy Ghost by the workes of the law, or by the preaching of the Gospell?* With this argument he so convinceth them, that they have nothing to reply againe. For their owne experience is altogether against them: to wit, that they had received the holy Ghost, not by the works of

An argumẽt taken of the Galathians owne experience.

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the law, but by the preaching of the Gospell.

Here againe I warne you, that *Paul* speaketh not onely of the ceremoniall law, but of the whole law. For he grounded his argument upon a sufficient division. If he should speake of the ceremoniall law onely, it were not a sufficient division. It is an argument therefore standing upon two parts, whereof the one must needs be true and the other false: That is, either ye received the holy Ghost by the law, or by the hearing of faith. If by the law, then not by the preaching of faith. If by the preaching of faith, then not by the law. There is no meane betwixt these two. For all that is not the holy Ghost or the preaching of faith, is the law. Here are we in the matter of justification. But to attaine to justification, there is no other way but either the voyce of the Gospell, or the voyce of the law. Wherefore the law is here taken generally, as wholly separate from the Gospell. But it is not the ceremoniall law onely that is separate from the Gospell, but also the morall law or the law of the ten Commandements. Wherefore *Paul* speaketh here of the whole law.

Paul speaketh of the whole law.

Two wayes to justification.

He groundeth his argument upon a sufficient distinction, after this sort. Tell me (saith he:) *Received ye the holy Ghost by the works of the law, or by the preaching of the Gospell?* Answer me to this. Ye cannot say that this was done by the law. For so long as ye were under the law and did the works thereof, ye never received the holy Ghost. Indeed ye taught and heard the law of *Moses* every Sabboth: but it hath not beene heard or seene that ever the holy Ghost was given to any, either Doctour or Disciple, through the preaching of the law. Moreover, ye have not onely taught and heard the law, but also ye have laboured with all your power to performe the same by your works, whereby ye should most of all have received the holy Ghost, if he had beene given by the law, seeing ye were not only teachers and hearers, but also doers of the law: and yet ye cannot shew me that this was done at any time. But as soone as the hearing of faith or the Gospell came unto you, by and by ye received the holy Ghost by the onely hearing of faith, before ye had done any work, or shewed any fruite of the Gospell. For as *Luke* witnesseth in the Acts, at the onely preaching of *Peter* and *Paul*, the holy Ghost came upon those which heard the word, through whom also they received divers gifts, so that they spake with new tongues.

The holy Ghost is received by hearing the word of faith, and not by the law.

Act. 10.44. *Act.* 11.15. *Act.* 19.6.

It is manifest therefore that by the onely preaching of faith, ye received the holy Ghost before ye did any good worke, or brought forth any fruits of the Gospell. On the other side, the accomplishing of the law never brought the holy Ghost: much lesse could the onely hearing of the law do it. Therefore not onely the hearing of the law, but that affection and zeale also, whereby ye go about to accomplish the law by your works, is vaine and unprofitable. Wherefore, although a man labour to do all things: that is to say, although he have a zeale of God, and with all his endeavour go about to be saved by the law, and exercise himselfe day and night in the righteousnesse thereof, notwithstanding he doth but labour and consume himselfe in vaine. For they which are ignorant of the righteousnes of God, and go about to establish their owne righteousnesse (as *Paul* saith in another place) do not submit themselves unto the righteousnes of God. Againe: *Israel which followed the law of righteousnesse, attained not to the law of righteousnes, &c.* Now *Paul* speaketh here of the manifestation of the holy Ghost in the primitive Church. For the holy Ghost came downe in a manifest likenesse upon those that did beleeve, and by this signe did plainely witnesse that he was there present at the preaching of the Apostles: also that they which heard the word of faith preached by the Apostles, were accepted as righteous before God: for else the holy Ghost would not have come downe upon them.

The law bringeth not the holy Ghost.

Rom. 10. 3.

Rom. 9. 31.

Matt. 3. 16. The appearing of the holy Ghost.

The Argument of the Booke containing the Actes of the Apostles.

WHerefore we must diligently weigh and consider the force of this argument, which is so often repeated in the Actes of the Apostles. Which booke is written to confirme and establish this argument: for it teacheth nothing else but that the holy Ghost is not given by the law, but by the hearing of the Gospell. For when *Peter* preached, the holy Ghost forthwith fell upon all those that heard him, and in one day three thousand which were present at the preaching of *Peter*, beleeved and received the holy Ghost, Acts 2. So *Cornelius* received the holy Ghost, not by the almes which he gave, but when *Peter* had opened his mouth, and was yet in speaking, the holy Ghost fell upon all them which with *Cornelius* heard the word. Actes 10. These are manifest arguments, experiences,

Cornelius.

experiences, and divine workes which cannot deceive us.

Luke also writeth of *Paul* in the 15. of the Actes, that where he had preached the Gospell together with *Barnabas* among the Gentiles, and was returned to *Ierusalem*, he set himselfe against the Pharisees and Disciples of the Apostles, which urged circumcision and the keeping of the law, as necessary to salvation: whose mouthes be so stopped (saith *Luke*) in shewing what things he and *Barnabas* had done amongst the Gentiles: that the whole Church was amazed at the hearing therof, especially when they heard that God had wrought so many and so great miracles and wonders by them among the Gentiles: and when they which bare a zeale to the law, did wonder how it could be that the uncircumcised Gentiles, not doing the law nor the works thereof, nor having the righteousnes of the law, should notwithstanding attaine to this grace, to be justified and receive the holy Ghost as well as the Iewes that were circumcised: here *Paul* and *Barnabas* did alledge nothing else but manifest experience: wherwith they were so confounded, that they had nothing to reply againe. By this meanes *Paulus Sergius* the Lieutenant, and all those Cities, Regions, Kingdomes and Countries where the Apostles had preached, by the onely preaching of faith did beleeve, without the law and the workes thereof.

Paulus Sergius the Lieutenant.

In the whole book therefore of the Acts there is nothing else handled in effect, but that it behoveth as well Iewes as Gentiles, as well righteous as unrighteous, to be justified by faith alone in Christ Iesus, without the law and the works thereof. The which thing doth appeare as well by the preaching of *Peter*, of *Paul*, of *Stephen*, of *Philip* and the other Apostles, as also by the examples of the Gentiles and Iewes. For as God gave the holy Ghost to the Gentiles which lived without the law, by the preaching of the Gospell: so did hee give the same to the Iewes: yet not by the law nor by the ceremonies and sacrifices commanded in the law, but by the onely preaching of faith. Now, if the law had beene able to justifie, and the righteousnes of the law had beene necessary to salvation, then doubtlesse the holy Ghost had beene given to the Gentiles which kept not the law. But experience it selfe doth plainely witnesse, that the holy Ghost was given unto them without the law (and this did the Apostles, both *Peter*, *Paul*, *Barnabas* and others see:) therefore the law doth not justifie, but faith onely in Christ, which the Gospell setteth forth.

Both Iewes and Gentiles are iustified by faith only.

These things are diligently to be marked, because of the adversaries, which do not consider what is handled in the Acts of the Apostles. I my selfe in times past also read this booke, when indeed I understood in it nothing at all. Therefore when thou heareſt or readeſt in the Acts of the Apoſtles, or whereſoever it be in the Scriptures, this word *Gentiles*, thou muſt thinke that it is not to be underſtood literally of the common nature of the Gentiles, but it carrieth with it a ſpirituall meaning, and is to be taken, not for thoſe which are under the law, as were the Iewes (as before is ſaid in the ſecond Chapter: *We by nature Iewes, &c.*) but for thoſe which are without the law. Wherefore to ſay that the Gentiles are juſtified by faith, is nothing elſe, but that they which obſerve not the law nor do the works thereof, which are not circumciſed, which ſacrifice not, &c. are juſtified and receive the holy Ghoſt. By what means? Not by the law and the works thereof (for they have no law:) but freely and without any other meanes, except onely the hearing of the Goſpell.

The Gentiles juſtified by faith.

So *Cornelius* and his friends whom he had called to his houſe, do nothing, neither looke they upon any works going before, and yet as many as are preſent, receive the holy Ghoſt. No man ſpeaketh but *Peter*: they ſitting by do nothing: they thinke not of the law, much leſſe do they keep it: they ſacrifice not: they care not for the receiving of circumciſion, but onely are bent to heare that which *Peter* ſpeaketh. He by his preaching brought the holy Ghoſt into their hearts, as it were viſibly: *For they ſpake with tongues, & glorified God.*

But ſome man may here cavill and ſay: Who knoweth whether it were the holy Ghoſt or no? Well let him cavill. Sure it is that the holy Ghoſt ſo bearing witneſſe, doth not lie, but hereby ſheweth that he accepteth the Gentiles for righteous, and juſtifieth them by no other meanes, then by the onely voice of the Goſpell, or hearing of faith in Chriſt preached. We may ſee alſo in the Actes how greatly the Iewes marvelled at this new and ſtrange thing. For the faithfull which were of the Circumciſion, and came with *Peter* to *Act.* 10. 45. *Caſarea*, ſeeing the gift of the holy Ghoſt to be powred out alſo upon *Act.* 11. 3. the Gentiles in the houſe of *Cornelius*, were aſtonied. Alſo they that were at *Ieruſalem* complained of *Peter* for that he went in to men uncircumciſed, and did eate with them. But when they heard the matter declared by *Peter* in order as it was done touching *Cornelius*

lews, they marvelled, and glorified God, saying: *Then hath God also given ſalvation unto the Gentiles.*

This report therefore and this fame, that God had given ſalvation alſo to the Gentiles, was at the firſt not only intollerable, but alſo a great offence even to the beleeving Iewes. Which they could not eaſily ſhake off: for they had this prerogative above all other nations, that they were the people of God. The adoption, the glory, the worſhip, &c. belonged to them. *Rom. 9.* Moreover, they exerciſed themſelves in the righteouſnes of the law, they laboured all the day long, they bare the burden and heate of the day. Moreover, they had the promiſe as touching the obſervation of the law: therefore they could not but murmure againſt the Gentiles, and ſay: Behold the Gentiles come but even now, and have not ſuffered any heat, or borne any burden: notwithſtanding they have the ſame righteouſneſſe and holy Ghoſt without labour, which we by labour and by the heate and burden of the day could not obtaine. Indeed they have laboured, but that was but one houre, and by this labour they are more refreſhed then wearied. Wherefore then hath God tormented us with the law, if it availe nothing to the obtaining of righteouſnes? he now preferreth the Gentiles before us which have beene ſo long burdened with the yoke of the law. For we which are the people of God, have beene vexed all the day long: but they which are not the people of God, neither have any law, nor have done any good at all, are made equall with us.

The murmuring of the Iewes againſt the Gentiles. *Matt. 20.*

And for this cauſe the Councell of the Apoſtles, upon great neceſſity was aſſembled to *Ieruſalem* to ſatisfie and pacifie the Iewes, who though they beleeved in Chriſt, yet was this opinion notwithſtanding deepely rooted in their hearts, that the law of *Moſes* ought to be obſerved. There *Peter*, upon his owne experience, ſet himſelfe againſt them, ſaying: *If God have given the ſame grace unto the Gentiles, which he hath given unto us which have beleeved in the Lord Ieſus Chriſt, who was I, that I could let God?* Againe: *God who knoweth their heart, bare them witneſſe in giving unto them the holy Ghoſt, even as he did unto us. And he put no difference betweene us and them, purifying their hearts by faith. Now therefore, why tempt ye God, to lay a yoke on the Diſciples necks, which neither our fathers nor we were able to beare? &c.* With theſe words *Peter* at once overthroweth the whole law. As if he ſhould ſay: we will not keep the law: for we are

The councell of the Apoſtles.

Act. 11. 17.

Act. 15. 8. 9. 10.

not

not able to keep it: but we beleeve through the grace of our Lord Ie-
sus Christ to be saved, even as they did. So *Peter* here standeth altoge-
ther unto this argument, that God gave unto the Gentiles the selfe-
same grace that he gave to the Iewes. As though he would say:
That the holy Ghost is given by the onely hearing of faith. When I preached to *Cornelius*, I learned by mine owne experience, that the holy Ghost was given without the law to the Gentiles, by the onely hearing of faith: therefore in no case are they to be bur-
dened with the law. To conclude, since it is certaine that neither we nor our fathers were ever able to fulfill the law, it behoveth you also to reject this error, that righteousnesse and salvation commeth by the law. And this the beleeving Iewes did by little and little: but the wicked which by this preaching were offended, at the length were altogether hardned.

The commendation of the Booke containing The Acts of the Apostles.

SO in the Actes ye shall find the experience, the preachings, and also the examples of the Apostles for the confirmation of this matter, against this obstinate opinion touching the righteousnesse of the law. And we ought therefore the more to love, and the more diligently to reade this booke, because it containeth most substan-
tiall testimonies, which are able to comfort and confirme us against
The Papists are our Iewes, which molest us no lesse, then the Iewes did Paul. the Papists our Iewes: whose abominations and coloured hypocrisie we impugne and condemne by our doctrine, that we may set forth the benefits and glory of Christ Who, though they have no substan-
tiall matter to alledge against us (whereas the Iewes might haue layed against the Apostles, that they had received the law and all these ceremonies from God,) yet notwithstanding they are no lesse obstinate in defending their cursed traditions and abominations, then the Iewes were in maintaining their law which they had received from God, glorying and bragging that they sit in the place of Bi-
shops, and that the authority to governe the Churches, is commit-
ted unto them. Whereby they would bring us into bondage, and wrest from us this article, that we are justified, not by faith formed and adorned with charity (as they say,) but by faith alone. But we
The argument of the booke con. set against them the booke of the Actes. Let them reade this booke, and consider the examples contained in it, and they shall find this to be the summe and argument thereof, that we are justified by

faith

faith onely in Christ without works, and that the holy Ghost is given by the onely hearing of faith at the preaching of the Gospell, and not at the preaching of the law, nor by the works of the law. taining the Actes of the Apostles.

Wherefore thus teach we: O man, although thou fast, give almes, honour thy parents, obey the Magistrate, &c. yet art thou not justified thereby. This voice of the law, honour thy parents, or any other else, either heard or fulfilled, doth not justifie. What then? To heare the voice of the Spouse, to heare the word of faith: This word being heard, doth justifie. Wherefore? Because it bringeth the holy Ghost which justifieth a man, and maketh him righteous before God.

Hereby we may see what is the difference betweene the law and the Gospell. The law never bringeth the holy Ghost, but onely teacheth what we ought to do: therefore it justifieth not. But the Gospell bringeth the holy Ghost, because it teacheth what we ought to receive. Therefore the law and the Gospell are two contrary doctrines. To put righteousnes therefore in the law, is nothing else but to fight against the Gospell. For *Moses* with his law is a severe exactor, requireth of us that we should worke, and that we should give: briefly, it requireth and exacteth. Contrariwise the Gospell giveth freely and requireth of us nothing else, but to hold out our hands, and to take that which is offered. Now, to exact and to give, to take & to offer are things contrary, and cannot stand together. For that which is given, I take: but that which I give, I do not take, but I offer it unto another. Therefore if the Gospell be a gift, it requireth nothing. Contrariwise, the law giveth nothing, but it requireth and straightly exacteth of us, yea even impossible things. The difference betweene the law and the Gospell. To exact. To give freely.

Of Cornelius *in the tenth of the Actes.*

HEre our adversaries set against us the example of *Cornelius*. *Cornelius* (say they) was (as *Luke* witnesseth) *a good man, and feared God, which gave almes unto the people, and prayed to God continually*: therefore of Congruence he did merite the forgivenesse of sinnes, and the sending of the holy Ghost. I answer: *Cornelius* was a Gentile, and this cannot the adversaries deny: For the words which *Peter* alleadgeth in the 10. Chapter of the Actes, do plainely witnesse the same. *Yee know* (saith he) *that it is unlawfull for a man that is a Iew, to accompany with one of another* Act. 10. 28.

nation

nation: but God hath shewed me that I should not call any man polluted or uncleane. He was therefore a Gentile, and not circumcised, not keeping the law, yea not once thinking of it, because it pertained nothing unto him: and yet notwithstanding he was justified and received the holy Ghost. And this argument (as I said) is handled throughout the whole booke of the Acts: to wit, that the law availeth nothing to righteousnes.

Cornelius a Gentile is justified by faith.

Let this suffice then for the defence of the article of justification, that *Cornelius* was a Gentile, not circumcised, not keeping the law, therefore he was not justified by the law, but by the hearing of faith. God justifieth therefore without the law, and so consequently the law availeth nothing to righteousnes. For otherwise God would have given the holy Ghost to the Iewes onely, which had the law and kept it, and not to the Gentiles which had not the law, and much lesse did accomplish it. But God wrought cleane contrary: for the holy Ghost was given to them that kept not the law: wherefore righteousnes commeth not by the law. By this meanes the objection of the adversaries which do not understand the true manner of justification, is answered.

The law helpeth not to righteousnesse.

Here againe the adversaries object against us, and say: Be it so that *Cornelius* was a Gentile, and did not receive the holy Ghost by the law, yet notwithstanding forasmuch as the text saith plainely, *that he was a just man, fearing God, giving almes, &c.* it may seem that by these workes he deserved to have the holy Ghost afterwards given unto him. I answer, that *Cornelius* was a just and a holy man in the old Testament, because of his faith in Christ which was to come, as all the the Fathers, Prophets and godly Kings were righteous and received secretly the holy Ghost through faith in Christ to come. But these Popish Sophisters put no difference betweene faith in Christ to come, and in Christ which is already come. Wherefore if *Cornelius* had died before Christ was revealed, yet had he not beene damned, because he had the faith of the Fathers, which were saved by faith onely in Christ to come. Actes 15. 11. He remaineth then alwayes a Gentile, uncircumcised and without the law, and yet notwithstanding he worshipped the selfe-same God whom the fathers worshipped by faith in the *Messias* to come. But now, because the *Messias* was already come, necessary it was that it should be shewed unto him by the Apostle

How the fathers in the old Testament were holy, &c.

Faith in Christ to be revealed, & now revealed and present.

Peter

Peter, that he was not now to be looked for, but that he was already come.

And this article concerning faith in Christ to be revealed, and in Christ now revealed (that I may touch this also by the way) is very necessary to be knowne. For seeing that Christ is now revealed, we cannot be saved by faith in Christ to come, but we must beleeve that he is already come, hath fulfilled all things, and abolished the law. Therefore necessary it was also that *Cornelius* should be brought to another beleefe, not that Christ was yet to come, as he did beleeve before: but that he was already come. So faith giveth place to faith: *From faith to faith, Rom.* 1.

Worke of congruence or merit before grace.

The popish Schoolemen therefore are deceived, when they say for the maintenance of their *opus congruum*, or merite before grace, that *Cornelius* by the naturall and morall workes of reason, deserved grace and the sending of the holy Ghost. For to be a just man and fearing God, are the properties, not of a Gentile or of a naturall man, but of a spirituall man, who hath faith already. For unlesse he did beleeve in God and feare God, he could not hope to obtaine any thing of him by prayer. The first commendation therefore that *Luke* giveth unto *Cornelius*, is this, that he is a righteous man and fearing God: Afterwards he commendeth him for his works and almes deed. This our adversaries do not consider, but lay hold onely upon this sentence, that he gave almes unto the poore: for that seemeth to make for the establishing of their merit of congruence or desert going before grace. But first the person or the tree must be commended, and then the works and the fruit. *Cornelius* is a good tree, for he is righteous and feareth God: therefore he bringeth forth good fruit, he giveth almes, he calleth upon God, and these fruits please God because of his faith. Wherefore the Angell commendeth *Cornelius* for his faith in Christ which was to come, and bringeth him from that faith, to another faith in Christ which was already come, when he saith: *Call for Simon whose surname is Peter: He shall tell thee what thou oughtest to do, &c.* Like as then *Cornelius* was without the law before Christ was revealed: even so after Christ was revealed, he received neither the law nor circumcision. And as he kept not the law before: so did he not keepe it afterwards. This argument therefore concludeth strongly: *Cornelius* was justified without the law, therefore the law justifieth not.

The person must first be considered, and then the worke.

Act. 10. 5. 6.

Naaman

Naaman the Syrian.

LIkewiſe *Naaman* the Syrian was (no doubt) a good and a godly man, and had a religious and a reverent opinion of God. And although he was a Gentile and belonged not to the Kingdome of *Moſes*, which then flouriſhed: yet notwithſtanding his fleſh was cleanſed, and the God of Iſrael was revealed unto him, and he receiued the holy Ghoſt. For thus he ſaith: Now *I know aſſuredly that there is no other God in all the world, but in Iſrael.* He doth nothing at all, he keepeth not the law, hee is not circumciſed: but onely hee prayeth, that ſo much of that earth might be given unto him, as two Mules ſhould be able to carry away. Moreover, it appeareth that faith was not idle in him. For thus he ſpeaketh to the Prophet *Heliſeus: Thy ſervant will henceforth neither offer burnt ſacrifice, nor ſacrifice to any other God, ſaving the Lord. But in this thing the Lord be mercifull unto thy ſervant, that when my maſter goeth into the houſe of Rimmon to worſhip there, and leaneth on my hand, and I bow myſelfe in the houſe of Rimmon: when I doe bow downe (I ſay) in the houſe of Rimmon, the Lord be* mercifull to thy ſervant in this point.* To whom the Prophet ſaith, *Go in peace.* So was he juſtified. The Iew hearing this, fretteth for anger, and ſaith: What? ſhould the Gentile be juſtified without the keeping of the law? Should he be compared with us which are circumciſed?

a Reg. 5. circ.

* He feeleth his conſcience wounded in being preſent at idoll ſervice & therefore deſireth God to forgive him, leſt others by his example might fall to idolatrie.

The Gentiles juſtified without the law, even when the law and politie of Moſes was yet in force.

THerefore God, long before, when the Kingdome of *Moſes* was yet ſtanding and flouriſhing, did ſhew that he juſtifieth men without the law, as in deede he juſtified many Kings in *Egypt* and in *Babylon*: alſo *Iob* and many other nations of the Eaſt. Moreover *Ninive* a great City was juſtified, and received the promiſe of God, that it ſhould not be deſtroyed. By what meanes? Not becauſe it heard and fulfilled the law: but becauſe it beleeved the word of God which the Prophet *Ionas* preached. For ſo ſaith the Prophet: *And the Ninivites beleeved God, and proclaimed a faſt, and put on ſackecloth*: that is to ſay, they repented. Our adverſaries do craftily paſſe over this word *Beleeved*, and yet the effect of all to-

Iob.
Ninivites

Ionas 3. 5.

gether

gether resteth therein. Thou readest not in *Ionas*: And the *Ninivites* received the law of *Moses*, were circumcised, offered sacrifice, fulfilled the workes of the law: but beleeving the word they repented in sackcloth and ashes.

This was done before Christ was revealed, when that faith yet reigned, which beleeved in Christ to come. If then the Gentiles were justified without the law, and received secretly the holy Ghost, when the law was yet in force, why should the law be required as necessary to righteousnes, which by the comming of Christ is now abolished? Wherefore this is a strong argument, grounded upon the experience of the *Galathians*: *Received ye the holy Ghost by the works of the law, or by the hearing of faith preached?* For they were compelled to grant that they heard nothing of the holy Ghost, before the preaching of *Paul*: but when he preached the Gospell, then received they the holy Ghost. Gal. 3. 2.

So we also at this day, convicted by the testimony of our owne conscience, are constrained to confesse, that the holy Ghost is not given by the law, but by the hearing of faith. For many heretofore in the Papacy, have gone about with great labour and study, to keepe the law, the decrees of the fathers, and the traditions of the Pope: and some with painefull and continuall exercises in watching and praying, did so weary and weaken their bodies, that afterwards they were able to do nothing: whereby notwithstanding they gained nothing else, but that they miserably afflicted and tormented themselves. They could never attaine to a quiet conscience, and peace in Christ, but continually doubted of the good will of God towards them. But now, since the Gospell teacheth that the law and works do not justifie but faith alone in Iesus Christ; hereupon followeth a most certaine knowledge and understanding, a most joyfull conscience, and a true judgement of every kind of life, and of all things else whatsoever. The beleeving man may now easily judge that the Papacy, with all the religious orders and traditions thereof is wicked: which before he could not do. For so great blindnesse reigned in the world, that we thought those works which men had devised, not onely without the will of God, but also contrary to his commandement, to be much better then those, which the Magistrate, the house-holder, the child, the servant did at the commandement of God.

The conscience witnesseth that the holy Ghost is not given by the law, but by the hearing of faith.

The blindnesse of the Popes kingdome.

Indeed

Indeed we ought to have learned by the word of God, that the religious Orders of the Papists (which only they call holy) are wicked, since there is no commandement of God, or testimony in the holy Scriptures as touching the same. Contrariwise, other Orders of life which have the word and commandement of God, are holy & ordained of God. But we were then wrapped in such horrible darkenesse, that we could not truly judge of any thing. But now, since the cleare light of the Gospell doth appeare, all kinds of life in the world are under our judgement. We may boldly pronounce out of the word of God, that the condition of servants, which before the world is most vile, is farre more acceptable unto God, then all the religious Orders of the Papists. For by his word he commendeth, approveth, & adorneth the state of servants, and so doth he not the Orders of Monkes, Friers & such other. Therefore this argument grounded upon experience, ought to prevaile with us also. For although many men in the Papacy wrought many and great works, yet could they never be certaine of the will of God towards them, but they were alwayes in doubt: they could never attaine to the knowledge of God, of themselves, of their calling: they never felt the testimony of the Spirit in their hearts. But now that the truth of the Gospell appeareth, they are fully instructed by the only hearing of faith, in all these things.

The orders and kinds of life appointed of God.

The condition of servants allowed before God.

The certaintie of true beleevers.

It is not without cause that I doe so largely intreate of these things. For it seemeth to reason but a small matter, that the holy Ghost is received by the onely hearing of faith, and that there is nothing else required of us, but that we setting apart all our workes, should give our selves onely to the hearing of the Gospell. Mans heart doth not understand nor beleeve that so great a treasure, namely, the holy Ghost, is given by the onely hearing of faith: but reasoneth after this manner: forgivenesse of sinnes, deliverance from death, the giving of the holy Ghost, of righteousnes and everlasting life, are great things: therefore if thou wilt obtaine these inestimable benefits, thou must performe some other great and weighty matter. This opinion the devill doth well like and approve, and also increaseth the same in the heart. Therefore when reason heareth this: Thou canst doe nothing for the obtaining of the forgivenesse of sinnes, but must onely heare the word of God, by and by it crieth out, and saith: Fie, thou makest too small account of the remission of sinnes, &c. So the inestimable greatnes of the gift, is the

By what meanes the holy Ghost is given unto us.

The disputation of mans reason.

cause

cause that we cannot beleeve it: and because this incomparable treasure is freely offered, therefore it is despised.

But this we must needs learne, that forgiuenesse of sins, Christ, and the holy Ghost are freely given unto us at the onely hearing of faith preached, notwithstanding our horrible sins and demerits. And wee must not way, how great the thing is that is giuen, and how vnworthy we are of it (for so should the greatnes of the gift, & our unworthines terrifie us:) but we must thinke that it pleaseth God freely to giue unto us this unspeakeable gift, unto us (I say) which are unworthy, as Christ in *Luke* saith: *Feare not litle flocke: for it is your Fathers pleasure to give unto you: Loe, to give unto you* (saith he) *a kingdome.* Luke.12.32. To whom? To you unworthy which are his litle flocke. If I then be litle and the thing great (nay rather of all things the greatest) which God hath giuen unto me, I must thus thinke, that he also is great and onely great, which giveth it. If he offer it and will give it, I consider not mine owne sin and unworthines, but his fatherly good will towards me which is the giver, and I receive the greatnesse of the gift with joy and gladnes, and am thankfull for so inestimable a gift giuen freely unto me, to me (I say) unworthy, by the hearing of faith. To whom the kingdóe of heaven is given.

Here againe fooliſh reason is offended, and reproveth us, saying: Where ye teach men to do nothing at all for the obtaining of so great and inestimable a gift, but to heare the word of God, that seemeth to tend to the great contempt of grace, and to make men secure, idle and dissolute, so that they slacke their hands and do no good at all. Therefore it is not good to preach this doctrine, for it is not true: but men must be urged to labour and to exercise themselues unto righteousnesse, and then shall they obtaine this gift. The selfe same thing the *Pelagians* in times past objected against the Christians. But heare what *Paul* saith in this place: *Yee have received the holy Ghost:* not by your owne labour and travell, not by the workes of the law, *but by the hearing of faith.* Briefly, heare what Christ himselfe saith, and what he answereth to *Martha*, being very carefull and hardly bearing, that her sister *Marie*, sitting at the feete of Iesus and hearing his word, should leaue her to minister alone, *Martha, Martha* (saith he) *thou carest, and art troubled about many things, but one thing is needfull. Marie hath chosen the good part which shall not be taken from her.* A man therefore is made a Christian, not by working but by hearing, Luke 10.41, 42. What our adversaries object against us. The objection of the Pelagians against the Christians. A man is made a

Christian by hearing the doctrine of faith.

Wherefore he that will exercise himselfe to righteousnesse, must first exercise himselfe in hearing the Gospell. Now, when he hath heard and received the Gospell, let him give thankes to God with a joyfull and a glad heart, and afterwards let him exercise himselfe in those good workes which are commanded in the law, so that the law and workes may follow the hearing of faith. So may he quietly walke in the light which is Christ, and boldly chuse and do workes, not hypocriticall, but good workes indeed, such as he knoweth to please God and to be commanded of him, and contemne all those hypocriticall shadowes of Freewill workes.

Our adversaries thinke that faith, whereby we receive the holy Ghost, is but a light matter: but how high and hard a matter it is, I my selfe do finde by experience, and so do all they which with me do earnestly embrace the same. It is soone said that by the onely hearing of faith, the holy Ghost is received: but it is not so easily heard, laid hold on, beleeved and retained, as it is said. Wherefore if thou heare of me that Christ is that Lambe of God sacrificed for thy sinnes, see also that thou heare it effectually, *Paul* very aptly calleth it *the hearing of faith*, and not the word of faith (although there be small difference:) that is, such a word as thou hearing doest beleeve, so that the word be not onely my voice, but may be heard of thee, and may enter into thy heart, and be beleeved of thee: then is it truly and indeede the hearing of faith, through the which thou receivest the holy Ghost: which after thou hast once received, thou shalt also mortifie thy flesh.

The hearing of faith.

The faithfull do finde by their owne experience, how gladly they would hold and imbrace the word when they heare it, with a full faith, and abandon this opinion of the law and of their owne righteousnesse: but they feele in their flesh a mightie resistance against the spirit. For reason and the flesh will needs worke together. This saying: *Yee must be circumcised and keepe the law*, cannot be utterly rooted out of our minds, but it sticketh fast in the hearts of all the faithfull. There is in the faithfull therefore a continuall conflict betweene the hearing of faith and the workes of the law. For the conscience alwaies murmureth, and thinketh that this is too easie a way, that by the onely hearing of the word, righteousnesse, the holy Ghost, and life everlasting is promised unto us. But come once to an earnest triall thereof, and then tell me

The striving of the flesh against the spirit in the godly.

To heare the word of faith.

how

how easie a thing it is to heare the word of faith. Indeed he which giveth is great: moreover, he giveth great things willingly and freely, and upbradeth no man therewith: but thy capacity is hard, and faith weake, still striving against thee, so that thou art not able to receive his gift. But let thy conscience murmure against thee never so much, and let this (*Must*) come never so often into thy minde, yet stand fast and hold out, untill thou overcome this (*Must*). So, as faith increaseth by litle and litle, that opinion of the righteousnes of the law will diminish. But this cannot be done without great conflicts.

Verse 3. Are ye so foolish, that after ye have begun in the spirit, ye would now end in the flesh?

This argument being concluded, how that the holy Ghost commeth not by the works of the law, but by the preaching of faith: he beginneth here to exhort and terrifie them from a double danger or incommoditie. The first is: *Are ye so foolish? that after ye have begunne in the spirit, ye would now end in the flesh?* The other followeth: *Have ye suffered so great things in vaine?* As if he said: Yee began in the spirit: that is, your religion was excellently well begunne. As also a litle after he saith: *Ye ranne well, &c.* But what have ye gotten thereby? Forsooth ye will now end in the flesh. To begin in the spirit.

Paul setteth here the spirit against the flesh. He calleth not the flesh (as before I have said) fleshly lust, beastly passions, or sensuall appetites: for he intreateth not here of lust and such other fleshly desires: but of forgivenesse of sinnes, of justifying the conscience, of obtaining righteousnesse before God, of deliverance from the law, sinne and death: and yet notwithstanding he saith here, that they, forsaking the spirit, do now end in the flesh. Flesh there- What flesh signifieth in this place.
re is here taken for the very righteousnesse and wisedome of the flesh, and the judgement of reason, which seeketh to be justified by the law. Whatsoever then is most excellent in man, the same here *Paul* calleth flesh, as the wisedome of reason, and the righteousnesse of the law it selfe.

And this place must be well considered, because of the slanderous and cavilling Papists, which wrest the same against us, saying that we in Poperie began in the spirit, but now having married wives,

wiues, we end in the flesh. As though a single life, or not to have a wife, were a spirituall life: and as though it nothing hindred their spirituall life, if a man not contented with one whore, haue many. They are madde men, not understanding what the spirit, or what the flesh is. The spirit is whatsoever is done in us according to the spirit: The flesh, whatsoever is done in us according to the flesh without the spirit. Wherefore all the duties of a Christian man, as to love his wife, to bring up his children, to governe his familie, and such like (which unto them are worldly and carnall) are the fruits of the spirit. These blinde buzzardes cannot discerne things, which are the good creatures of God, from vices.

The spirit. The flesh.

What the Papists call worldly and carnall.

Here is also to be noted the manner of speech which the Apostle useth when he saith: *vt carne consummamini*, speaking in the passiue voice. As if he said: Ye end, yea rather ye are ended in the flesh. For the righteousnesse of the law, which *Paul* here calleth the flesh is so farre off from justifying, that they which after the receiving of the holy Ghost through the hearing of faith, fall backe againe unto it, are ended in it, that is to say are utterly destroyed. Therefore whosoeuer teach that the law ought to be fulfilled to this end, that men might be justified thereby, whiles they go about to quiet their consciences, they hurt them, and whiles they would justifie them, they condemne them.

The doctrin of the false Apostles.

Paul hath alwaies a glaunce at the false Apostles: For they still urged the law, saying: Faith onely in Christ taketh not away sin, pacifieth not the wrath of God, justifieth not: therefore if ye will obtaine these benefits, ye must not onely beleeve in Christ, but therewith ye must also keepe the law, be circumcised, keepe the feasts, sacrifices &c. Thus doing ye shall be free frō sin, from the wrath of God, from euerlasting death. Yea, rather (saith *Paul*) by the selfe same things ye establish unrighteousnes, ye provoke the wrath of God, ye adde sin to sin, ye quench the spirit, ye fall away from grace, and utterly reiect the same, and ye together with your disciples do end in the flesh. This is the first danger, from the which he terrifieth the *Galathians*, lest if they seeke to be justified by the law, they lose their spirit, and forgo their good beginnings for a wretched end.

Another danger from the

Verse 4. Have ye suffered so many things in vaine.

The other danger or incommodity is this: Have ye suffered so

many things in vaine? As though he would say: Consider, not onely how well ye began, and how miserably ye have forsaken your good beginning and your course well begunne: moreover, that not onely ye haue lost the first fruits of the spirit, being fallen againe into the ministerie of sinne and death, and into a dolefull and a miserable bondage of the law: but consider this also, that yee have suffered much for the Gospels sake, and for the name of Christ: to wit, the spoiling of your goods, railings and reproches, dangers both of bodies & lives, &c. All things were in a happie course and great towardnes with you. Ye taught purely, ye lived holily, and ye endured many evils constantly for the name of Christ. But now all is lost, as well doctrine as faith, as well doing as suffering, as well the spirit as the fruits thereof. which Paul terrifieth the Galathians.

Hereby it appeareth sufficiently what incommodity the righteousnesse of the law and mans owne righteousnes bringeth: to wit, that they which trust in it, do lose at once unspeakable benefits. Now, what a miserable thing is it, so suddenly to lose such inestimable glorie and assurance of conscience towards God? also to endure so many great and grevious afflictions, as losse of goods, wife, children, body and life, and yet not withstanding to sustaine all those things in vaine? And out of these two places much matter may be gathered to set forth and amplifie at large the goodlie commendation of the law & mans owne righteousnesse, if a man would stand upon everie parcell by it selfe, and declare what spirit it was wherewith they began: what, how great, and how many the afflictions were which they endured for Christs sake. But no eloquence can sufficiently set forth these matters: For they are inestimable things whereof *Paul* here entreateth: to wit, the glorie of God, victorie over the world, the flesh and the divell, righteousnesse and everlasting life: and on the other side, sinne, desperation, eternall death and hell. And yet notwithstanding in a moment we lose all these incomparable gifts, and procure unto our selves these horrible and endlesse miseries, and all by false teachers, when they lead us away from the truth of the Gospell unto false doctrine. And this do they, not onely very easily, but also under a shew of great holines, bring to passe. What incommodities the righteousnes of the law, or mans owne righteousnes bringeth.

Verse 4. *If notwithstanding it be in vaine.*

This he addeth as a correction: whereby h mitigateth the reprehension

prehenſion that goeth before, which was ſomewhat ſharpe. And this he doth as an Apoſtle, leſt he ſhould terrifie the *Galathians* too much. Although he chide them, yet notwithſtanding he alwaies doth it in ſuch ſort, that he powreth in ſweete oyle withall, leſt he ſhould drive them to deſperation.

The office of an Apoſtle.

He ſaith therefore: *If notwithſtanding it be in vaine.* As if he would ſay: yet I do not take away all hope from you. But if ye would ſo end in the fleſh, that is to ſay, follow the righteouſneſſe of the law and forſake the ſpirit, as ye have begunne, then know ye, that all your glorie and affiance which ye have in God, is in vaine, and all your afflictions are unprofitable. Indeede I muſt needes ſpeake ſomewhat roughly unto you in this matter: I muſt be fervent in the defence thereof, and ſomewhat ſharpe in chiding of you, eſpecially the matter being ſo weighty and conſtraining me thereunto, leſt yee ſhould thinke it to be but a trifle to reject the doctrine of *Paul*, and receive another. Notwithſtanding I will not utterly diſcourage you, ſo that ye repent and amend. For ſickly and ſcabbed children may not be caſt away, but muſt be tendred and cheriſhed more diligently then they which are in health. So that *Paul* here like a cunning Phiſition, layeth all the fault in a manner upon the falſe Apoſtles, the authours and onely cauſe of this deadly diſeaſe. Contrariwiſe he handleth the *Galathians* verie gently, that by his mildneſſe he might heale them. Wee therefore by the example of *Paul*, ought in like manner to reprehend the weake, and ſo to cure their infirmitie, that in the meane time wee leave not off to cheriſh and comfort them, leſt if wee handle them too ſharply, they fall into deſperation.

To end in the fleſh.

Verſe 5. *He therefore that miniſtreth to you the ſpirit, and worketh miracles among you, doth he it through the workes of the law, or by the hearing of faith preached?*

This argument grounded upon the experience of the *Galathians*, doth ſo well like the Apoſtle, that after he hath reproved and terrified them, ſetting before them a double danger, he now repeateth the ſame againe, and that with a more large amplification, ſaying: *He which miniſtreth, &c.* That is to ſay: Ye have not onely received the ſpirit by the hearing of faith, but whatſoever ye have either knowne or done, it came by the hearing of faith. As though he would ſay: It was not enough that God gave you

Paul maketh often rehearſall of the argument grounded upon experience.

once the spirit: but the same God also hath enriched you with the gifts of the spirit, and increased the same in you, to the end that when ye have once receiued the spirit, it might alwaies grow and be more and more effectuall in you. Hereby it is plaine, that the *Galathians* had wrought miracles, or at the least, had shewed such fruits of faith as the true Disciples of the Gospell are wont to bring forth. For the Apostle else where saith: *That the kingdome of God is not in word, but in power.* Now, this power is not onely to be able to speake of the kingdome of God: but also in very deede to shew, that God through his spirit is effectuall in us. So, before in the second chapter, he saith of himselfe: *He that was effectuall in Peter among the Iewes, was also effectuall in me: He that was mightie by Peter in the Apostleship over the circumcision, was also mightie by me towards the Gentiles.*

1 Cor. 4. 20. The kingdom of God consisteth not in worde but in power.

When a preacher then so preacheth, that the word is not fruitlesse, but effectuall in the hearts of the hearers, that is to say: when faith, hope, love, and patience do follow, then God giueth his spirit and worketh miracles in the hearers. In like manner *Paul* saith here, *That God hath giuen his spirit to the Galathians, and hath wrought miracles among them.* As though he would say: God hath not onely brought to passe through my preaching, that ye should beleeve: but also that ye should live holily, bring forth many fruites of faith, and suffer many afflictions. Also by the same power of the holy Ghost, of adulterers, of wrathfull, impatient and covetous persons, and of very enemies, ye are become liberall, chast, gentle, patient, and lovers of your neighbours. Whereupon afterwards he giveth testimony of them in the fourth chapter, that they received him as an Angell of God, yea rather as Christ Iesus: and that they loved him so entirely, that they were readie to have plucked out their owne eyes for him.

Now, to love thy neighbour so heartily, that thou art readie to bestow thy money, thy goods, thine eyes, and all that thou hast for his salvation, and moreover to suffer patiently all adversities and afflictions, these (no doubt) are the effects and fruites of the spirit, and these (saith he) ye received and enjoyed before these false teachers came among you. But ye received them not by the law, but of God, who so ministred unto you, and daily increased in you his holy spirit, that the Gospell had a most happie course amongst you, in teaching, beleeving, working and suffering. Now, seeing ye

The workes of the holy Ghost.

ye know these things (being convicted eve by the testimony of your owne consciences) how cometh it to passe that ye shew not the same fruits that ye did before: that is, that ye teach not truly, that ye believe not faithfully, that ye live not holily, that ye worke not rightly, & that ye suffer not patiently? Finally, who hath so corrupted you, that you beare not so loving affection towards me, as ye did before? that ye receive not *Paul* now as an Angell of God, nor as Iesus Christ? that ye will not plucke out your eies to give them unto me? How commeth it to passe (I say) that this feruent zeale of yours waxeth so cold towards me, and that ye now preferre before me, the false Apostles, which do so miserably seduce you?

In like manner it happeneth unto us at this day. When we first preached the Gospell, there were verie many that favoured our doctrine, and had a good and reverend opinion of us: and after the preaching thereof, followed the fruits and effects of Faith. But what ensued? A sort of light and brainsicke heads sprang up, and by and by destroied all that we had in long time and with much travell planted before, and also made us so odious unto them which before loved us dearely, and thankfully received our doctrine, that now they hate nothing more then our name. But of this mischiefe the divell is the authour, working in his members contrarie workes, which wholly fight against the workes of the holy Ghost. Therefore saith the Apostle, your experience (O ye *Galathians*) ought to teach you, that these great and excellent vertues proceeded not of the workes of the law: for as ye had them not before the hearing of faith preached: so have ye them not now, although the false Apostles reigne in the midst of you.

The worker of the diuel.

We likewise may say at this day to those which vaunt themselves to be Gospellers, and to be freed from the tyrannie of the Pope: haue ye overcome the tyrannie of the Pope, and obtained libertie in Christ through the Anabaptistes and such other fantasticall spirits, or through us which have preached faith in Iesus Christ? Heere if they will confesse the truth, they must needes say: no doubt, by the preaching of faith. And true it is, that at the beginning of our preaching, the doctrine of faith had a most happie course, and downe fell the Popes pardons, Purgatorie vowes, Masses, and such like abominations, which drew with them the ruine of all Poperie. No man could justly condemne us for

What happie successe the Gospel had when it was first preached.

for our doctrine was pure, raising up and comforting many poore consciences, which had beene long oppressed with mens traditions under the Papacy, which was a plaine tyrannie, a racking and crucifying of consciences. Many therefore gave thankes unto God, that through the Gospell (which we first, by the grace of God then preached) they were so mightily delivered out of those snares, and this slaughterhouse of consciences. But when these new found heads sprang up (who went about by all meanes to worke our discredit) then began our doctrine to be evill thought of: for it was commonly reported abroade, that the professours thereof disagreed among themselves. Whereat many being greatly offended, fell quite from the truth, putting the Papists in comfort, that we together with our doctrine, should shortly come to nought, and by this meanes they should recover their former dignity and authority againe.

The Popedome a very slaughter house of consciences.

Wherefore like as the false apostles vehemently contended that the *Galathians*, now justified by faith in Christ, ought to be circumcised and keep the law of *Moses*, if they would be delivered from their sins, and from the wrath of God, and obtaine the holy Ghost, and yet notwithstanding by the selfe same meanes they burdened them the more with sins, (for sinne is not taken away by the law, neither is the holy Ghost given through it, but onely it worketh wrath, and driueth men into great terrours:) so at this day these rash heades, which ought to provide for the safety of the catholick Church, and at once to drive downe all Popery, haue done no good, but much hurt in the Church: they have not overthrowne the Papacy: but have more established it.

The Anabaptists the authours of tumults and seditions, hindered much the course of the Gospell.

But if they had (as they began) with a common consent together with us, taught and diligently urged the article of justification, that is to say, that we are justified neither by the righteousnes of the law, nor by our owne righteousnes, but by onely faith in Jesus Christ: doubtles this one article by little and little (as it began) had overthrowne the whole Papacy, with all her brotherhoods, pardons, religious orders, relikes, ceremonies, invocation of Saints, Purgatory, Masses, watchings vowes, and infinite other like abominations. But they leaving off the preaching of faith and true Christian righteousnes, haue gone another way to worke, to the great hinderance both of sound doctrine, and of the Churches.

The Anabaptists enemies to the article of justification.

Verse 6. As Abraham beleeved God, and it was imputed to him for righteousnesse.

Hitherto *Paul* reasoneth upon the experience of the *Galathians*, and with this argument he urgeth them vehemently. Ye (saith he) have beleeued and beleeving have done miracles, and have shewed many notable signes: and moreover ye have suffered many afflictions, all which things are the effects and operations, not of the law, but of the holy Ghost. This the *Galathians* were constrained to confesse. For they could not denie these things, which were before their eies and manifest to their senses: and therefore this argument grounded upon their owne experience, is very strong.

Gen. 15 6. Rom 4. 2, 3. Now he addeth the example of *Abraham*, and rehearseth the testimony of the Scripture. The first is out of Genesis: *Abraham beleeved God &c.* This place the Apostle here mightily prosecuteth, as also he did in his Epistle to the *Romanes*: *If Abraham* (saith he) *was justified by the workes of the law, he hath righteousnesse and rejoycing, but not before God, but before men*: For before God there is in him nothing but sinne and wrath. Now, he was justified before God, not because he did worke, but because he did beleeve. For the Scripture saith: *Abraham beleeved God, and it was imputed to him for righteousnesse.* This place doth *Paul* there notably set forth and amplifie, as it is most worthy: *Abraham* (saith he) *was not weake in the faith, neither considered he his owne body which was now dead, being almost an hundered yeare old: neither the deadnesse of Sarahs wombe: Neither did he doubt of the promise of God through unbeliefe, but was strengthened in the Faith, and gave glorie to God, being fully assured, that whatsoever God had promised, he was able to do. Now, it is not written for him onely, that it was imputed to him for righteousnesse, but for us also, &c.*

How Abraham was justified before God.

Rom. 4. 19 20. 21. &c.

Paul by these wordes, *Abraham beleeved*, of faith in God, maketh the chiefest worship, the chiefest dutie, the chiefest obedience, and the chiefest sacrifice. Let him that is a Rhetoritian, amplifie this place, and he shall see that faith is an almightie thing, and that the power thereof is infinite and inestimable: For it giveth glory unto God, which is the highest service that can be given unto him. Now, to give glorie unto God, is to beleeve in him, to count him true, wise, righteous, mercifull, almightie: briefly to acknowledge him

The power of faith infinite.

To give glorie to God.

him to be the authour and giver of all goodnes. This reason doth not, but faith. That is it which maketh us divine people, and (as a man would say) it is the creator of a certaine divinitie, not in the substance of God, but in us. For without faith God loseth in us his glorie, wisedome, righteousnes, truth and mercie. To conclude, no majestie or divinitie remaineth unto God, where faith is not. And the chiefest thing that God requireth of man is, that he give unto him his glorie and his divinitie: that is to say, that he take him not for an idoll, but for God: who regardeth him, heareth him, sheweth mercie unto him, and helpeth him. This being done, God hath his full and perfect divinitie, that is, he hath whatsoever a faithfull heart can attribute unto him. To be able therefore to give that glorie unto God, it is the wisedome of wisedomes, the righteousnesse of righteousnesses, the religion of religions, and sacrifice of sacrifices. Hereby we may perceive, what an high and excellent righteousnes faith is, and so by the contrarie, what an horrible and grievous sinne infidelitie is.

Faith giveth glorie to God

Whosoever then beleeveth the word of God, as *Abraham* did, is righteous before God, because he hath faith, which giveth glorie unto God: that is he giueth to God that which is due to him. For faith saith thus: I beleeve thee (O God) when thou speakest. And what saith God? Impossible things, lies, fooliſh, weake, absurd, abhominable, hereticall and divelliſh things, if ye beleeve reason. For what is more absurd, fooliſh, and impossible, then when God saith to *Abraham*, that he should have a sonne of the barren and dead body of his wife *Sara*.

Righteous before God.

What God saith, if ye set faith aside, & hearken unto reason.

So, if wee will follow the judgement of reason, God setteth forth absurd and impossible things, when he setteth out unto us the Articles of the Christian faith. Indeede it seemeth to reason an absurd and a fooliſh thing, that in the Lords Supper is offered unto us the body and bloud of Christ, that Baptisme is the Laver of the new birth, & of the renewing of the holy Ghost, that the dead shall rise in the last day, that Christ the Sonne of God was conceived and carried in the wombe of the virgine Mary, that he was borne, that he suffered the most reprochfull death of the crosse, that he was raised up againe, that he now sitteth at the right hand of God the father, and that he hath all power both in heaven & in earth. For this cause *Paul* calleth the Gospell of Christ crucified, the word of the crosse & fooliſh preaching, which to the Iewes was offensive, and

The judgement of reason, touching the articles of faith.

The Gospell is the word of the crosse 1. Cor. 1. & 2.

The chiefe worship of God.

and to the Gentiles fooliſh doctrine. Wherefore reaſon doth not vnderſtand that to heare the word of God and to beleeve it, is the chiefeſt ſervice that God requireth of us: but it thinketh that thoſe things which it chooſeth and doth of a good intent (as they call it) and of her owne devotion, pleaſe God. Therefore when God ſpeaketh, reaſon judgeth his word to be hereſie and the word of the divell, for it ſeemeth unto it, abſurd and fooliſh.

Faith ſlaieth reaſon

But faith killeth reaſon, and ſlaieth that beaſt which the whole world and all creatures cannot kill. So *Abraham* killed it by faith in the word of God, whereby ſeed was promiſed to him of *Sara*, who was barren and now paſt child bearing. Vnto this word, reaſon yeelded not ſtraightway in *Abraham*, but it fought againſt faith in him, judging it to be an abſurd, a fooliſh and an impoſſible thing, that *Sara*, who was not onely 90. yeares old, but alſo was barren by nature, ſhould bring forth a ſonne. Thus faith wreſtled with reaſon in *Abraham*: but herein faith got the victorie, killed and ſacrificed reaſon, that moſt cruell and peſtilent enemie of God. So all the godly entring with *Abraham* into the darkeneſſe of faith, do kill reaſon, ſaying: Reaſon, thou art fooliſh, thou doeſt not favour thoſe things which belong unto God: Therefore ſpeake not againſt me, but hold thy peace: judge not, but heare the word of God and beleeve it. So the godly by Faith kill ſuch a beaſt as is greater then the whole world, and thereby do offer to God a moſt acceptable ſacrifice and ſervice.

The wraſtling of faith with reaſon in Abraham.

The ſacrifice of Chriſtians.

And in compariſon of this ſacrifice of the faithfull, all the religions of all nations, and all the workes of all Monkes and meritmongers, are nothing at all. For by this ſacrifice, firſt (as I ſaid) they kill reaſon, a great and mightie enemie of God. For reaſon deſpiſeth God, denieth his wiſedome, juſtice, power, truth, mercie, majeſtie, and divinitie. Moreover, by the ſame ſacrifice they yeeld glorie unto God: that is, they beleeve him to be juſt, good, faithfull, true, &c. they beleeve that he can do all things, that all his words are holy, true, lively and effectuall, &c. which is a moſt acceptable obedience unto God. Wherefore there can be no greater or more holy religion in the world, nor more acceptable ſervice unto God, then faith is.

Reaſon Gods enemie.

The commendation of faith.

Contrariwiſe, the Iuſticiaries and ſuch as ſeeke righteouſneſſe by their owne workes, lacking faith, do many things. They faſt, they pray, they watch, they lay croſſes upon themſelves. But be-

cauſe

cauſe they thinke to appeaſe the wrath of God and deſerve grace by theſe things they give no glory to God, that is, they do not judge him to be mercifull, true, & to keepe his promiſe, &c. but to be an angrie judge, which muſt be pacified with works, & by this meanes they deſpiſe God, they make him a liar in all his promiſes, they deny Chriſt and all his benefits: to conclude, they thruſt God out of his ſeate, and ſet themſelues in his place. For, they rejecting & deſpiſing the word of God, do chooſe unto themſelves ſuch a ſervice of God, and ſuch works as God hath not commanded. They imagine that God hath a pleaſure therein, and they hope to receive a reward of him for the ſame. Therefore they kill not reaſon, that mighty enemy of God, but quicken it: and they take from God his majeſty and his divinity, and attribute the ſame unto their owne works. Wherefore onely faith giveth glory to God, as *Paul* witneſſeth of *Abraham*, *Abraham* (ſaith he) *was made ſtrong in the faith, and gave glory to God, being fully aſſured, that whatſoever God had promiſed, he was able to performe, and therefore it was imputed to him for righteouſneſſe.* Rom. 4. 20. 21. 22.

The unfaithfull give not glorie to God.

Chriſtian righteouſneſſe conſiſteth in faith of the heart, and Gods imputation. It is not without cauſe that he addeth this ſentence out of the 15. chapter of *Geneſis*: *And it was imputed unto him for righteouſneſſe.* For Chriſtian righteouſneſſe conſiſteth in two things, that is to ſay, in faith of the heart, and in Gods imputation. Faith is indeede a * formall righteouſneſſe, and yet this righteouſneſſe is not enough: for after faith there remaine yet certaine remnants of ſinne in our fleſh. This ſacrifice of faith began in *Abraham*, but at the laſt it was finiſhed in his death. Wherefore the other part of righteouſnes muſt needes be added alſo, to finiſh the ſame in us: that is to ſay, Gods imputation. For faith giveth not enough to God, becauſe it is imperfect, yea rather our faith is but a little ſparke of faith, which beginneth onely to render unto God his true divinity. We have received the firſt fruites of the ſpirit, but not yet the tenths. Beſides this, reaſon is not utterly killed in this life. Which may appeare by our concupiſcence, wrath, impatiency and other fruits of the fleſh, and of infidelity yet remaining in us. Yea, the holieſt that live, have not yet a full and continuall joy in God, but have their ſundry paſſions, ſometimes ſadde, ſometimes merrie, as the Scriptures witneſſe of the Prophets and Apoſtles. But ſuch faults are not laid to their charge, becauſe of their Faith in Chriſt,

*Formall is that which gives perfection to the thing whereunto it is joined.

The remnants of ſin in the godly

Christ, for otherwise no flesh should be saved. We conclude therefore upon these words: *It was imputed to him for righteousnesse*, that righteousnesse indeede beginneth through Faith, and by the same we have the first fruits of the spirit: but because Faith is weake, it is not made perfect without Gods imputation. Wherefore faith beginneth righteousnesse, but imputation maketh it perfect unto the day of Christ.

The blindenesse of the Schoolmen.

The Popish Sophisters and Schoolemen dispute also of imputation, when they speake of the good acceptation of the worke: but besides and cleane contary to the Scripture: for they wrest it onely to workes. They do not consider the uncleaneneſſe and inward poison lurking in the heart, as incredulitie, doubting, contemning, and hating of God, which most pernicious and perillous beastes are the fountaine and cause of all mischiefe. They consider no more but outward and grosse faults and unrighteousnes, which are litle rivers proceeding and issuing out of those fountaines. Therefore they attribute acceptation to workes: that is to say, that God doth accept our workes, not of duty, but of congruence. Contrariwise we, excluding all workes, do go to the very head of this beast which is called reason, which is the fountaine and headspring of all mischiefes. For reason feareth not God, it loveth not God, it trusteth not in God, but proudly contemneth him. It is not moved with his threatnings or his promises. It is not delighted with his words or workes, but it murmureth against him, it is angrie with him, judgeth and hateth him: to be short, it is an enemy to God, not giuing him his glorie. This pestilent beast (reason I say) being once slaine, all outward and grosse vices should be nothing.

God acceppteth our workes, say the Papists, of congruence, that is, because it is meete that God should reward thē.

Rom 8. 7.

Wherefore we must first and before all things go about by faith, to kill infidelitie, the contempt and hating of God, murmuring against his judgement, his wrath, and all his wordes and workes: for then do we kill reason, which can be killed by none other meanes but by faith, which in beleeving God, giveth unto him his glory, notwithstanding that he speaketh those things which seeme both foolish, absurd, and impossible to reason; notwithstanding also, that God setteth forth himselfe otherwise then reason is able either to judge or conceive, that is to say, after this manner: I will account and pronounce thee as righteous, not for the keeping of the law, not for thy workes and thy merits, but for thy faith in Iesus

Reasō must be killed by faith.

Christ

Christ mine onely begotten Sonne, who was borne, suffered, was crucified, and died for thy sins: and that sin which remaineth in thee, I will not impute unto thee. If reason then be not killed, and all kinds of religion and service of God under heaven that are invented by men to get righteousnesse before God, be not condemned, the righteousnes of faith can take no place.

When reason heareth this, by and by it is offended: it rageth and uttereth all her malice against God, saying: Are then my good workes nothing? Have I then laboured and borne the burden and heat of the day in vaine? Hereof riseth those uprores of nations, of Kings and Princes, against the Lord and against his Christ. For the world neither will nor can suffer that his wisedome, righteousnesse, religions and worshippings should be reproved and condemned. The Pope with all his popish rablement, will not seeme to erre, much lesse will he suffer himselfe to be condemned. *Mat.20,11.* *Psal.2.2.*

Wherefore let those which give themselves to the studie of the holy Scripture, learne out of it this saying: *Abraham beleeved God, and it was counted to him for righteousnesse*, to set forth truly and rightly this true Christian righteousnes after this manner: that it is a faith and confidence in the Sonne of God, or rather a confidence of the heart in God through Iesus Christ: And let them adde this clause as a difference: Which faith and confidence is accounted righteousnes for Christs sake. For these two things (as I said before) worke Christian righteousnes: namely, faith in the heart, which is a gift of God and assuredly beleveth in Christ: and also that God accepteth this imperfect faith for perfect righteousnes, for Christs sake, in whom I have begunne to beleeve. Because of this faith in Christ, God seeth not my doubting of his good will towards me, my distrust, heavinesse of spirit, and other sinnes which are yet in me. For as long as I liue in the flesh, sinne is truly in me. But because I am covered under the shadow of Christs wings, as is the chicken under the wing of the hen, and dwell without all feare under that most ample and large heaven of the forgiuenesse of sinnes, which is spread over me, God covereth and pardoneth the remnant of sinne in me: that is to say, because of that faith wherewith I begun to lay hold upon Christ, he accepteth my imperfect righteousnesse even for perfect righteousnes, and counteth my sinne for no sin, which notwithstanding is sinne indeede. A definition of the Christian faith.

So

So we ſhroud our ſelves under the covering of Chriſts fleſh, who
Exod. 13. 21. is our *cloudie pillar for the day, and our pillar of fire for the night*, leſt
God ſhould ſee our ſinne. And although wee ſee it, and for the ſame
do feele the terrours of conſcience, yet flying unto Chriſt our Media-
tour and reconciler (through whom we are made perfect) we are
ſure and ſafe: For as all things are in him, ſo through him we haue
all things, who alſo doth ſupply whatſoever is wanting in us. When
we beleeve this, God winketh at the ſinnes and the remnants of ſinne
yet ſticking in our fleſh, and ſo covereth them, as if they were no
ſinnes. Becauſe (ſaith he) thou beleeveſt in my Sonne, although thou
haue many ſinnes, yet notwithſtanding they ſhall be forgiven thee,
untill thou be cleane delivered from them by death.

Paules divinity.

Let Chriſtians learne with all diligence to underſtand this ar-
ticle of Chriſtian righteouſneſſe. And to this end let them read
Paul, and reade him againe both often and with great diligence, and
let them compare the firſt with the laſt: yea let them compare *Paul*
wholly and fully with himſelfe: then ſhall they finde it to be true

Chriſtian righteouſnes conſiſteth in two things.

that Chriſtian righteouſneſſe conſiſteth in theſe two things: namely
in faith which giveth glory unto God, and in Gods imputation.
For Faith is weake (as I haue ſaid) and therefore Gods imputa-
tion muſt needes be joyned withall, that is to ſay, that God will not
lay to our charge the remnant of ſinne, that he will not puniſh it,
nor condemne us for it: but will cover it and will freely forgiveit, as
though it were nothing at all: not for our ſake, neither for our wor-
thineſſe and workes, but for Ieſus Chriſts ſake, in whom we beleeve.

A Chriſtian is both righteous and a ſinner.

Thus a Chriſtian man is both righteous and a ſinner, holy and
prophane, an enemy of God and yet a childe of God. Theſe con-
traries no Sophiſter will admit, for they know not the true manner
of juſtification. And this was the cauſe why they conſtrained men to
worke well ſo long, untill they ſhould feele in themſelves no ſinne
at all. Whereby they gave occaſion to many (which ſtriving with
all their indeavour to be perfectly righteous, could not attaine there
unto) to become ſtarke mad: Yea, an infinite number alſo of them
which were the authors of this diveliſh opinion, at the houre of
death were driven unto deſperation. Which thing had happened
unto me alſo, if Chriſt had not mercifully looked upon me, and de-
liuered me out of this errour.

Contrariwiſe, we teach and comfort the afflicted ſinner a-

this manner: Brother, it is not possible for thee to become so righte- How they that feele the heavie burden of sinne, ought to be comforted.
ous in this life, that thou shouldest feele no sinne at all, that thy bodie should be cleare like the Sunne, without spot or blemish; but thou hast as yet wrinkles and spots, and yet art thou holy notwithstanding. But thou wilt say: How can I be holy, when I have and feele sinne in me? I answer: In that thou doest feele and acknowledge thy sinne, it is a good token: give thanks unto God, and despaire not. It is one step of health, when the sicke man doth acknowledge and confesse his infirmitie. But how shall I be delivered from sinne? Runne to Christ the Phisition, which healeth them that are broken in heart, and saveth sinners. Follow not the judgement of reason, which telleth thee, that he is angrie with sinners: but kill reason and beleeve in Christ. If thou beleeve, thou art righteous, because thou givest glorie unto God, that he is Almightie, mercifull, true, &c. thou justifiest and praisest God. To be briefe, thou yeeldest unto him his divinitie, and whatsoever else belongeth unto him: And the sinne which remaineth in thee, is not layd to thy charge, but is pardoned for Christs sake in whom thou beleevest, who is perfectly just: whose righteousnesse is thy righteousnes, and thy sin is his sin. An objectio.

Here we see that every Christian is an high Priest: For first Christians be Priests.
he offereth up and killeth his owne reason, and the wisedome of the flesh; Then he giveth glorie to God, that he is righteous, true, patient, pitifull and mercifull. And this is that daily sacrifice The daily sacrifice of the new Testament.
of the new Testament which must be offered evening and morning. The evening sacrifice is to kill reason: the morning sacrifice is to glorifie God. Thus a Christian daily and continually is occupied in this double sacrifice and in the exercise thereof. And no man is able to set forth sufficiently the excellencie and dignity of this Christian sacrifice,

This is therefore a strange and a wonderfull difinition of Chri- Christian righteousnesse.
stian righteousnesse, that it is the imputation of God for righteousnesse or unto righteousnesse, because of our faith in Christ, or for Christs sake. When the Popish Schoolemen heare this difinition, What the Papists call righteousnesse.
they laugh at it. For they imagine that righteousnesse is a certaine qualitie powred into the soule, and afterwards spread into all the parts of man. They cannot put away the vaine imaginations of reason, which teacheth that a right judgement, and a good will, or good intent is true righteousnesse. This unspeakeable gift there-

fore excelleth all reason, that God doth account and acknowledge him for righteous without workes, which embraceth his Sonne by faith alone, who was sent into the world, was borne, suffered, and was crucified for us.

This matter, as touching the words, is easie (to wit, that righteousnesse is not essentially in us, as the Papists reason out of *Aristotle*, but without us in the grace of God only and in his imputation: and that there is no essential substance of righteousnes in us besides that weake faith or first fruits of faith, whereby wee have begun to apprehend Christ, and yet sin in the meane time remaineth verily in us:) but in very deede it is no small or light matter, but weightie and of great importance. For Christ which was given for us, & whom we apprehend by faith, hath done no small thing for us, but (as *Paul* said before:) *He hath loved us and given himselfe in very deede for us: He was made accursed for us, &c.* And this is no vaine speculation, that Christ was delivered for my sins and was made accursed for me, that I might be delivered from everlasting death. Therefore to apprehend that * Sonne by faith, and with the heart to beleeve in him, given unto us and for us of God, causeth that God doth account that faith, although it be unperfect, for perfect righteousnesse.

Galat 2.20. *Galat* 3.13.

* A childe is borne unto us, a Sonne is given unto us. *Esay* 9.6.

And here wee are altogether in another world farre from reason, where we dispute not, what we ought to do, or with what workes wee may deserve grace and forgivenesse of sinnes: but wee are in a matter of most high & heavenly divinitie, where we do heare this Gospell or glad tidings, that Christ died for us, and that we beleeving this, are counted righteous, though sins notwithstanding do remaine in us, and that great sinnes. So our Saviour Christ also defineth the righteousnesse of faith. *The Father* (saith he) *loveth you.* Wherefore doth he love you? Not because ye were Pharisees unreprouable in the righteousnesse of the law, circumcised, doing good workes, fasting, &c. but because I have chosen you out of the world, and ye have done nothing, but that ye have loved me and beleeved that I am come out from the Father. This object (*I*) being sent frō the Father into the world, pleased you. And because you have apprehended and embraced * this object, therefore the Father loveth you, and therfore ye please him. And yet notwithstanding in another place he calleth them evill, and commandeth them to aske forgivenesse of their sinnes. These two things are quite contrarie:

The righteousnesse of faith defined out of the 15 chapter of S. Johns Gospell.

* Christ is called our object, because the eye of our faith is directed unto him.

wit, that a Christian is righteous and beloved of God, and yet notwithstanding he is a sinner. For God cannot denie his owne nature, that is, he must needes hate sin and sinners: and this he doth of necessity, for otherwise he should be unrighteous and love sin. How then can these two *contradictions stand together? I am a sinner, and most worthy of Gods wrath and indignation: and yet the Father loveth me? Here nothing cometh betweene, but onely Christ the Mediatour. The Father (saith he) doth not therefore love you because ye are worthy of love, but because ye haue loued me, and have beleeued that I came out from him.

*Contrary sayings.

Ioh. 16. 27. Ioh. 17. 8.

Thus a Christian man abideth in true humility, feeling sinne in him effectually, and confessing himselfe to be worthy of wrath and judgement of God and everlasting death for the same, that he may be humbled in this life: And yet notwithstanding he continueth still in his holy pride, in the which he turneth unto Christ, and in him he lifteth up himselfe against this feeling of Gods wrath and judgement, and beleeveth that, not onely the remnants of sin are not imputed unto him, but that also he is loved of the Father, not for his owne sake, but for Christs sake, whom the Father loveth.

A holy and a Christian pride.

Hereby now we may see, how faith justifieth without workes, & yet notwithstanding, how imputation of righteousnes is also necessarie. Sinnes do remaine in us, which God utterly hateth. Therefore it is necessary that we should haue imputatiō of righteousnes, which we obtaine through Christ & for Christs sake who is giuen unto us & receiued of us by faith. In the meane time as long as we liue here, we are carried & nourished in the bosome of the mercie & long sufferance of God, until the body of sin be abolished, & we raised up as new creatures in that great day. Then shall there be new heavens and a new earth, in which righteousnes shall dwell. In the meane while under this heaven sin and wicked men do dwell, and the godly also haue sinne dwelling in them. For this cause *Paul*, *Rom. 7.* complaineth of sinn which remaineth in the Saints: yet notwithstanding he saith afterwards in the 8 Chapter: *That there is no damnation to them which are in Christ Iesu.* Now, how shall these things so contrary and repugnant, be reconciled together, that sinne in us is no sinne? that he which is damnable shall not be condemned? that he which is rejected shall not be rejected? That he which is worthy of the wrath of God and everlasting damnation, shall not be punished?

Imputation of righteousnes.

Things which are contrary in themselves, are reconciled in Christ.

The onely reconciler hereof is the Mediatour betweene God and men, even the ſame Ieſus Chriſt, as *Paul* ſaith: *There is no condemnation to them which are in Chriſt Ieſu.*

1 Tim. 1. 5. Rom. 8. 1.

Verſe 7. Know ye therefore that they which are of Faith, the ſame are the children of Abraham.

Rom. 9. 7. 8.

This is the generall argument and whole diſputation of *Paul* againſt the Iewes, that they which beleeve, are the children of *Abraham*, and not they which are borne of his fleſh and his bloud. This diſputation *Paul* vehemently proſecuteth in this place, and in the 4. and 9. Chap. to the Rom. For this was the greateſt confidence and glorie of the Iewes: *Wee are the ſeed and children of Abraham*, He was cricumciſed and kept the law: therefore if we will be the true children of *Abraham*, we muſt follow our father, &c. It was (no doubt) an excellent glorie and dignitie, to be the ſeed of *Abraham*. For no man could denie but that God ſpake to the ſeede and of the ſeede of *Abraham*. But this prerogatiue nothing profited the unbeleeving Iewes. By reaſon whereof *Paul*, eſpecially in this place, mightily ſtriveth againſt this argument, and wreſteth from the Iewes this ſtrong affiance in themſelves. And this could he, as the elect veſſell of Chriſt, do above all other. For if wee at the beginning ſhould have diſputed with the Iewes without *Paul*, peradventure we ſhould haue prevailed very little againſt them.

The diſputation of Paul againſt the Iewes.

Act. 9. 15.

So then *Paul* reaſoneth againſt the Iewes which ſtood ſo proudly in this opinion, that they were the children of *Abraham*, ſaying: *We are the ſeede of Abraham*. Well, what then? *Abraham* was circumciſed and kept the law: wee do the ſame. All this I grant: But will ye therefore ſeeke to be juſtified and ſaved? Nay not ſo. But let us come to the Patriarke *Abraham* himſelfe, and let us ſee by what meanes he was juſtified and ſaved. Doubtleſſe, not for his excellent vertues and holy workes: not becauſe he forſooke his country, kindred, and fathers houſe: not becauſe he was circumciſed and obſerved the law: not becauſe he was about to offer up in ſacrifice at the commandement of God, his ſonne *Iſaac*, in whom he had the promiſe of poſterity: but becauſe he beleeved. Wherefore he was not juſtified by any other meanes then by faith alone. If ye then will be juſtified by the law, much more ought *Abraham* your father to be juſtified by the law. But *Abraham* could not o-

By what meanes Abraham was juſtified.

Gen. 12. 1. Gen. 17. 24. Gen. 22. 12.

otherwiſe

therwise be justified, nor receive forgivenesse of sinnes and the holy Ghost, then by faith alone. Since this is true by the testimony of the Scripture, why stand ye so much upon circumcision and the law, contending that ye have righteousnesse and salvation thereby, when as *Abraham* himselfe, your father, your fountaine and head-spring, of whom ye do so much glorie, was justified and saved without these by faith alone? What can be said against this argument.

Paul therefore concludeth with this sentence: *They which are of Faith are the children of Abraham*, that corporall birth or carnall seede maketh not the children of *Abraham* before God. As though he would say: There is none before God accounted as the child of this *Abraham* (who is the servant of God, whom God hath chosen and made righteous by faith) through carnall generation: but such children must be given him before God, as he was a father. But he was a father of faith, was justified and pleased God, not because he could beget children after the flesh, not because he had circumcision and the law, but because he beleeved in God. He therefore that will be a child of the beleeving *Abraham*, must also himselfe beleeve, or else he is not a childe of the elect, the beloved and the justified *Abraham*, but onely of the begetting *Abraham*, which is nothing else but a man conceived, borne, and wrapt in sin, without the forgivenesse of sinnes, without faith, without the holy Ghost, as another man is, and therefore condemned. Such also are the children carnally begotten of him, having nothing in them like unto their father, but flesh and bloud, sinne and death: therefore these are also damned. This glorious boasting then: *Wee are the seede of Abraham*, is to no purpose.

The carnall begetting doth not make us the children of Abraham.

The beleeving and the begetting Abraham.

What manner ones the carnall children of Abraham are. Ioh. 8. 33. 38.

This argument *Paul* setteth out plainely in the 9. to the Romanes by two examples of the holy Scripture. The first is of *Ismael* and *Isaac*, which were both the seede and naturall children of *Abraham*, and yet notwithstanding *Ismael* (which was begotten of *Abraham*, as *Isaac* was, yea and should also have beene the first begotten, if carnall generation had had any prerogative, or could have made children to *Abraham*) is shut out, and yet the Scripture saith: *In Isaac shall thy seede be called.* The second is of *Esau* and *Iacob*, who when they were as yet in their mothers wombe, and had done neither good nor evill, it was said: *The elder shall serve the younger, I have loved Iacob, and Esau have I hated.* Therefore it is plaine.

The first example of Ismael and Isaac.

The second example of Esau and Iacob.

1 Tim. 1. 5. Rom. 8. 1. The onely reconciler hereof is the Mediatour betweene God and men, even the same Iesus Christ, as *Paul* saith: *There is no condemnation to them which are in Christ Iesu.*

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The disputation of Paul against the Iewes.

Act. 9. 15.

So then *Paul* reasoneth against the Iewes which stood so proudly in this opinion, that they were the children of *Abraham*, saying: *We are the seede of Abraham.* Well, what then? *Abraham* was circumcised and kept the law: wee do the same. All this I grant: But will ye therefore seeke to be justified and saved? Nay not so. But let us come to the Patriarke *Abraham* himselfe, and let us see by what meanes he was justified and saved. Doubtlesse, not for his excellent vertues and holy workes: not because he forsooke his country, kindred, and fathers house: not because he was circumcised and observed the law: not because he was about to offer up in sacrifice at the commandement of God, his sonne *Isaac*, in whom he had the promise of posterity: but because he beleeved. Wherefore he was not justified by any other meanes then by faith alone. If ye then will be justified by the law, much more ought *Abraham* your father to be justified by the law. But *Abraham* could not o-

By what meanes Abraham was justified. Gen. 12. 1. Gen. 17. 24. Gen. 22. 12.

otherwise

therwise be justified, nor receive forgivenesse of sinnes and the holy Ghost, then by faith alone. Since this is true by the testimony of the Scripture, why stand ye so much upon circumcision and the law, contending that ye have righteousnesse and salvation thereby, when as *Abraham* himselfe, your father, your fountaine and head-spring, of whom ye do so much glorie, was justified and saved without these by faith alone? What can be said against this argument.

Paul therefore concludeth with this sentence: *They which are of Faith are the children of Abraham*, that corporall birth or carnall seede maketh not the children of *Abraham* before God. As though he would say: There is none before God accounted as the child of this *Abraham* (who is the servant of God, whom God hath chosen and made righteous by faith) through carnall generation: but such children must be given him before God, as he was a father. But he was a father of faith, was justified and pleased God, not because he could beget children after the flesh, not because he had circumcision and the law, but because he beleeved in God. He therefore that will be a child of the beleeving *Abraham*, must also himselfe beleeve, or else he is not a childe of the elect, the beloved and the justified *Abraham*, but onely of the begetting *Abraham*, which is nothing else but a man conceived, borne, and wrapt in sin, without the forgivenesse of sinnes, without faith, without the holy Ghost, as another man is, and therefore condemned. Such also are the children carnally begotten of him, having nothing in them like unto their father, but flesh and bloud, sinne and death: therefore these are also damned. This glorious boasting then: *Wee are the seede of Abraham*, is to no purpose.

The carnall begetting doth not make us the children of Abraham.

The beleeving and the begetting Abraham.

What manner ones the carnall children of Abraham are. Ioh. 8. 33. 38.

This argument *Paul* setteth out plainely in the 9. to the Romanes by two examples of the holy Scripture. The first is of *Ismael* and *Isaac*, which were both the seede and naturall children of *Abraham*, and yet notwithstanding *Ismael* (which was begotten of *Abraham*, as *Isaac* was, yea and should also have beene the first begotten, if carnall generation had had any prerogative, or could haue made children to *Abraham*) is shut out, and yet the Scripture saith: *In Isaac shall thy seede be called.* The second is of *Esau* and *Iacob*, who when they were as yet in their mothers wombe, and had done neither good nor evill, it was said: *The elder shall serve the younger, I have loved Iacob, and Esau have I hated.* Therefore it is

The first example of Ismael and Isaac.

The second example of Esau and Iacob.

plaine, that they which are of Faith, are the children of *Abraham*.

This word faith signifieth in the Hebrew tongue truth, *Gen.15.5.*

But some will here obiect (as the Iewes do, and certiane cavilling spirits at this day) saying that this word faith in the Hebrew signifieth truth, and therefore we do not rightly apply it: And moreover, that this place out of Gen. 15. speaketh of a corporall thing, namely of the promise of posterity, and therefore is not well applied of *Paul* to faith in Christ, but ought simply to be understood of the faith of *Abraham*, whereby he beleeued according to the promise of God, that he should have seed: and hereby they would prove that the arguments and allegations of *Paul* do conclude nothing. In like manner they may cavill also, that the place which *Paul* a little after alledgeth out of *Habakuc*, speaketh of faith, as touching the ful accomplishing of the whole vision, and not of faith onely in Christ, for the which *Paul* alledgeth it. Likewise they may wrest all the 11. Chap. to the Hebrewes, which speaketh of faith and the examples of faith. By these things such vaine-glorious and arrogant spirits do hunt for praise, and seeke to be counted wise and learned, where they least of all deserve it. But because of the simple and ignorant, we will briefly answere to their cavillations.

Habacuc 24.

Faith.

To the first I answere thus, that faith is nothing else, but the truth of the heart: that is to say, a true and a right opinion of the heart as touching God. Now, faith onely thinketh and judgeth rightly of God, and not reason. And then doth a man thinke rightly of God, when he beleeveth his word. But when he will measure God without the word, and beleeve him according to the wisedome of reason, he hath no right opinion of God in his heart: and therefore he cannot thinke or judge of him as he should do. As for example: when a Monke imagineth that his coule, his shaven crown, and his vowes do please God, and that grace and everlasting life is given unto him for the same, he hath no true opinion of God, but false and full of impiety. Truth therefore is faith it selfe, which judgeth rightly of God, namely that God regardeth not our workes and righteousnesse, because we are uncleane: but that he will have mercie upon us, looke upon us, accept us, justifie us, and saue us, if we beleeve in his Sonne, whom he hath sent to be a sacrifice for the sinnes of the whole world. This is a true opinion of God, and in very deede nothing else but faith it selfe. I cannot comprehend nor be fully assured by reason, that I am received into Gods favour

Faith thinketh rightly of God.

Truth and faith signifie both one thing.

Ro 4.2.3

for

for Christs sake: but I heare this to be pronounced by the Gospell, & I lay hold upon it by faith.

To the second cavillation I answer, that *Paul* doth rightly alledge the place of the fifteenth of Genesis, applying it to faith in Christ. For with faith alwaies must be joyned a certaine assurance of Gods mercie. Now this assurance comprehendeth a faithfull trust of remission of sinnes for Christs sake. For it is impossible that thy conscience should looke for any thing at Gods hand, except first it be assured, that God is mercifull unto thee for Christs sake. Therefore all the promises are to be referred to that first promise concerning Christ: *The seede of the woman shall bruise the serpents head.* So did all the Prophets both understand it and teach it. By this wee may see that the faith of our fathers in the old Testament, and ours now in the new is all one, although they differ as touching their outward objects. Which thing *Peter* witnesseth in the Acts when he saith: *Which neither we nor our fathers were able to beare. But wee beleeve through the grace of our Lord Iesus Christ to be saved even as they did.* And *Paul* saith: *Our fathers did all drinke of that spirituall rocke that followed them, which rocke was Christ.* And Christ himselfe saith: *Abraham rejoyced to see my day, and he saw it and was glad.* Notwithstanding, the faith of the fathers was grounded on Christ which was to come, as ours is on Christ which is now come. *Abraham* in his time was justified by faith in Christ to come, but if he lived at this day, he would be justified by faith in Christ now revealed and present: Like as I have said before of *Cornelius*, who at the first beleeved in Christ to come, but being instructed by *Peter*, he beleeved that Christ was already come. Therefore the diversitie of times never changeth faith, nor the holy Ghost, nor the gifts thereof. For there hath beene, is, and ever shall be one minde, one judgement and understanding concerning Christ, as well in the ancient fathers, as in the faithfull which are at this day, and shall come hereafter. So we have as well Christ to come and beleeve in him, as the Fathers in the old Testament had. For we looke for him to come againe in the last day with glorie, to judge both the quick and the dead, whom now wee beleeve to be come already for our salvation. Therefore this allegation of *Paul* offendeth none but those blinde and ignorant cavillers.

That the place of Gen 15. is rightly applied to faith in Christ.

Gen. 3.15.

All the promises are to be referred to that first promise. *Gen* 3.

Act. 15.10. 11.

2 *Cor.* 10.4.

Ioh. 8.56.

Act. 10.1.3.

The faith of the Fathers & ours both one.

Paul therefore (as I have said) rightly alledgeth that place out

of Geneſis, of faith in Chriſt, when he ſpeaketh of the faith of *Abraham*. For all the promiſes paſt, were contained in Chriſt to come. Therefore as well *Abraham* and the other fathers, as alſo wee, are made righteous by faith in Chriſt: They by faith in him then to cõe, we by faith in him now preſent. For we entreat now of the nature & manner of juſtification, which is all one both in them and in us, whether it be in Chriſt to be reuealed, or in Chriſt now revealed and preſent. It is enough therefore that *Paul* ſheweth, that the law juſtifieth not, but onely faith, whether it be in Chriſt to come, or in Chriſt already come.

To ſome Chriſt is come to ſome he is not yet come.

At this day alſo Chriſt to ſome is preſent, to other ſome he is to come. To all beleevers he is preſent: to the unbeleevers he is not yet come, neither doth he profit them any thing at all: but if they heare the Goſpell, and beleeve that he is preſent unto them, he juſtifieth and ſaveth them.

Verſe. 7. Ye know therefore that they which are of Faith, the ſame are the children of Abraham.

Who are the children of Abraham

As if he would ſay: Ye know by this example of *Abraham*, and by the plaine teſtimonie of the Scripture, that they are the children of *Abraham*, which are of faith, whether they be Iewes or Gentiles, without any reſpect either unto the law, or unto workes, or to the carnall generation of the fathers. For not by the law, but by the righteouſneſſe of faith, the promiſe was made unto *Abraham*, that he ſhould be heire of the world: that is to ſay, that in his ſeede all the nations of the earth ſhould be bleſſed, & that he ſhould be called the father of nations. And leſt the Iewes ſhould falſly interprete this word *Nations*, applying it unto themſelves alone, the Scripture preventeth this, and ſaith not onely, *a father of nations*: but *a father of many nations have I made thee*. Therefore *Abraham* is not onely the father of the Iewes, but alſo of the Gentiles.

Abraham a father both of the Iewes and the Gentiles.

Gen. 17. 4. Rom. 4. 17

The children of Abraham are not of the fleſh, but of faith.

Hereby we may plainely ſee that the children of *Abraham* are not the children of the fleſh, but the children of faith, as *Paul Rom. 4.* declareth: *Who is the father of us all (as it is written: I have made thee a father of many nations) even before God whom he did beleeve*: So that *Paul* maketh two *Abrahams*, a begetting and a beleeving *Abraham*. *Abraham* hath children and is a father of many nations. Where? Before God, where he beleeveth: not before the world where he begetteth.

Abraham begetting & beleeving

For

For in the world he is the childe of *Adam* and a ſinner, or (which is more) he is a worker of the righteouſnes of the law, living after the rule of reaſon, that is, after the manner of men: but this pertaineth nothing to the beleeving *Abraham*.

This example therefore of *Abraham* wrappeth in it the holy Scripture it ſelfe, which ſaith that we are counted righteous by faith. Wherefore this is a ſtrong and a mightie argument two manner of waies, both by the example of *Abraham*, and alſo by the authoritie of the Scripture.

Verſe 8. *For the Scripture foreſeeing that God would juſtifie the Gentiles through faith.*

Theſe things pertaine to the former argument. As if he ſhould ſay: Ye Iewes do glorie in the law above meaſure: ye highly commend *Moſes* becauſe God ſpake unto him in the buſh, &c. As the Iewes do proudly brag againſt us, (as I have my ſelfe at ſundry times heard) ſaying: ye Chriſtians have Apoſtles, ye have a Pope and ye haue Biſhops: but we Iewes have Patriarkes, Prophets, yea we have God himſelfe, who ſpake unto us in the buſh, in *Sinai*, where he gave unto us the law, & in the temple, &c. Such a glorie and ſuch an excellent teſtimony alledge ye for your ſelves againſt us, if ye can. To this anſwereth *Paul* the Apoſtle of the Gentiles: This your proud bragging and boaſting is to no purpoſe: For the Scripture prevented it, and foreſaw long before the law, that the Gentiles ſhould not be juſtified by the law, but by the bleſsing of *Abrahams* ſeede, which was promiſed unto him (as *Paul* ſaith afterwards) 430. before the law was giuen. Now, the law being given ſo many yeares after, could not hinder or aboliſh this promiſe of the bleſsing made unto *Abraham*, but it hath continued firme, and ſhall continue for ever. What can the Iewes anſwer to this?

The vaine bragging of the Iewes.

This argument grounded upon the certainty of time, is very ſtrong. The promiſe of bleſsing is given unto *Abraham* 430. yeares before the people of Iſrael received the law. For it is ſaid to *Abraham*. Becauſe thou haſt beleeved God and haſt given glory unto him, therefore thou ſhalt be a* father of many nations. There *Abraham* by the promiſe of God is appointed a father of many nations, and the inheritance of the world for his poſterity and iſſue after him, is given unto him before the law was publiſhed. Why

An argume. grounded upon the certainty of time.

*Gen. 17. 5.

do

do ye brag then, O ye *Galathians*, that ye obtaine forgiveneſſe of ſins, and are become children, and do receive the inheritance through the law, which followed a long time, that is to ſay, 430. yeares after the promiſe.

The errour of the falſe apoſtles.

Thus the falſe Apoſtles did advance the law and the glorie thereof. But the promiſe made unto *Abraham* 430. yeares before the law was given, they neglected and deſpiſed, and would in no wiſe know that *Abraham* (of whom they gloried notwithſtanding as the father of their whole nation) being yet uncircumciſed, and living ſo many ages before the law, was made righteous by no other meanes then

Gen. 15.6. by faith only, as the Scripture moſt plainely witneſſeth: *Abraham beleeved God, & it was counted to him for righteouſneſſe.* Afterwards, when he was now accounted righteous becauſe of his faith, the

Gen. 17.10. Scripture maketh mention of circumciſion in the ſeventeenth of Geneſis, where it ſaith: *This is my covenant which ye ſhall keepe betweene me & you, &c.* With this argument *Paul* mightily convinceth

Abraham was iuſtified before Circumciſion: and 430. yeeres before the law. the falſe Apoſtles, and ſheweth plainely that *Abraham* was juſtified by faith onely, both without and before circumciſion, and alſo 430. yeares before the law. This ſelfe ſame argument he handleth in the fourth Chapter to the Romanes: to wit, that righteouſneſſe was imputed to *Abraham* before circumciſion, and that he was righteous being yet uncircumciſed: much more then he was righteous before the law.

Therefore (ſaith *Paul*) the Scripture did well provide againſt this your glorious bragging of the righteouſnes of the law and workes. When? Before circumciſion and before the law. For the law was given 430. yeares after the promiſe, whereas *Abraham* was not onely juſtified without the law and before the law, but was alſo dead and buried: and his righteouſnes without the law did not onely flouriſh untill the law, but alſo ſhall flouriſh even to the end of the world. If then the father of the whole Iewiſh nation was made righteous without the law and before the law, much more are the children made righteous by the ſame meanes that their father was. Therefore righteouſneſſe cometh by faith onely and not by the law.

Verſe 8. *Preached the Goſpell before unto Abraham, ſaying: In thee ſhall all the Gentiles be bleſſed.*

The Iewes do not onely lightly paſſe over, but alſo do deride and

and with their wicked gloſes do corrupt theſe excellent and notable ſentences: *Abraham beleeved God. &c. I have appointed thee a father, &c.* and ſuch like, which higly commend faith and containe promiſes of ſpirituall things. For they are blinde and hard hearted, & therefore they ſee not that theſe places do intreate of faith towards God, and of righteouſneſſe before God. With like malice alſo they handle this notable place of the ſpirituall bleſſing: *In thee all the nations of the earth ſhall be bleſſed.* For (ſay they) to bleſſe ſignifieth nothing elſe but to praiſe, to pray for proſperity, & to be glorious in the ſight of the world. After this manner the Iew (ſay they) which is borne of the ſeed of *Abraham*, is bleſſed: and the proſelite or ſtranger which worſhippeth the God of the Iewes and joyneth himſelfe unto them, is alſo bleſſed. Therefore they thinke that bleſſing is nothing elſe but praiſe & glory in this world, in that a man may glorie and vaunt that he is of the ſtocke and family of *Abraham*. But this is to corrupt and pervert the ſentences of the Scriptures, & not to expound them. By theſe words, *Abraham beleeved*, *Paul* deſcribeth and ſetteth before our eyes a ſpirituall *Abraham*, faithful, righteous, and having the promiſe of God: an *Abraham* (I ſay) which is not in errour, & in the old fleſh: which is not borne of *Adã*, but of the holy Ghoſt. And of this *Abraham* renued by faith and regenerate by the holy Ghoſt, ſpeaketh the Scripture, and pronounceth of him, that he ſhould be a father of many nations. Alſo that al the Gentiles ſhould be given unto him for an inheritance, when it ſaith: *In thee ſhall all the nations of the earth be bleſſed.* This, *Paul* vehemently urgeth by the authoritie of the Scripture, which ſaith, *Gen.* 15. *Abraham beleeved God, &c.*

The Iewes corrupt the ſentences of the Scripture.

Gen. 12. 3. *Act.* 3. 25.

What the Iewes call the bleſſing.

The Scripture then attributeth no righteouſneſſe to *Abrahã*, but in that he beleeveth, and it ſpeaketh of ſuch an *Abraham*, as he is accounted before God. Such ſentences therefore of the Scripture do ſet forth unto us a new *Abraham*, which is ſeparate from the carnall mariage and bed, and from the carnall generation, and make him ſuch a one as he is before God, that is to ſay, beleeving and juſtified through faith, to whom now God maketh this promiſe becauſe of his faith: *Thou ſhalt be a father of many nations.* Againe: *In thee ſhall all the nations of the earth be bleſſed.* And this is the meaning of *Paul*, where he ſheweth how the Scripture preventeth the vaine preſumption and proud brags of the Iewes as touching the law. For the inheritance of the Gentiles

The new Abraham.

tiles was given unto *Abraham*, not by the law and circumcision, but long before the same, by the onely righteousnesse of faith.

It is a great glorie to be of Abrahās seed.

Therefore, whereas the Iewes wil be counted and called blessed, because they are the children and seed of *Abraham*, it is nothing else but a vaine glorious brag. It is (no doubt) a great prerogative and glorie before the world, to be borne of *Abrahams* seede, as *Paul* sheweth, *Rom*, 9. but not so before God. Wherefore the Iewes do wickedly pervert this place concerning the blessing, in applying it onely to a carnal blessing, and do great injurie to the Scripture, which speaketh most manifestly of the spirituall blessing before God, and neither can nor ought otherwise to be understood. This is then the true meaning of this place: *In thee shall be blessed.* In which thee? In thee *Abraham* beleeving, or in thy faith, or in Christ (thy seede) to come, in whom thou beleevest: All the nations of the earth (I say) shall be blessed, that is, all the nations shall be thy blessed children, even like as thou art blessed, as it is written: *So shall thy seede be.*

Gen. 15. 5.

Abrahams faith & ours are all one

Hereof it followeth that the blessing and faith of *Abraham* is the same that ours is: that *Abrahams* Christ is our Christ: that Christ died aswell for the sins of *Abraham*, as for us. *Abraham which saw my day and rejoyced. Ioh.* 8. Therefore all sound but one and the same thing. Wee may not suffer this word *Blessing* to be corrupted. The Iewes looke but through a vaile into the Scripture, and therefore they understand not what, or whereof the promise is which was made to the Fathers: Which wee notwithstanding ought to consider above all things. So shall wee see that God speaketh unto *Abrahā* the Patriarke, not of the law nor of things to be done, but of things to be beleeved: that is to say, that God speaketh unto him of promises which are apprehended by faith. Now, what doth *Abraham*? He beleeveth those promises. And what doth God to that beleeving *Abraham*? He imputeth faith unto him for righteousnesse, and addeth further many more promises, as: *I am thy defender. In thee shall all nations be blessed. Thou shalt be a father of many nations. So shall thy seed be.* These are invincible argumēts, against the which nothing can be said, if the places of the holy Scripture be throughly considered.

We must marke diligently what is set out to us in the promises,

Gen. 15. 1. Gen. 12 3. Gen. 15. 5.

Verse 9. So then they which are of faith, are blessed with faithfull Abraham.

All

All the weight and force hereof lieth in these words: *with faithfull Abraham*. For he putteth a plaine difference betweene *Abraham* and *Abraham*, of one and the selfe same person making two. As if he said: There is a working, and there is a beleeving *Abraham*. With the working *Abraham* we hane nothing to do. For if he be justified by workes, he hath to rejoyce, but not with God. Let the Iewes glorie as much as they will, of that begetting *Abraham*, which is a worker, is circumcised, and keepeth the law: but we glorie of the faithfull *Abraham*, of whom the Scripture saith, that he received the blessing of righteousnesse through his faith, not onely for himselfe, but also for all those which beleeve as he did: And so the world was promised to *Abraham*, because he beleeved: therefore all the world is blessed, that is to say, receiveth imputation of righteousnesse, if it beleeve as *Abraham* did.

A working and a beleeuing Abrahã

Wherefore the blessing is nothing else but the promise of the Gospell. And that all nations are blessed, is as much to say, as all nations shall heare the blessing, that is, the promise of God shall be preached and published by the Gospell among all nations. And out of this place the Prophets have drawne many prophesies by a spirituall understanding. As *Psal. 2. Aske of me, and I will give thee the heathen for thine inheritance, and the ends of the earth for thy possession.* And againe, *Psal. 19. Their voice hath gone through all the earth.* Briefly, all the prophesies of the kingdome of Christ, & of the publishing of the Gospel throughout all the world, have sprung out of this place: *In thee shall all the nations of the earth be blessed.* Wherefore, to say that the nations are blessed, is nothing else, but that righteousnes is freely given unto them, or that they are counted righteous before God, not by the law, but by the hearing of faith: For *Abraham* was not justified by any other meanes then by hearing the word of promise, of blessing, & of grace. Therefore like as *Abraham* obtained imputation of righteousnesse by the hearing of faith: even so did al the Gentiles obtaine and yet do obtaine the sae. For the same word that was first declared unto *Abraham*, was afterward published to all the Gentiles.

That all nations are blessed.

The prophets diligently weyed the promises made unto the fathers.

Hereby then we see that to *blesse* signifieth nothing else (but as I said before) to preach and teach the word of the Gospell, to confesse Christ, and to spread abroad the knowledge of him among all the Gentiles. And this is the Priestly office and continuall sacrifice of the Church in the new Testament, which distributeth this blessing

The priestly office of the Church of Christ.

blessing by preaching and by ministering of the Sacraments, by comforting the broken hearted, by distributing the word of grace, which *Abraham* had, and which was also his blessing: which when he beleeved, he received the blessing. So we also beleeving the same are blessed, & this blessing is a great glorie, not before the world, but before God. For we haue heard that our sins are forgiven us, and that we are accepted of God, that God is our Father, & that we are his children, with whom he will not be angrie, but will deliver us from sin, from death and all evils, and will give unto us righteousnesse, life and eternall saluation. Of this blessing (as I have said) do the Prophets preach in every place, who did not so coldly consider those promises made unto the fathers, as the wicked Iewes did, and as the Popish Schoolemen and Sectaries do at this day, but did reade them and weigh them with great diligence, and also drew out of those promises whatsoever they prophecied concerning Christ and his kingdome. So the prophecie of *Hoseas* 13 Chapter: *I will redeeme them from the power of the grave: I wil deliver them from death: O death I will be thy death: O grave I will be thy destruction*, and such like places of the other Prophets, did all spring out of these promises, in the which God promised to the fathers the bruising of the Serpents head and the blessing of all nations.

The blessing is spirituall, and not corporall, as the Iewes dreame.

The diligence of the Prophets.

Hos. 13. 14.

Gen. 3. 15.

Moreover, if the nations be blessed, that is to say, if they be accounted righteous before God, it followeth that they are free from sinne and death, and are made partakers of righteousnesse, salvation and everlasting life, not for their workes, but for their faith in Christ. Wherefore that place of *Genesis* the 12 Chapter: *In thee shall all the nations be blessed*, speaketh not of the blessing of the mouth, but of such a blessing as belongeth to the imputation of righteousnesse, which is availeable before God, and redeemeth from the curse of sinne, and from all those evils that do accompanie sin. Now, this blessing is received onely by faith. For the text saith plainely: *Abraham beleeved, and it was accounted unto him for righteousnesse*. wherefore it is a meere spirituall blessing, and there is no blessing indeede, but this: which although it be accursed in the world (as indeede it is) yet is it availiable before God. This place therefore is of great force, that they which are of faith, are become partakers of this promise of the blessing made unto the beleeving *Abraham*. And by this meanes *Paul* preventeth the cavillation of

Gen. 12. 3.

The blessing is received onely by faith.

of the Iewes, which brag of a begetting and working *Abraham*, and iust before men, and not of a beleeving *Abraham*.

Now, like as the Iewes do glorie onely of a working *Abraham*, even so the Pope setteth out onely a working Christ, or rather an example of Christ. He that wil live godly (saith he) must walke as Christ hath walked, according to his owne saying in the 13 of *Iohn*: *I haue given you an example, that you should doe even as I haue done to you.* We denie not but that the faithfull ought to follow the example of Christ, & to worke well: but we say that they are not iustified thereby before God. And *Paul* doth not here reason what we ought to do, but by what meanes we are made righteous. In this matter wee must set nothing before our eyes, but Iesus Christ dying for our sins, and rising againe for our righteousnes, and him must we apprehend by faith as a gift, not as an example. This, reason understandeth not, and therefore as the Iewes follow a working and not a beleeving *Abraham*, even so the Papists and all that seeke righteousnes by works, do behold and apprehend, not a iustifying, but a working Christ, and by this meanes they swerve from Christ, from righteousnesse and salvation. And like as the Iewes which were saved, ought to follow the beleeving *Abraham*: so we also, if we will be delivered from our sinnes and be saved, must take hold of the iustifying and saving Christ, whom *Abraham* himselfe also by faith did apprehend, and through him was blessed.

The Pope setteth Christ forth as an exãple and not as a gift. *Iohn* 13. 15.

In the matter of iustification wee must consider the benefite, and not the example of Christ.

It was indeede a great glorie, that *Abraham* received circumcision at the commandement of God, that he was endued with excellent vertues: that he obyed God in all things: as it is also a great praise and felicitie to follow the example of Christ working, to love thy neighbour, to do good to them that hurt thee, to pray for thine enemies, patiently to beare the ingratitude of those which render evill for good: but all this availeth nothing to righteousnesse before God. The excellent deedes and vertues of *Abraham* were not the cause that he was counted righteous before God: So likewise the imagination and following of the example of Christ, doth not make us righteous before God. For, to make us righteous before God, there is a farre more excellent price required, which is neither the righteousnesse of man, nor yet of the law. Here wee must have Christ, to blesse us and save us, like as *Abraham* also had him for his Blesser and Saviour.

It is good to follow the example of Christ: but iustification cometh not thereby.

How?

How? not by works, but by faith. Wherefore as there is great difference betweene the beleeving and working *Abraham*: so is there great difference betweene Christ blessing and redeeming, and Christ working and giving example. Now, *Paul* speaketh here of Christ redeeming and *Abraham* beleeving, and not of Christ giving example, or of *Abraham* working. Therefore he addeth purposely, and that with great vehemencie: *They which are of faith, are blessed with faithfull Abraham.*

The faithfull Abraham must be separate from the working Abraham.

Wherefore we must separate the beleeving & the working *Abraham* as farre asunder, as there is distance betwixt heaven and earth. A man beleeving in Christ is altogether a divine person, the childe of God, the inheritour of the world, a conquerour of sinne, death, the world and the divell: therefore he cannot be praised and magnified enough. Let us not suffer this faithfull *Abraham* to lie hid in his grave, as he is hid from the Iewes: but let us highly extoll and magnifie him: and let us fill both heaven and earth with his name: so that in respect of this faithfull *Abraham*, we see nothing at all in the working *Abraham*. For when we speake of this faithful *Abraham*, we are in heaven. But afterwards, doing those things which the working *Abraham* did, which were carnall and earthly, and not divine & heauenly, (but in as much as they were given unto him of God) we are among men in earth. The beleeving *Abraham* therefore filleth both heaven and earth. So every Christian through his faith filleth heaven and earth, so that besides it, he ought to behold nothing.

One contrarie proved by comparing it with his cõtrary: As all natiõs are blessed through faith: therefore without faith, all are accursed.

Now, by these words, *shall be blessed*, *Paul* gathereth an argument of the contrary: For the Scripture is full of oppositions, as when two contraries are compared together. And it is a point of cunning to marke well these oppositions in the Scriptures, and by them to expound the sentences thereof. As here, this word *blessing* importeth also the contrary, that is to say, malediction. For when the Scripture saith, that all nations which are of faith, are blessed with faithfull *Abraham*, it followeth necessarily, that all, as well Iewes as Gentiles, are accursed without faith, or without this faithfull *Abraham*. For the promise of blessing was given to *Abraham*, that in him all nations should be blessed. There is no blessing then to be looked for, but onely in the promise made unto *Abraham*, now published by the Gospell throughout the whole world. Therefore, whatsoever is without that blessing, is accursed.

And

And this *Paul* sheweth plainely when he saith.

Verse 10. *For as many as are of the works of the law, are accursed.*

Here ye see that the curse is at it were a floud, swallowing up whatsoever is without *Abraham*: that is to say, without faith, and the promise of the blessing of *Abraham*. Now, if the law it selfe given by *Moses* at the commandement of God, maketh them subject to the curse which are under it, much more shall the lawes and traditions so do, which are devised by man. He therefore that will avoid the curse, must lay hold upon the promise of blessing, or upon the faith of *Abraham*, or else he shall remaine under the curse. Vpon this place therefore (*shall be blessed in thee*) it followeth, that all nations, whether they were before *Abraham*, in his time, or after him, are accursed, and shall abide under the curse for ever, unlesse they be blessed in the faith of *Abraham*, unto whom the promise of the blessing was given to be published by his seed, throughout the whole world.

The law bringeth all men under the curse, which are without faith.

To know these things it is very necessary, for they helpe greatly to comfort troubled and afflicted consciences: and moreover they teach us to separate the righteousnesse of faith from the righteousnesse of the flesh, or civill righteousnesse. For we must note that *Paul* is here in hand, not with a matter of policie, but with a divine and a spirituall matter, lest any mad braine should cavill, and say that he curseth and condemneth politick lawes and Magistrates. Here all the Sophisters and Popish Schoole-men are dumbe and can say nothing. Wherefore the Readers must be admonished that in this place there is nothing handled as touching civill lawes, manners, or matters politicall (which are the ordinances of God and good things, and the Scripture elsewhere approveth and commendeth the same,) but of a spirituall righteousnesse, by the which we are justified before God, and are called the children of God in the Kingdome of heaven. To be briefe, there is nothing handled here concerning the bodily life, but concerning everlasting life, where no blessing is to be hoped for, or righteousnesse to be sought either through the law, or traditions, or whatsoever can be named in this life, besides the promise of *Abrahams* blessing. Let civill lawes and ordinances abide in their place and order: let the Magistrate make never so good and excellent lawes: yet notwithstanding they deliver

The righteousnesse of faith, and civill righteousnesse.

Civill lawes and ordinances are good and of God.

no man from the curse of Gods law. The Kingdome of *Babylon* ordained of God, and by him committed unto Kings, had excellent lawes, and all nations were commanded to obey them: notwithstanding this obedience of the lawes did not save it from the curse of the law of God. In like manner we obey the lawes of Princes and Magistrates, but we are not therefore righteous before God: for here we are in another matter.

The righteousnesse of faith and civill righteousnesse are easily confounded.

It is not without cause that I do so diligently teach and repeate this distinction: for the knowledge thereof is very necessary. Albeit there are few that marke it or understand it indeed. Againe, the confounding and mingling together of the heavenly and civill righteousnes, is very easie. In the civill righteousnesse we must have regard to law and workes: but in the spirituall, divine and heavenly righteousnes, we must utterly reject all lawes and works, and set the onely promise and blessing before our eyes, which layeth before us Christ the giver of this blessing and grace, and our onely Saviour. So that this spirituall righteousnes, secluding the law and all works, looketh onely unto the grace and blessing which is given by Christ, as it was promised to *Abraham*, and of him beleeved.

The blessing must be received by faith, and not by the law.

Hereby we may plainely see, that this argument is invincible. For if we must hope to receive this blessing by Christ alone, then it must needs follow on the contrary, that it is not received by the law. For the blessing was given to faithfull *Abraham* before the law & without the law. Now, like as *Abraham* beleeved in Christ which was to come, the giver of the blessing: so and by the same faith, we beleeve in Christ which is come and present, and so are we now justified by faith, as *Abraham* was then justified by faith. They therefore which are under the law, are not blessed, but remaine under the curse.

How the adversaries pervert and slaunder our words.

This the Pope and his proud Prelats do not beleeve, nor can beleeve, neither can they abide this doctrine. Yet must we not hold our peace, but must confesse the truth and say, that the Papacy is accursed: yea all the lawes and civill ordinances of the Emperour are accursed: For according to *Paul*, whatsoever is without the promise and faith of *Abraham*, is accursed. When our adversaries heare this, by and by they pervert and slander our words, as though we thought that the Magistrates should not be honoured, but that we raise up seditions against the Emperour, that we condemne all lawes, that we overthrow and destroy Commonweales, &c.

But

But they do us great wrong. For we put a difference betweene the corporall and the ſpirituall bleſſing, and the we ſay that Emperour is bleſſed with a corporall bleſſing. For, to have a Kingdome, lawes and civill ordinances, to have a wife, children, houſe and lands, is a bleſſing. For all theſe things are the good creatures and gifts of God. But weare not delivered from the everlaſting curſe by this corporall bleſſing, which is but temporall and muſt have an end. Therefore we condemne not lawes, neither do we ſtirre up ſedition againſt the Emperour: but we teach that he muſt be obeyed, that he muſt be feared, reverenced and honoured, but yet civilly. But when we ſpeake of the bleſſing after the manner of Divines, then we ſay boldly with *Paul*, that all things which are without the faith and promiſe of *Abraham*, are accurſed and abide under that everlaſting curſe of God. For there we muſt looke for another life after this, and another bleſſing after this corporall bleſſing.

The corporall bleſſing delivereth us not from ſinnes.

To conclude, we ſay that all corporall things are the good creatures of God. Therefore (as I have ſaid) to have a wife, children, goods, to have politicke lawes and ordinances, are the good bleſſings of God in their place: that is to ſay, they are temporall bleſſings belonging to this life. But theſe bleſſings the Iuſticiaries and Law-workers of all ages, as the Iewes, Papiſts, Sectaries, and ſuch like, do confound and mingle together. For they put no difference betweene corporall and ſpirituall things. Therefore they ſay: We have a law, and this law is good, holy and righteous: therefore we are juſtified through it. Who denieth but that the law is good, holy and righteous? But yet it is alſo the law of malediction, of ſinne, of wrath, and of death. Wherefore we make here a diſtinction betweene the corporall and ſpirituall bleſſing, and ſay, that God hath a double bleſſing: one corporall for this life, and another ſpirituall for the everlaſting life. Therefore to have riches, children, and ſuch like, we ſay it is a bleſſing, but in his degree, that is to ſay, in this life preſent. But as touching life everlaſting, it it not enough to have corporall bleſſings: for the very wicked do therein abound moſt of all. It is not ſufficient that we have civill righteouſneſſe or the righteouſneſſe of the law: for therein alſo the wicked do ſpecially flouriſh. Theſe things God diſtributeth in the world freely, and beſtoweth them both upon the good and bad, like as he ſuffereth the Sunne to riſe both upon the good and

Corporall things are the good creatures of God.

The law of ſinne, wrath and death.

Corporall bleſſings are to be ſeparate from ſpirituall bleſſings.

God bestoweth his gifts both upon the good and evill.

the evill, and sendeth raine upon the righteous and unrighteous: for he is liberall unto all. And to him it is a small matter to put all creatures under the feete of the wicked. *The Creature is subject to vanitie, not of his owne will. Rom.* 8. They therefore which have but onely these corporall blessings, are not the children of God, blessed before God spiritually, as was *Abraham*: but they are under the curse, as *Paul* here saith: *Whosoever is under the workes of the law, is under the curse.*

Paul might have said by a generall proposition: Whatsoever is without faith, is under the curse. He saith not so, but he taketh that which besides faith is the best, the greatest and most excellent among all corporall blessings of the world: to wit, the law of God. The law (saith he) indeed is holy and given of God: notwithstanding it doth nothing else but make all men subject to the curse, and keep them under the same. Now, if the law of God do bring men under the curse, much more may the same be said of inferiour lawes and blessings. And that it may be plainely understood what *Paul* calleth it to be under the curse, he declareth by this testimony of the Scripture, saying:

The effects of the law.

Deu. 27. 26. Verse 10. *For it is written: Cursed is every man that continueth not in all things which are written in the booke of the law, to do them.*

Paul goeth about to prove by this testimony taken out of the 27. of Deuteronomie, that all men which are under the law, or under the works of the law, are accursed, or under the curse: that is to say under sinne, the wrath of God, and everlasting death. For he speaketh not (as I have said before) of a corporall, but of a spirituall curse, which must needs be the curse of everlasting death and hell. And this is a wonderfull manner of proving. For *Paul* proveth this affirmative sentence, which he borroweth out of *Moses*: *Whosoever are of the workes of the law, are under the curse*: by this negative: *Cursed is every one that abideth not in all things, &c.* Now, these two sentences of *Paul* and *Moses* seeme cleane contrary. *Paul* saith: whosoever shall do the works of the law, is accursed. *Moses* saith: whosoever shall not do the works of the law, are accursed. How shall these two sayings be reconciled together? or else (which is more) how shall the one be proved by the other? Indeed no man can well understand this place, unlesse he also know and understand the article of justification.

Paul proveth the affirmative sentence by the negative.

Paul (no doubt) being among the *Galathians*, had before more largely entreated of this matter: for else they could not have understood it, seeing he doth here but touch it by the way. But because they had heard him declare the same unto them before, they being now againe put in mind thereof, do call it to remembrance. And these two sentences are not repugnant, but do very well agree. Wee also do teach in like manner: *That the hearers of the law are not righteous before God, but the doers of the law shall be justified. Rom. 2.* And contrariwise: *They that are of the workes of the law, are under the curse.* For the article of Iustification teacheth, that whatsoever is without the faith of *Abraham*, is accursed. And yet notwithstãding the righteousnesse of the law must be fulfilled in us. *Rom.* 8. To a man that is ignorant of the doctrine of faith, these two sentences seeme to be quite contrary.

Sentences in the Scriptures sometime seeme to be contrary.

First of all therefore, wee must marke well whereupon *Paul* entreateth in this place, whereabout he goeth, and how he looketh into *Moses*. He is here (as before I have often said) in a spirituall matter, separated from policie and from all lawes, and he looketh into *Moses* with other eyes then the hypocrites and false Apostles do, and expoundeth the law spiritually. Wherefore the whole effect of the matter consisteth in this word [to do]. Now, to do the law, is not onely to do it outwardly, but to do it truly and perfectly. There be two sorts then of doers of the law: The first are they which are of the workes of the law, against whom *Paul* inveyeth throughout all this Epistle. The other sort are they which are of faith, of whom wee will speake hereafter. Now, to be of the law, or of the workes of the law, and to be of faith, are quite contrarie, yea euen as contrary as God and the divell, sinne and righteousnesse, death and life. For they are of the law, which would be justified by the law. They are of faith, which do assuredly trust that they are justified through mercie alone for Christs sake. He which saith that righteousnesse is of faith, curseth and condemneth the righteousnesse of workes. Contrariwise, he which saith that righteousnesse is of the law, curseth and condemneth the righteousnesse of faith. Therefore they are altogether contrary the one to the other.

Two manner of doers of the law.

To be of the law.

To be of faith.

He that considereth this, shal easily understand, that to observe the law, is not to do that which is commanded in the law in outward shew onely (as the hypocrites imagine) but in spirit: that is

To do the law.

A doer of the law according to the Papists.

to say, truly and perfectly. But where shall wee finde him that will so accomplish the law? Let us see him and we will praise him, Here our adversaes have their answer ready, saying: *The doers of the law shall be justified. Rom.* 2. Very well. But let us define who be these doers of the law. They call him a doer of the law, which doth the works of the law, and so by those workes * going before, is made righteous. This is not to do the law according to *Paul*: for) as I have said) to be of the workes of the law, and to be of faith, are contrary things. Therefore to seeke to be justified by the workes of the law, is to deny the righteousnesse of faith. Wherefore these Iusticiaries, and law-workers, when they do the law, even in so doing denie the righteousnesse of faith, and sinne against the first, the second, and third commandements, yea even against the whole law. For God commandeth that we should worship him in faith, and in the feare of his Name. On the contrary, they make righteousnesse of workes, without faith and against faith: therefore in that they do the law, they do cleane contrary to the law, and sinne most deadly. For they denie the righteousnesse of God, his mercie and his promises: they denie Christ with all his benefites, and in their hearts they stablish, not the righteousnesse of the law (which they understand not, and much lesse do it:) but a meere fantasie and an idoll of the law. Therefore we must needes say, that not onely in doing of the law they do it not, but also they sin, and deny the divine Majestie in all his promises. And to this end the law was not given.

* These be the workes preparatory, as the Papists call them going before iustification, as the efficient cause thereof.

The errour and impiety of the Iusticiaries.

Wherefore, they, not understanding the law, abuse the law, and as *Paul* saith: *They being ignorant of the righteousnesse of God, and seeking to stablish their owne righteousnesse, have not submitted themselves to the righteousnesse of God. Rom* 10. For they are blinde, and know not how they ought to judge of faith and of the promises, and therefore without all understanding they rush into the Scripture, taking hold but of one part thereof: to wit, the law, and this they imagine that they are able to fulfill by workes. But this is a very dreame, a bewitching and illusion of the heart: and that righteousnesse of the law, which they thinke they do fulfill, is nothing else in very deede, but Idolatrie and blasphemie against God. Therefore it cannot be but they must needes abide under the curse.

Rom. 10, 3.

It is impossible therefore that we should do the law in such sort

as they imagine, and much lesse that we should be justified thereby? This thing first the law it selfe testifieth, which hath a cleane contrary effect: For it increaseth sin, it worketh wrath, it accuseth, it terrifieth and condemneth. How then should it justifie? Moreover, the promise also sheweth the very same thing. For it was said unto *Abrahã*: *In thee shall all the nations of the earth be blessed.* There is no blessing therefore but in the promise of *Abraham*: and if thou be without that promise, thou art under the curse. If thou be under the curse, thou fulfillest not the law: because thou art under sin, the divell, and everlasting death: all which do assuredly follow the curse. To conclude. If righteousnesse should come by the law, then should the promise of God be in vaine, and in vaine should he poure out his blessing in so great abundance. Therefore when God saw that we could not fulfill the law, he provided for this long before the law, and promised the blessing to *Abraham*, saying: *In thee shall all the nations of the earth be blessed.* And so hath he testified that all the nations should be blessed, not by the law, but through the promise made unto *Abraham*. They therefore that lay hold on the law, and seeke to be justified thereby, despising the promise, are accursed.

The effect of the law.

Gen. 12.

Wherefore [to do] is first of all to beleeve, and so through faith to performe the law. We must first receive the holy Ghost, Wherewith we being lightened and made new creatures, begin to do the law, that is to say, to love God and our neighbour. But the holy Ghost is not received through the law (for they which are under the law, as *Paul* saith, are under the curse:) but by the hearing of faith, that is to say, through the promise. We must be blessed onely with *Abraham* in the promise made unto him, and in his faith. Therefore before all things, we must heare and receive the promise, which setteth out Christ, and offereth him to all beleevers: and when they have taken hold upon him by faith, the holy Ghost is given unto them for his sake. Then do they love God and their neighbour, then do they good workes, then do they carrie the crosse patiently. This is to do the law indeede: other wise the law remaineth alwaies undone. Wherefore, if thou wilt define truly and plainely what it is to do the law, it is nothing else, but to beleeve in Iesus Christ, and when the holy Ghost is received through faith in Christ, to worke those things which are commanded in the law: and otherwise we are not able to performe the law. For the Scrip-

To fulfill the law.

How the law is observed.

To do the law.

ture faith, that there is no blessing without the promise, no not in the law. It is impossible therefore to accomplish the law without the promise.

There is not one therefore to be found in all the world, unto whom this name and title, to be called a doer of the law, appertaineth without the promise of the Gospell. Wherefore this word [doer of the law] is a fained terme, which no man understandeth unlesse he be without and above the law in the blessing and faith of *Abraham*. So that the true doer of the law is he, who receiving the holy Ghost through faith in Christ, beginneth to love God & to do good works unto his neighbour. So that this word [to do the law] must comprehend faith also which maketh the tree, & when the tree is made, then follow the fruites. The tree must be first, and then the fruit. For the apples make not the tree, but the tree maketh the apples. So faith first maketh the person, which afterward bringeth forth workes. Therefore to do the law without faith, is to make the apples of wood and earth without the tree: which is not to make apples, but meere fantasies. Contrariwise, if the tree be made, that is to say, the person or doer, which is made through faith in Christ, workes will follow. For the doer must needs be before the things which are done, and not the things which are done, before the doer,

A doer of the law.

In Divinitie the doer is made and framed thorough faith before there be any deeds

The doer then is not so called of the things that are done, but of the things that are to be done. For Christians are not made righteous in doing righteous things, but being now made righteous by faith in Christ, they do righteous things. In politicke matters it cometh so to passe that the doer or worker is made of the things which are wrought, as a man in playing the Carpenter becometh a Carpenter: but in divine matters the workers are not made of the workes going before, but the persons made and framed already by faith which is in Christ, are now become doers and workers. Of such speaketh *Paul* when he saith: *The doers of the law shall be justified*, that is, shall be counted righteous.

The godly are not made righteous by doing righteous things, &c.

Rom.2.13.

Yea, the very Sophisters and Schoolemen are compelled to confesse, and so they teach also, that a morrall worke outwardly done, if it be not done with a pure heart, a good will, and true intent, it is but hypocrisie. And hereof cometh the proverbe among the Germaines: Such a cowle covereth many a knave. For the vilest and the wickedest knave in the world may counterfait the same worke

The doctrin of the Sophisters and Schoolemen

that

that a godly man worketh by faith. *Iudas* did the same works that the other Apostles did. What fault was there in the workes of *Iudas*, seeing he did the selfe same workes that the other Apostles did? Here marke that the popish Sophister answereth out of his morall Philosophie. Although he did the selfe same works (saith he) which the other Apostles did, notwithstãding, because the person was reprobate, and the judgement of reasõ perverse, therefore his workes were hypocriticall and not true, as were the workes of the other Apostles, how like soever they seemed to be in outward shew. Wherefore they themselves are constrained to grant that in politicke & external matters, works do not justifie, unlesse there be joyned withall an upright heart, wil and judgement. How much more are they compelled to confesse the same in spirituall matters, where, before all things there must be a knowledge of God, and faith which may purifie the heart? They walke therefore in works and in the righteousnesse of the law, as *Iudas* did in the works of the Apostles: not understanding what they say or what they affirme. And although *Paul* saith plainely every where that the law justifieth not, but causeth wrath, uttereth sin, revealeth the indignation and judgement of God, and threatneth everlasting death: yet notwithstanding, reading these things they see them not, much lesse do they understand thẽ. Therefore they deserve not to be called hypocrites, but visours and shadowes of disguised hypocrites, most miserably bewitched, in that they dreame they are justified by the works of the law. Wherefore (as I have said) this word [doer of the law] as they define it, is an imagined terme, a very monster, and no where to be found.

Iudas did the same workes that the other Apostles did.

In policie the worke is not judged to be good, except it be done with a good minde: much more in Divinitie.

The effects of the law.

Wherefore, when *Paul* proveth this place, *Whosoever are of the workes of the law are under the curse*, by this sentence of *Moses*: *Cursed is every one that abideth not in all that is written in this booke*, he proveth not one contrary by another, as at the first sight it may appeare, but he proveth it rightly and in due order. For *Moses* meaneth and teacheth the selfe same thing that *Paul* doth, when he saith: *Cursed is every one that doth not all, &c.* But no man doth them: therfore whosoever are of the workes of the law, keepe not the law. If they keepe it not they are under the curse. But seeing there be two sorts of men that are doers of the law (as before I have said,) that is to say, true doers and hypocrites, the true doers must be separated from the hypocrites. The

Gal. 3.

Paul doth not prove one cõtrary by another.

true

true doers of the law are they which through faith are the good tree before the fruit, doers & workers before the works. Of these speaketh *Moses* also: and except they be such, they are under the curse. But the hypocrites are not of this sort: for they thinke to obtaine righteousnes by works, and by them to make the person iust and acceptable. For thus they dreame: We that are sinners and unrighteous will be made righteous. How shall that be? By good works. Therefore they do even like as a foolish builder, which goeth about of the rouffe to make the foundation, of the fruits to make the tree. For when they seeke to be iustified by workes, of the workes they would make the worker, which is directly against *Moses*, which maketh such a worker subject to the curse, as well as *Paul* doth. Therefore whiles they go about to do the law, they not onely do it not, but also deny, (as I have said) the first commandement, the promises of God, the promoised blessing of *Abraham*, they renounce Faith, & they go about to make themselves blessed by their owne workes: that is to say, to justifie themselves, to deliver themselves from sinne and death, to overcome the divell, and violently to lay hold upon the kingdome of heaven. And this is plainely to renounce God, and to set themselves in the place of God. For all these are the workes of the divine majestie alone, and not of any creature either in heaven or in earth.

The errour and impiety of hypocrits.

Hereupon *Paul* was able easily to foreshew out of the first commandement, the abominations that were to come, which Anti-Christ should bring into the Church. For all they which teach that any other worship is necessary to salvation, then that which God requireth of us by the first commandement, which is the feare of God, Faith and the love of God, are plaine Antichrists, and set themselves in the place of God. That such should come, Christ himselfe fore-told, when he saith, *Matth. 24. Many shall come in my name, saying: I am Christ.* So we also at this day we may boldly & easily pronounce, that whosoever seeketh righteousnesse by workes without faith, denieth God and maketh himselfe God. For thus he thinketh: If I do this worke, I shall be righteous, I shall be a conquerour of sinne, death, the divell, the wrath of God, and of hell, and shall obtaine life everlasting. And what is this else (I pray you) but to challenge that worke unto himselfe which doth belong to God alone, and to shew indeede that he himselfe

The worship of the first commandement. *Mat. 24. 5.*

selfe is God? Therefore it is an easie matter for us to prophesie, and most certainely to judge of all those which are without faith, that they are not onely Idolaters, but very Infidels, which denie God, and set themselves in the place of God. Vpon the same ground *Peter* also prophesieth when he saith: *There shall be amongst you false teachers, which privily shall bring in damnable heresies, and shall denie the Lord, &c. and make merchandise of the people.* 1 Pet. 2. 1. 2.

And in the old Testament all the prophesies against Idolatrie sprang out of the first commandement. For all the wicked Kings and Prophets, with all the unfaithful people, did nothing else but that which the Pope and all hypocrites alwaies do. They, contemning the first commandement and worship appointed of God, and despising the promise of *Abrahams* seed, even that seede in whom al nations should be blessed and sanctified, ordained a wicked worship cleane contrary to the word of God, and said: With this worship will we serve God and set out his praise, which hath brought us out of the land of *Egypt*. So *Ieroboam* made two golden calves & said: **Behold thy gods, O Israel, which brought thee out of the land of Egypt.* This he said of the true God which had redeemed *Israel*, and yet both he and all his people were Idolaters: For they worshipped God contrary to the first commandement. They onely regarded the worke: which being done, they counted themselves righteous before God. And what was this else, but to deny God himselfe, whom they confessed with their mouth, and said that he had brought them out of the land of *Egypt*? *Paul* speaketh of such Idolaters when he saith: *They confesse that they know God, but in their deeds they denie him.* Tit. 1. 16.

The idolatry of the Iewes.

The two golden calves of Ieroboā. *Ki. 12. 28.

Wherefore all hypocrites and Idolaters go about to do those workes, which properly pertaine to the divine Majesty. and belong to Christ onely and alone. Indeede they say not in plaine wordes, I am God, I am Christ, and yet in very deed they proudly chalenge unto themselves the diuinitie and office of Christ, and therefore it is as much in effect as if they said: I am Christ, I am a Saviour, not onely of my selfe, but also of others. This the Monkes have not onely taught, but also haue made the whole world to beleeue: to wit, that they are able, not onely to make themselves righteous through their hypocriticall holinesse, but also others unto whom they communicate the same: whereas notwithstanding it is the proper and onely office of Christ to justifie the sinner,

Hypocrites go about to do that thing which belongeth onely to Christ.

The

The Pope chalengeth a divinity or divine power aſwell as God himſelfe.

The Pope in like manner, by publiſhing and ſpreading his diuinitie throughout the whole world, hath denied and utterly buried the office and Divinitie of Chriſt.

The uſe of the doctrine of faith.

It is expedient that theſe things ſhould be well taught and well weighed, for thereby we may learne to judge of the whole Chriſtian doctrine, & the life of man: alſo to confirme mens conſciences: to underſtand all propheſies and all the holy Scriptures, and rightly to judge of all other things. He that knoweth all theſe things rightly, may certainly judge that the Pope is Antichriſt, becauſe he teacheth a far other manner of worſhip, then the firſt table ſetteth out. He may perfectly know and underſtand, what it is to deny God, to deny Chriſt, and what Chriſt meaneth when he ſaith: *Many ſhall come in my name, ſaying, I am Chriſt*: What it is to be againſt God, *and to be liſted up above all that is called God, or that is worſhipped*: What it ſignifieth, that *Antichriſt ſitteth in the temple of God, ſhewing himſelfe as God*: What it is, *to ſee the abomination of deſolation ſtanding in the holy place. &c.*

The Pope is Antichriſt.

Mat.24.5. 2 Theſ.2.4. Mat.24.15. Mar.13.14 Dan.9.27.

What a miſchievous thing hypocriſie is.

Now hereof ſpring all theſe miſchieſes, that this curſed hypocriſie will not be made righteous by the divine bleſſing, nor created new of God the Creatour. It wil in no wiſe be a patient, or ſuffer any thing to be wrought in her: but will needes be altogether an agent, and work thoſe things which ſhe ſhould ſuffer God to work in her and receive of him. Therefore ſhe maketh her ſelfe a creatour and a juſtifier through her owne works, deſpiſing the bleſſing promiſed and given to *Abraham* and to his beleeving children: So that every hypocrite is both the matter and the worker (although this be againſt Philoſophie, for one and the ſelfe ſame thing cannot worke upon it ſelfe:) the matter, becauſe he is a ſinner: the worker, becauſe he putteth on a cowle, or chooſeth ſome other worke through the which he hopeth to deſerve grace, and to ſave himſelfe and others: therefore he is both the creature and the creatour. No man therefore can expreſſe with words, how execrable and horrible it is, to ſeeke righteouſneſſe in the law by workes, without the bleſſing. For it is *the abomination ſtanding in the holy place* which denieth God, and ſetteth up the creature in the place of the Creatour.

Every meritmonger is both the matter and the worker. o rthe work & the workman.

To ſeeke righteouſnes by the law.

The doers of the law therefore are not the hypocrites, obſerving the law outwardly: but the true beleevers, who receiving the holy Ghoſt, do accompliſh the law, that is to ſay, they love God & their

The true doers of the law.

neighbour,

neighbour, &c. So that a true doer of the law, is to be understood, not in respect of the works which he worketh, but in respect of the person now regenerate by faith. For according to the Gospell, they that are made righteous do righteous things, but according to Philosophy it is not so: but contrariwise, they that do righteous things are made just and righteous. Therefore we being justified by faith do good works, through the which (as it is said 2 *Pet.* 1.) Our calling and election is confirmed, and from day to day is made more sure. But because we have now onely the first fruits of the spirit, and have not as yet the tenths, and the remnants of sinne do still remaine in us: therefore we do not the law perfectly. But this imperfection is not imputed unto us which do beleeve in Christ, who was promised to *Abraham*, and hath blessed us. For we are nourished and tenderly cherished in the meane season for Christs sake, in the lap of Gods long sufferance. We are that wounded man, which fell into the hands of theeves, whose wounds the Samaritan bound up, powring in oyle and wine, and afterwards laying him upon his beast, he brought him into the Inne, and made provision for him, and departing commended him to the host, saying: *Take care of him.* And thus we in the meane time are cherished as it were in an Inne, until the Lord put to his hand the second time (as *Esay* saith) that he may deliver us.

The godly do not the law perfectly.

Luke 10. 30, 31, 32, 33.

Esay 11. 11.

Wherefore the sentence of *Moses*: *Cursed is every one that abideth not in all things that are written in this booke*, is not contrary to *Paul*, who pronounceth all them to be accursed, which are of the works of the law. For *Moses* requireth such a doer, as may do the law perfectly. But where shall we find him? No where. For *David* saith: *Lord enter not into judgement with thy servant, for no flesh is righteous in thy sight.* And *Paul* saith: *For what I would, that doe I not: but what I hate, that doe I.* Wherefore *Moses* together with *Paul* doth necessarily drive us to Christ, through whom we are made doers of the law, and are not accounted guilty of any transgression. How so? first by forgivenesse of sinnes and imputation of righteousnesse, because of our faith in Christ. Secondly by the gift of God and the holy Ghost, which bringeth forth a new life and new motions in us, so that we may also do the law effectually. Now, that which is not done, is pardoned for Christs sake: and moreover, what sinne soever is left in us, is not imputed. So *Moses* agreeth with *Paul*,

What a doer of the law Moses requireth.

Psal. 143. 2. *Rom.* 7. 15.

That we are made doers of the law through Christ.

and

and meaneth the selfe-same thing that he doth, when he saith: *Cursed is every one that abideth not, &c.* For he saith that they do not the law, because they would justifie themselves by workes, and concludeth with *Paul*, that *they are under the curse.* Therefore *Moses* requireth true doers of the law, which are of faith, even as *Paul* condemneth those which are not true doers of the law, that is to say, which are not of faith. Herein is no repugnance, that *Moses* spake negatively and *Paul* affirmatively, so that you define rightly what is meant by this word *Do.* So both sentences are true, to wit, *that all are accursed which abide not in all that is written in this booke:* And, *that all they are accursed, which are of the works of the law.*

An answer to those arguments which the adversaries alleadge against the doctrine and righteousnesse of Faith.

SEeing this place offereth unto us occasion, we must say something as touching the arguments which our adversaries do object against the doctrine of Faith, which is: *That we are justified by Faith alone.* There are many places both in the old Testament and in the new, as concerning works and rewards of works, which our adversaries do alleadge, & thinke themselves able thereby utterly to overthrow the doctrine of Faith which we teach and maintaine. Therefore we must be well furnished and armed, that we may be able, not onely to instruct our brethren, but also to answer the objections of our adversaries.

Places of the law and workes.

The Schoolemen and all such as understand not the article of justification, do know no other righteousnesse then the civill righteousnesse and the righteousnesse of the law, which after a sort the Gentiles also do know. Therefore they borrow certaine words out of the law and morall Philosophy, as [to do, to worke,] and such like, and they apply the same unto spirituall matters: wherein they deale most perversly and wickedly. We must put a difference betweene Philosophy and Divinity. The Schoole-men themselves grant and teach, that in the order of nature, being goeth before working, for naturally the tree is before the fruite. Againe, in Philosophy they grant, that a worke morally wrought, is not good except there be first a right judgement of reason, and a good will

The righteousnes of the law was also knowne to the heathen.

or a good intent. So then they will have a right judgement of reason, and a good intent to go before the worke, that is to say, they make the person morally righteous before the worke. Contrariwise in Divinity, and in spirituall matters, where they ought most of all so to do, such senseleſſe Aſſes they are, that they pervert and turne all quite contrary, placing the worke before right judgement of reason and good intent.

To do naturally, morally, and spiritually.

Wherefore, Doing is one thing in nature, another in morall Philosophy, and another in Divinity. In nature the tree muſt be firſt, and then the fruit. In morall Philoſophy, Doing requireth a good intent and a ſound judgement of reaſon to worke well, going before. And here all the Philoſophers are at a ſtay, and can go no further. Therefore the Divines ſay, that morall Philoſophy taketh not God for the object and finall cauſe. For *Ariſtotle*, or a Sadducey, or a man of any civill honeſty, calleth this right reaſon and a good intent, if he ſeeke the publike commodity of the Common-wealth, and the quietneſſe and honeſty thereof. A Philoſopher or Law-worker aſcendeth no higher. He thinketh not through a right judgement of reaſon and a good intent to obtaine remiſſion of ſinnes and everlaſting life, as the Sophiſter or the Monke doth. Wherefore the heathen Philoſopher is much better then ſuch an hypocrite. For he abideth within his bounds, having onely conſideration of the honeſty and tranquility of the Commen-wealth, not mingling heavenly and earthly things together. Contrariwiſe, the blind Sophiſter imagineth that God regardeth his good intent and works. Therefore he mingleth earthly and heavenly things together, and polluteth the name of God. And this imagination he learneth out of morall Philoſophy, ſaving that he abuſeth it much worſe then the heathen man doth.

A comparison between the heathen Philoſopher and the Monke, &c.

Wherefore we muſt aſcend up higher in Divinity with this word Doing, then in naturall things and in Philoſophy, ſo that now it muſt have a new ſignification, and be made altogether new, joyned with a right judgement of reaſon, and a good will, not morally, but divinely: which is, that I know and beleeve by the word of the Goſpell, that God hath ſent his Son into the world to redeeme us from ſin & death. Here Doing is a new thing, unknowne to reaſon, to Philoſophers, to Law-workers, and unto all men: for it is a wiſedome hidden in a myſtery. Therefore in Divinity the worke neceſſarily requireth Faith going before.

The Popiſh Schoolemen think a right judgement of reaſon, & a good intent without faith, to be ſufficient to commend the worke.

Therefore

How wee must answer our adversaries, urging these termes, Doing and Working.

Therefore when our adversaries do alledge against us the sentences of the Scripture touching the law and works, when mention is made of working and doing, thou must answer them; that they are termes pertaining to Divinitie, and not to naturall or morall things. If they be applyed to naturall or morall things, they must be taken in their owne signification. But if they be applyed to matters of Divinity, they must include such a right judgement, reason and good will, as is incomprehensible to mans reason. Wherefore Doing in divinity, must be alwayes understood of a faithfull Doing. So that this faithfull Doing is altogether as it were a new Kingdome separate from the naturall or morall Doing. Therefore, when we that are Divines speake of Doing, we must needs speake of that faithfull Doing: for in Divinity we have no other right judgement of reason, no good will or intent besides faith.

To do, according to the Scripture, what it is.

A rule to be observed as touching those places which speake of works.

This rule is well observed in the 11. Chapter to the Hebrewes. There are recited many and sundry works of the Saints, out of the holy Scripture: as of *David*, who killed a Lion and a Beare, and slue *Goliath*. There the Sophister or Schoolman, that fooliſh asse, looketh upon nothing else but the outward appearance of the worke. But this worke of *David* must be so looked upon, that first we must consider what manner of person *David* was, before he did this worke: Then shall we see that he was such a person, whose heart trusted in the Lord God of Israel, as the Text plainly witnesseth.

1 Sam. 17. 34. *The Lord that delivered me out of the paw of the Lion, and out of the paw of the Beare, will deliver me out of the hand of the Philistine.*

45. Moreover: *Thou commest to me with a sword, and with a speare, and with a shield: but I come to the in the name of the Lord of hostes, the*

46. *God of the host of Israel upon whom thou hast railed this day. This day shall the Lord close thee in my hand, and I shall smite thee, and take thine*

47. *head from thee, &c. Because the Lord saveth not with sword nor speare, (for the battell is the Lords) and hee will give you into our hands.*

The worke of David is a faithfull worke.

You see then that he was a righteous man, beloved of God, strong and constant in faith, before he did this worke. This Doing of *David* therefore, is not a naturall or morall Doing, but a faithfull Doing.

The sacrifice of Abel and Caine. Gen. 4. 3.

So it is said of *Abel* in the same Epistle, that through faith he offered up a better sacrifice unto God then *Cain*. If the Schoolmen happen upon this place as it is read in Genesis (where it is simply

simply set out, how that both *Caine* and *Abel* offered up their gifts, and that the Lord had respect unto *Abel* and his offerings) by and by they take hold of these words: *They offered their oblations unto the Lord: The Lord had respect to the offerings of Abel*, and cry out, saying, Here ye see that God had respect to offerings: therefore works doe justifie. So that these filthy swine do thinke that righteousnesse is but a morall thing, onely beholding the visour and outward shew of the worke, and not the heart of him that doth the worke: whereas notwithstanding even in Philosophie they are constrained, not to looke upon the bare worke, but the good will of the worker. But here they stand altogether upon these words. *They offered up gifts: the Lord had respect unto Abel, and to his offerings*, and see not that the text saith plainely in Genesis, that the Lord had respect first to the person of *Abel*, which pleased the Lord because of his faith, and afterwards to his offerings. Therefore in Divinitie we speake of faithful workes, sacrifices, oblations and gifts, that is to say, which are offered up & done in faith, as the Epistle to the Hebrewes declareth, saying: *Through faith Abel offered up a better sacrifice: Through faith Enoch was taken away: Through faith Abraham obeyed God, &c.* Wee have here then a rule set forth in the eleventh to the Hebrewes, how we should simply answer to the arguments objected of the adversaries as touching the law and workes, that is to say: this or that man did this or that worke in faith: and by this meanes thou givest a solution to all their arguments, and so stoppest their mouthes, that they can have nothing to replie againe.

Not the work, but the heart of the worker is to be considered.

What works the Scripture speaketh of.

A rule.

Hereby it appeareth manifestly that in Divinitie and divine matters the worke is nothing worth without faith, but thou must needs have faith before thou begin to worke, For *without faith it is impossible to please God*: but he that will come unto God, must beleeve. Wherefore in the Epistle to the Hebrewes it is said, that the sacrifice of *Abel* was better then the sacrifice of *Caine*, because he beleeved: Therefore the worke or the sacrifice of *Abel* was faithfull. Contrariwise in *Caine*, because he was wicked and an hypocrite, there was no faith or trust of Gods grace and favour, but meere presumption of his owne righteousnesse, and therefore his worke, whereby he went about to please God, was hypocriticall and unfaithfull. wherefore the adversaries themselves are compelled to graunt that in all the workes of the Saints, faith

The worke is nothing worth without faith. *Heb.* 11.6.

Abels sacrifice was faithfull, and Caines unfaithfull.

is presupposed or goeth before, for the which their workes do please God, and are accepted of him. Therefore in Divinitie there is a new doing, cleane contrary to the morall doing.

The Scripture sometime speaketh of faith without works, and sometime of faith with works.

Moreover, we are also wont to distinguish faith after this manner, that faith is sometime taken without the worke, sometime with the worke. For like as an Artificer speaketh diversly of the matter whereupon he worketh, and likewise a Gardiner of the tree being barren or fruitfull: even so the holy Ghost speaketh diversly of faith in the Scripture: sometime of an obsolute faith: sometime of a compound, or (as a man would say) an incarnate faith. Now, an obsolute faith is this, when the Scripture speaketh absolutely of *justification* or of the *justified*, as is to be seene in the Epistles to the *Romanes*, and to the *Galathians*. But when the Scripture speaketh of rewards and workes, then it speaketh of the compound or incarnate faith. Wee will rehearse some examples of this faith: As, *Faith which worketh by love. Do this, and thou shalt live. If thou wilt enter into life, keepe the commandements. He that doeth these things shall live in them. Decline from euill, and do that which is good.* In these and such like places (as there are many in the holy Scripture) where mention is made of doing, the Scripture alwaies speaketh of faithfull *doing*. As when it saith: *Do this and thou shalt live*, it meaneth thus: See first that thou be faithfull, that thou have *a right judgement of reason and a good will, that is to say, faith in Christ. When thou hast this faith, worke on a Gods blessing.

Gal. 5. 6. Luke 19. 18. Mat. 19. 17. Rom. 10. 5. Psal. 37. 27.

*These termes the Papists use, & set them in the place of faith.

What marvell is it then, if rewards be promised to this incarnate faith: that is to say, to the working faith, as was the faith of *Abel*, or to faithfull workes? And why should not the holy Scripture thus speake diversly of faith, when it speaketh diverse waies of Christ, as he is God and man: that is to say, sometime of his whole person, sometime of his two natures apart, either of his divine or of his humane nature? If it speake of the natures apart, it speaketh of Christ absolutely: but if it speake of the divine nature united in one person to the humane nature, then it speaketh of Christ compound and incarnate. There is a common rule among the Schoolemen of the communication of the properties, when the properties belonging to the Divinitie of Christ, are attributed to the humanitie: which we may see every where in the Scriptures. As in *Luke* 2. the Angell calleth the infant borne of the virgine Ma-

The Scripture sometime speaketh of one nature in Christ, sometime of both

A rule of the communication of properties called *communicatio Idiomatum*.

Luke 2. 10

ri

ie, the Saviour of men, & the universall Lord both of the Angels and men. And in the 1 Chapter he calleth him the Sonne of God. Herenpon I may truly say, that that infãt which lay in the manger, and in the lap of the Virgine, created heaven and earth, and is Lord of the Angels. Here I speake indeede of a man: but man in this proposition is a new word, and (as the Schoolemen themselves do grant) hath relation to the Divinitie, that is to say: this God which was made man, hath created all things. Creation is attributed onely to the Divinitie of Christ: for the humanitie doth not create, and yet notwithstanding it is truly said, man created, because the Divinitie, which onely createth, is incarnate with the humanitie, and therefore the humanity together with the Divinitie, is partaker of the same properties. Wherefore it is wel & godly said: This man Iesus Christ brought Israel out of *Egypt*, strooke *Pharao*, and wrought all the wonders from the beginning of the world.

Luke.1.32

The man Christ created all things.

Therefore when the Scripture saith: *If thou wilt enter into life, keepe the commandements of God: do this and thou shalt live. &c.* First wee must see of what manner of keeping and doing he speaketh. For in these and such like places (as I have said) he speaketh of a compound faith, and not of a naked and simple faith. And the meaning of this place: *Do this and thou shalt live*, is this: Thou shalt live because of this faithfull doing, or this doing shall give unto thee life, because of thy faith alone. After this manner justification is attributed to faith alone, as creation is to the Divinity. And yet notwithstanding, as it is truly said: Iesus the Sonne of Marie created all things, so also justification is attributed to the incarnate faith, or to the faithfull doing. Therefore wee must in no wise thinke with the Sophisters and hypocrites, that workes do absolutely justifie, or that rewardes are promised to morall workes, but to faithfull workes only.

If thou wilt enter into life, &c.

Let us therefore suffer the holy Ghost to speake as he doth in the Scriptures, either of naked, simple and absolute faith, or of compound and incarnate faith. All things which are attributed to workes, do properly belong unto faith. For workes must not be looked upon morally, but faithfully and with a spirituall eye. Faith is the divinitie of workes, and is so spread throughout the workes of the faithfull, as is the Divinitie throughout the humanitie of Christ. Faith therefore doth all alone in the workes

Faith simple & cõpound.

of the faithfull; *Abraham* is called faithfull, because faith is spread throughout the whole person of *Abraham*: so that beholding him working, I see nothing of the carnall or of the working *Abraham*, but of the beleeving *Abraham*.

The places concerning works in the Scriptures, must be expounded as the Epistle to the Hebrewes expoundeth them.

Wherefore when thou readest in the Scriptures, of the Fathers, Prophets, and Kings, how they wrought righteousnesse, raised up the dead, overcame kingdomes, thou must remember that these and such like sayings are to be expounded as the Epistle to the Hebrewes expoundeth them, that is: **By faith they wrought righteousnesse, by faith they raised up the dead, by faith they subdued kings and kingdomes, &c.* So that faith incorporateth the worke, and giveth it his perfection. And this the adversaries, if they be well in their wits, cannot denie, neither have they any thing to say or object against it. Indeede they can cry out that the Scripture speaketh oftentimes of doing and working. And we alwaies answer them againe, that it speaketh also of faithfull doing. For first, reason must be lightened by faith, before it can worke. Now, when it hath a true opinion and knowledge of God, then is the worke incarnate and incorporate into it: so that whatsoever is attributed to faith, is afterwards attributed to worke also, but yet because of faith onely and alone.

*Heb 11,33. 34,35.

The difference beweene morall doing, and spirituall doing.

Wherefore in reading of the Scriptures we must learne to put a difference between the true and the hypocriticall, the morall and the spirituall doing of the law. So shall wee be able to declare the true meaning of all those places which seeme to maintaine the righteousnesse of workes. Now, the true doing of the law is a faithfull and a spirituall doing, which he hath not, that seeketh righteousnesse by workes. Therefore every doer of the law and every holy morall worker is accursed. For he walketh in the presumption of his owne righteousnesse against God, whiles he will be justified by mans free will and reason, and so in doing of the law, he doth it not. And this according to *Paul*, is to be under the workes of the law, that is to say, that hypocrites do the law, & yet in doing, they do it not: for they understand this word Doing, according to the literall sence of the law, which in true Christian Divinitie is nothing worth. Indeed they work many things, but in the presumption of their own righteousnes, and without the knowledge of God and faith, as the Pharisie did, *Luke* 18. & as *Paul* did before his conversion: therefore they are blind and miserably erre, and so remaine under the curse.

Hypocrites do many things but without faith.

Where

Wherefore, againe I admoniſh you, that ſuch ſentences as the adverſaries do alledge out of the Scriptures concerning workes and rewards, muſt be ſpiritually exponuded. As if they alledge this ſentence out of *Daniel*, 4, Chapter: *Redeeme thy ſinnes by almes deeds*, thou muſt not here expound theſe words mōrally, but ſpiritually. So ſhalt thou ſee that this word *Redeeme*, ſignifieth no morall, but a faithfull doing, that is to ſay, it includeth faith. For in the Scriptures the worke (as I have ſaid) requireth alſo a good will and right judgement of reaſon to go before, not morall as they would have it, but divine and ſpirituall, which is faith. By this meanes thou ſhalt be able to ſtop the mouthes of theſe peeviſh Sophiſters. For they themſelves are compelled to grant, (and ſo teach they alſo out of *Ariſtotle*) that every good worke proceedeth out of mans choiſe or free will. If this be true in Philoſophie, much more muſt this good will and right judgement of reaſon guided by faith, go before the worke in divinitie and divine matters. And this do all words of the imperative moode, that is, all ſuch words as are commanding, ſignifie in the Scriptures, and all ſuch words alſo as teach the law, as the Epiſtle to the *Hebrewes* doth plainely declare: *By faith Abel offered, &c.*

The Papiſts learne their divinitie out of Ariſtotle an heathen Philoſopher.

Now, admit the caſe that this ſolution is not ſufficient (although it be indeede moſt ſure and certaine:) yet notwithſtanding let this be the argument of all arguments, and the principall mirrour of Chriſtians to behold, againſt all the tentations and objections, not onely of the adverſaries, but alſo of the divell himſelfe, namely to apprehend and to hold faſt the head, which is Chriſt. Moreover, admit that the Sophiſters being more craftie and ſubtile then I, ſhould ſo ſnare and entangle me with their arguments, which they bring for the maintenance of workes againſt Faith, that I ſhould know no way how to winde my ſelfe out, (which notwithſtanding it is impoſſible for them to do,) yet will I rather give reverence and credite to Chriſt alone, then be perſwaded with all the places they are able to alledge for the eſtabliſhing of the righteouſneſſe of workes againſt the doctrine of Faith.

A generall anſwer to all the argumēts of the adverſaries. The argument of all arguments, to hold faſt the head Chriſt.

Wherefore, they muſt be ſimply and plainely anſwered after this manner: Here is Chriſt, there are the teſtimonies of the Scripture touching the law and workes. Now, Chriſt is the Lord of the Scripture and of all workes. He alſo is Lord of heaven, the earth, the Sabboth, the temple, righteouſneſſe, life, wrath, ſinne, death, and gene-

rally of all things whatsoever. And *Paul* his Apostle sheweth that he
Gal. 3. 3. was made sin and became accursed for me. I heare then that I could by no other meanes be delivered from my sin, my death, and my malediction, but by his death and bloud-shedding. Wherefore I conclude that it behoveth Christ himselfe to overcome my sinne, death and malediction in his owne body, and not the works of the law or mine owne works. And hereunto reason is constrained to yeeld and say, that Christ is not the worke of the law, or my worke: that his bloud and death is not circumcision, the observation of the ceremonies of the law, and much lesse a Monkes cowle, a shaven crowne, abstinence, vowes and such like. Wherefore if he be the price of my redemptiō, if he be made sin and malediction that he might justifie me and blesse me: I care not if thou bring a thousand places of the Scripture for the righteousnesse of workes against the righteousnes of faith, and cry out never so much, that the Scripture is against me. I have the Author and Lord of the Scripture with me, on whose side I will rather stād, then beleeve all the rablement of Law-workers and meritmongers. Albeit it is impossible that the Scripture should be against this doctrine, unlesse it be amongst the senselesse and obstinate hypocrites: but to the godly and such as have understanding, it giueth witnesse
The Scripture is not against it selfe. for Iesus Christ his Lord. See therefore how thou canst reconcile the Scripture, which thou sayest, is against my doctrine. As for me, I will sticke to the Author and Lord of the Scripture.

Therefore if any man thinketh himselfe not well able to reconcile such places of the Scripture, or answer unto the same sufficiently, and yet notwithstanding is constrained to heare the objections and cavillations of the adversaries, let him answer simply and
A plaine & simple answer to the places of Scripture concerning workes. plainely after this sort: Thou settest against me the servant, that is to say, the Scripture and that not wholly, neither yet the principall part thereof, but onely certaine places as touching the law and workes. But I come with the Lord himselfe, who is above the Scripture, and is made unto me the merite and price of righteousnesse and everlasting life. On him I lay hold, him I sticke to, and leave works unto thee: which notwithstanding thou never diddest. This solution neither the divell nor any Iusticiarie can ever wrest from thee or overthrow. Moreover thou art in safetie before God: For thy heart abideth fixed in the object, which is called Christ: who was nailed to the Crosse and accursed, not

for

for himselfe, but for us, as the text saith: *made a curse for us.* Hold fast this, and lay it against all the sentences of the law and workes whatsoever, and say: doest thou heare this Sathan? Here he must needes give place, for he knoweth that Christ is his Lord and maister.

Verse 11. And that no man is justified by the law in the sight of God, it is evident: for the just shall live by Faith. Heb. 1. 4. Rom. 1. 17.

This is another argument grounded upon the testimonie of the Prophet *Habacuck.* And it is a sentence of great weight and authority, which *Paul* setteth against all the sentences touching the law and workes. As if he should say: What need we any long disputation? Here I bring forth a most evident testimony of the Prophet, against the which no man can cavill: *The just man shall live by faith.* If he live by faith, then he liveth not by the law: For the law is not of faith. And here *Paul* concludeth workes and the law, as things contrary to faith.

How the Sophisters corrupt this place: *The just doth live by faith.*

The Sophisters (as they are alwaies ready to corrupt the Scriptures) do wrest and pervert this place after this manner. *The just man doth live by faith:* that is to say, by a working faith, or formed or made perfect with charity: but if it be not formed with charity, then doth it not justifie. This glose they themselues have forged, and by the same they do injurie to the words of the Prophet. If they did call this formed or furnished faith, the true faith which the Scripture teacheth, this their glose should not offend me, for then faith should not be separated from charitie, but from the vaine opinion of faith: As we also put a difference betweene a counterfeit faith and a true faith. The counterfeit faith is that which heareth of God, of Christ, and of all the mysteries of his incarnation and our redemption: which also apprehendeth and beareth away those things which it heareth, yea and can talke goodly thereof, and yet there remaineth nothing else in the heart, but a naked opinion and a sound of the Gospell: For it neither reneweth nor changeth the heart: it maketh not a new man, but leaveth him in the vanitie of his former opinion and conversation: and this is a very pernicious faith. The morall Philosopher is much better, then the hypocrite having such a faith.

The difference betweene a true and a false faith.

Wherefore, if they would make a distinction betweene faith formed

med (and take it as the Scripture taketh it) and the false or counterfait faith, their distinction should nothing offend me. But they speake of faith formed and made perfect with charitie, and make a double faith, that is to say formed and unformed. This pestilent and divellish glose I utterly detest. Although (say they) we have faith infused, called (*Fides infusa*) which is the gift of the holy Ghost, and also faith gotten by our owne industrie, called (*Fides acquisita*:) yet both of them lacke their forme & perfection, which is charitie, and are formed with charitie. This is to preferre charitie before faith, and to attribute righteousnesse, not to faith, but to charity. Wherefore when they do not attribute righteousnesse to faith, but onely in respect of charitie, they attribute to faith nothing at all.

Of this faith infused, and what it is. | reade more before the 2. chap. fol 92. pag 2 line 2.

Moreover, these perverters of the Gospell of Christ do teach that even that faith which they call faith infused, & not received by hearing, nor gotten by any working, but created in man by the holy Ghost, may stand with deadly sin, and that the worse men may have this faith. Therefore, say they, if it be alone, it is idle and utterly unprofitable. Thus they take from faith her office, & give it unto charity: so that faith is nothing, except charity which they call the forme and perfection thereof, be joyned withall. This is a divellish and a blasphemous kinde of doctrine, which utterly defaceth and overthroweth the doctrine of faith, & carrieth a man cleane from Christ the Mediatour, and from faith, which is the hand and onely meane whereby wee apprehend him. For if charity be the forme and perfection of faith (as they dreame) then am I by and by constrained to say, that charitie is the principall part of Christian Religion, and so I lose Christ, his bloud, and all his benefits, and now I rest altogether in morall doing, even as the Pope, the heathen Philosopher, and the Turke doth.

But the holy Ghost which giveth to all men both mouth and tongue, knoweth how to speake. He could have said, (as the Sophisters do wickedly imagine): The righteous man shall liue by faith formed and beautified or made perfect by charity. But this he omitteth of purpose, and saith plainely: *The righteous man liueth by faith.* Let these doltish Sophisters go therefore, with this their wicked and pestilent glose. Wee will still hold and extoll this faith, which God himselfe hath called faith, that is to say, a true and a certaine faith, which doubteth not of God, nor of his promises,

The formed faith of the Schoolemen

True faith before God,

nor

nor of the forgiveneſſe of ſins through Chriſt, that we may dwell ſure and ſafe in this our object Chriſt, and may keepe ſtill before our eyes the paſſion and bloud of our Mediatour and all his benefites. Now, faith alone which layeth hold upon Chriſt, is the only meane that we ſuffer not theſe benefits to be taken out of our ſight. Where-fore, rejecting this peſtilent gloſe, we muſt underſtand this place of faith onely and alone. And this *Paul* himſelfe declareth, when he reaſoneth againſt faith formed with charitie, after this ſort.

Faith onely taketh hold of Chriſt.

Verſe 12. *And the law is not of faith.*

The Schoolemen ſay: The righteous man doth live, if his faith be formed and adorned with charitie. But contrariwiſe *Paul* ſaith: *The law is not of faith.* But what is the law? Is it not alſo a commandement touching charitie? Yea, the law commandeth nothing elſe but charitie, as we may ſee by the text it ſelfe: *Thou ſhalt love the Lord thy God, with all thy ſoule, &c.* Againe: *Shewing mercie unto thouſands that love him and keepe his commandements.* Alſo: *In theſe two commandements conſiſteth the law and the prophets.* If the law then, that commandeth charitie be contrary to faith, it muſt needs follow, that charitie is not of faith. So *Paul* plainely confuteth that gloſe which the Sophiſters have forged, touching their formed faith, and ſpeaketh onely of faith, as it is ſeparate from the law. Now, the law being ſeparate and ſet apart, charitie is alſo ſet apart, with all that belongeth to the law, and faith onely is left, which juſtifieth and quickeneth to everlaſting life.

The law teacheth love. *Deut. 6. 5. Mat. 22. 37. Exod. 20. 6. Mat. 22. 40.*

Paul therefore reaſoneth here out of a plaine teſtimonie of the Prophet: that their is none which obtaineth juſtification and life before God, but the beleeving man, who obtaineth righteouſneſſe and everlaſting life without the law and without charitie, by faith alone. The reaſon is, becauſe the law is not of faith: that is, the law is not faith, or any thing belonging to faith, for it beleeveth not: neither are the workes of the law faith, nor yet of faith: therefore faith is a thing much differing from the law, like as the promiſe is a thing much differing from the law. For the promiſe is not apprehended by working, but by beleeving. Yea there is as great a difference betweene the promiſe and the law, & conſequently betweene faith and works, as there is diſtance betweene heaven and earth.

The beleeving man obtaineth righteouſneſſe & everlaſting life without the law and charitie.

It is impoſſible therefore, that faith ſhould be of the law. For faith only reſteth in the promiſe, it onely apprehendeth & knoweth God,

God, and standeth onely in receiving good things of God. Contrariwise the law and works cõsist in exacting, in doing, & in giving unto God. As *Abel* offering his sacrifice, giveth unto God: but he beleeving, receiveth of God. *Paul* therefore concludeth mightily out of that place of *Habacuck*, that the righteous man liveth by faith alone.

The law. Faith. For the law in no wise belongeth unto faith, because the law is not the promise. But faith resteth only upon the promise. Wherefore as there is a difference between the law and the promise: so is there also between works and faith. That glose therefore of the Schoolemen is false and wicked, which joyneth the law and faith together, yea rather it quencheth faith, & setteth the law in the place of faith. And here note, that *Paul* alwaies speaketh of such as would do the law morally, and not according to the Scripture. But whatsoever is said of such good works as the Scripture requireth, the same is attributed to faith alone.

Verse 12. But the man that shall do those things shall live in them.

Paul here goeth about to shew what is the very true righteousnes of the law and of the Gospell. The righteousnes of the law is to fulfil the law according to that saying: *He that shall do those things shall live in them.* The righteousnes of faith is to beleeve, according to that saying: *The righteous man doth live by faith.* The law therefore requireth that we should yeeld somewhat unto God. But faith requireth no workes of us, or that wee should give any thing unto God, but that we beleeving the promise of God, should receive of him. Therefore the office of the law is to worke, as the office of faith is to assent unto the promises. For faith is the faith of the promise, and the worke is the worke of the law. *Paul* therefore standeth upon this word Doing: & that he may plainely shew, what is the confidence of the law, and what is the confidence of works, he compareth the one with the other, the promise with the law, and faith with works. He saith, that of the law there cometh nothing else but onely Doing: but faith is a cleane contrary thing, namely, that which assenteth to the promise and layeth hold upon it.

The righteousnesse of the law. The righteousnesse of faith. The office of the law and of faith.

The law and the promise, doing & beleeving must be distinguished. These foure things therefore must be perfectly distinguished. For as the law hath his proper office, so hath the promise. To the law pertaineth doing, and to the promise, beleeving. Wherefore, as farre as the law and the promise are separate asunder, so farr also are doing and beleeving. By the which distinction *Paul* here goeth

about to separate charitie from faith, and to teach that charitie justifieth not, because the law worketh or helpeth nothing to justification. Faith alone therefore justifieth and quickeneth: and yet it standeth not alone, that is to say, it is not idle, albeit that in her degree and office it standeth alone. Ye see the cause then why *Paul* here alledgeth this place, nãely that he may separate faith and charitie farre asũder. Faith is not idle.

Fie upon the Sophisters therefore with their cursed glose and their blinde distinction of faith formed and unformed. For these new forged termes, faith formed, faith unformed, faith gotten by mans industry, and such like, are very monsters divised by the divell, to no other end but to deface and destroy the true Christian doctrine and faith, to blaspheme and tread Christ under foot, and to stablish the righteousnesse of works. Indeede workes must follow faith, but faith must not be works, or works faith; but the bounds and the kingdomes of the law or works, & of faith must be rightly distinguished the one from the other. *Fide formata, informis, acquisita,* are monstrous tearmes devised by the Papists.

When we beleeve therefore, we live onely by faith in Christ, who is without sin, who is also our mercie-seate and remission of sins. Contrariwise, when we observe the law, we worke indeed, but we have no righteousnesse nor life. For the office of the law is not to justifie and give life, but to shew forth sinne, and to destroy. Indeed the law saith: *He that shall do these things, shall live in them.* But where is he which doth the law: that is, which loveth God with all his heart, and his neighbour as himselfe? Therefore no man doth the law, and although he go about to do it never so much: yet in doing it he doth it not: therefore he abideth under the curse. But faith worketh not, but beleeveth in Christ the justifier. Therefore a man beleeueth not because of his doing, but because of his beleeving. But a faithfull man performeth the law, and that which he doth not, is forgiven him through the remission of sins for Christs sake, & that which is remaining is not imputed unto him. The office of the law. The office of faith.

Paul therefore in this place and in the 10 Chap. to the Romanes, compareth the righteousnesse of the law and of faith together, where he saith: *He that shall do those things, shall live in them.* As though he would say: It were indeede a goodly matter if we could so accomplish the law: but because no man doth it, wee must flie unto Christ, * *who is the end of the law to righteousnesse to every one that beleeveth. He was made under the law, that he might* *Christ the end of the law. Rom. 10. 4. Gal. 4. 4.

redeeme

redeeme us that were under the law. Beleeving in him we receive the holy Ghost, and wee begin to do the law: and that which we do not, is not imputed unto us because of our faith in Christ. But in the life to come we shall no more have neede of faith. For then we shall not 1 Cor. 13. 12. see darkely through a glasse (as we now do) but wee shall see face to face: that is to say, there shall be a most glorious brightnes of the eternall Majestie, in which wee shall see God even as he is. There shall be a true and a perfect knowledge and loue of God, a perfect light of reason and a good will: not such a morall and philosophicall will as the popish Schoolemen dreame of, but an heavenly, divine, and eternal will. Here in the meane time, in spirit by faith, we looke for the hope of righteousnesse. Contrariwise, they that seeke for righteousnes of sins by the law and not by Christ, do never performe the law, but abide under the curse.

Paul therefore calleth them onely righteous, which are justified through the promise, or through faith in the promise without the law. Wherefore, they that are of the works of the law, & will seeme to do the law, do it not. For the Apostle generally concludeth, that all they which are of the workes of the law, are under the curse: under the which they should not be, if they fulfilled the law. Indeede it is true, that a man doing the workes of the law, shall live in them, that is, shall be blessed: but such a one cannot be found. Now seeing there is a double use of the law, the one politicke, and the other spirituall, he that will understand this sentence civilly, may do it after this sort: *He that shall do those things shall live in them*: that is, if a man obey the magistrate outwardly & in the politike government, he shall avoide punishment and death: For then the civill magistrate hath no power over him. This is the politicke use of the law, which serveth to bridle those that are rude and untractable. But *Paul* here speaketh not of this use, but entreateth of this place like a Divine: therefore there is a condition necessarily included. As if he said: If men could keepe the law, they should be happie. But where are they? They are not therefore doers of the law, except they be justified before and without the law, through faith.

Who they are that Paul calleth righteous.

A double use of the law.

Wherefore, when *Paul* curseth and condemneth those which are of the workes of the law, he speaketh not of such as are justified through faith, but of such as go about to be justified by workes, without faith in Christ: This I say, lest any man should follow

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the fond imagination of *Ierome*, who being deceived by *Origen*, understood nothing at all in *Paul*, but tooke him as a meere civill Lawyer. Hereupon he reasoneth after this manner: The holy Patriarkes, Prophets and Kings were circumcised and offered sacrifice: therefore they observed the law. But it were a wicked thing to say, that they are under the curse: therefore all they that are of the works of the law are not under the curse. Thus he setteth himselfe against *Paul* without all judgement, making no difference between the true doers of the law justified by faith, and those workers which seeke to be justified by the law, without faith.

The imagination of Ierome, understanding Paul as though he spake of the law, but morally, and as it is separate from faith.

But *Paul* speaketh here nothing against those that are justified by faith, and are true doers of the law indeede, for they are not of the workes of the law: but against those which, not onely do not keepe the law, but also sinne against the same. For the law commandeth that wee should feare, love, and worship God with a true faith. This they do not, but choose out new kinds of worship and works which were never commanded of God, by the which God is not pacified, but more provoked to anger, according to that saying: *They worship me in vaine with the commandements of men.* Therefore they are full of impietie, rebels against God and Idolaters, sinning grievously against the first commandement above all the rest. Moreover, they are full of wicked concupiscence, wrath and other great passions. Briefly, there is no good thing in them, but that outwardly they would seeme to be righteous and to accomplish the law.

A picture of hypocrites. *Mat. 15. 9.*

So we also which are justified by faith, as were the Patriarkes, Prophets and all the Saints, are not of the workes of the law, as concerning justification. But in that wee are in the flesh, and have as yet the remnants of sinne in us, wee are under the law, and yet not under the curse, because the remnants of sinne are not imputed unto us for Christs sake, in whom wee beleeve. For the flesh is an enemie unto God, and that concupiscence which yet remaineth in us, not onely fulfilleth not the law, but also sinneth against the same, rebelling against us and leading us captive into bondage. *Rom. 7.* Now, if the law be not fulfilled in the Saints, but that many things are done in them contrary to the law, if evill concupiscence and the remnants of sinne are yet remaining in them, which do so hinder them that they cannot feare and love God, they cannot call vpon God with assured trust, they cannot praise God and reverence

Remnants of sinne in the Saints, and the elect of God.

his

his word as they ſhould do: much more is this true in a man which is not yet juſtified by faith, but is an enemie unto God, and with all his heart deſpiſeth and hateth the word and worke of God. Ye ſee then that *Paul* ſpeaketh here of ſuch as will fulfill the law, and be juſtified thereby, although they have not yet received faith, and not of the Fathers and Saints (as *Ierome* imagineth) which are juſtified by faith already.

Deut. 21. 23. Verſe 13. *Chriſt hath redeemed us from the curſe of the law, when he was made a curſe for us. (For it is written: Curſed is every one that hangeth on a tree.)*

This ſentence which Paule reciteth out of Deuter. is miſerably wreſted and racked of the Papiſts.

Here againe *Ierome*, and the popiſh Sophiſters which follow him, are much troubled, and miſerably racke this moſt comfortable place, ſeeking, as they would ſeeme, with a godly zeale to turne away this reproach from Chriſt, that he ſhould be called a curſe or execration. They ſhift off this ſentence after this manner: that *Paul* ſpake not here in good earneſt: and therefore they moſt wickedly affirme, that the Scripture in *Paul* agreeth not with it ſelfe. And this they prove after this manner: The ſentence (ſay they) of *Moſes*, which *Paul* here alledgeth, ſpeaketh not of Chriſt. Moreover this generall clauſe [*whoſoever*] which *Paul* alledgeth, is not added in *Moſes*. Againe, *Paul* omitteth this word [*of God*] which is in *Moſes*. To conclude, it is evident enough, that *Moſes* ſpeaketh of a theefe or a malefactor, wch by his evil deeds had deſerved the gallowes, as the Scripture plainly witneſſeth in the 21 Chap. of *Deut*. Therefore they aske this queſtion, how this ſentence may be applied to Chriſt, that he is accurſed of God & hãged upon a tree, ſeeing that he is no malefactor or theefe, but righteous & holy? This may peradventure move the ſimple & ignorant, thinking that the Sophiſters do ſpeake it, not only wittily, but alſo very godly, & thereby do defẽd the honour and glory of Chriſt, & give warning to all Chriſtians to beware that they thinke not ſo wickedly of Chriſt, that he ſhould be made a curſe, &c. Let us ſee therefore what the meaning and purpoſe of *Paul* is.

This clauſe *for us*, is effectuall and ful of power.

But here againe wee muſt make a diſtinction, as the words of *Paul* do plainly ſhew. For he ſaith not, that Chriſt was made a curſe for himſelfe, but for us. Therefore all the weight of the matter ſtandeth in this word, *For us*. For Chriſt is innocent as concerning his owne perſon, and therefore he ought not to have beene hanged

hanged on a tree: but because, according to the law of *Moses*, every theefe and malefactor ought to be hanged, therefore Christ also, according to the law ought to be hanged, for he sustained the person of a sinner and of a theefe, not of one, but of all sinners and theeues. For we are sinners and theeues, and therefore guilty of death and everlasting damnation. But Christ tooke all our sinnes upon him, and for them died upon the crosse: therefore it behoved that he should become a transgressour, and (as *Esay* the Prophet saith Chap. 53) *to be reckoned and accounted among transgressours and trespassers.*

Christ tooke upon him the person of a transgressor, and therefore must be hanged.

And this (no doubt) all the prophets did foresee in spirit, that Christ should become the greatest transgressour, murtherer, adulterer, theefe, rebell and blasphemer, that ever was or could be in all the world. For he being made a sacrifice for the sinnes of the whole world, is not now an innocent person and without sinnes, is not now the Sonne of God borne of the virgine *Mary*: but a sinner, which hath and carrieth the sinne of *Paul*, who was a blasphemer, an oppressour and a persecuter: of *Peter* which denied Christ: of *David* which was an adulterer, a murtherer, and caused the Gentiles to blaspheme the name of the Lord: and briefly, which hath and beareth all the sinnes of all men in his bodie: not that he himselfe committed them, but for that he received them being committed or done of us, and laid them upon his owne bodie, that he might make satisfaction for them with his owne bloud. Therefore this generall sentence of *Moses* comprehendeth him also (albeit in his owne person he was innocent) because it found him amongst sinners and transgressours: Like as the Magistrate taketh him for a theefe, and punisheth him whom he findeth among other theeves and transgressours, though he never committed any thing worthy of death. Now, Christ was not onely found amongst sinners, but of his owne accord and by the will of his Father he would also be a companion of sinners, taking upon him the flesh and bloud of those which were sinners, theeves, and plunged in all kinds of sinne. When the law therfore found him among theeves, it condemned and killed him as a theefe.

Christ the greatest sinner of all others, because he bare the sinnes of the whole world.

Esay 53 5. *Mat.* 8. 17.

The popish Sophisters do spoile us of this knowledge of Christ and most heavenly comfort, (namely that Christ was made a curse, that he might deliver us from the curse of the law) when they separate him from sinnes and sinners, and onely see

What incommodities follow the doctrine of the Schoolemen

him

him out unto us as an example to be followed. By this meanes they make Christ, not onely unprofitable unto us but also a Iudge and a tyrant, which is angrie with our sins, and condemneth sinners. But we must as well wrap Christ, and know him to be wrapped in our sins, in our maledictiō, in our death, and in all our evils, as he is wrapped in our flesh and in our bloud.

Christ must be wrapped as well in our sinnes, as in our flesh and bloud.

But some man will say: It is very absurd and slanderous, to call the sonne of God a cursed sinner. I answer: If thou wilt denie him to be a sinner & to be accursed, denie also that he was crucified and died. For it is no lesse absurd to say, that the Sonne of God (as our faith confesseth and beleeveth) was crucified and suffered the paines of sinne and death, then to say, that he is a sinner and accursed. But if it be not absurd to confesse and beleeve, that Christ was crucified between two theeves, then is it not absurd to say also that he was accursed and of all sinners the greateſt. These words of *Paul* are not spoken in vaine: *Christ was made a curse for us. God made Christ which knew no sinne to become sinne for us, that we in him might be made the righteousnesse of God. 2. Cor. 5.*

Christ is made a curse, and become sin for us.

After the same manner *Iohn* the Baptist calleth him, *The Lambe of God which taketh away the sins of the world.* He verily is innocent, because he is the unspotted and undefiled Lambe of God. But because he beareth the sins of the world, his innocencie is burdened with the sins and guilt of the whole world. Whatsoever sins, I, thou, and we all have done or shall do hereafter, they are Christs owne sins as verily as if he himselfe had done them. To be briefe, our sins must needs become Christs owne sins, or else we shall perish for ever. This true knowledge of Christ, which *Paul* & the Prophets have most plainely delivered unto us, the wicked Sophisters have darkened & defaced.

Ioh. 1. 26.

Our sinne must be Christs own sin, or else we shall perish for ever.

Esay in the 53 Chapter speaketh thus of Christ: *God* (saith he) *layed the iniquity of us all upon him.* Wee must not make these words lesse then they are: but leave them in their owne proper signification. For God dallieth not in the wordes of the Prophet, but speaketh earnestly, and of great love: to wit, that Christ this Lambe of God should beare the sins of us all. But what is it to beare? The Sophisters answer, to be punished. Very well. But wherefore is Christ punished? It is not because he hath sinne and beareth sinne? Now that Christ hath sinne, the holy Ghost witnesseth in the 40 Psalme: *My sinnes have taken such hold on me,* that

Christ not onely beareth sinne: but the Psalme witnesseth that he himselfe also hath sin indeede.

I am not able to looke up, yea they are more in number then the haires of my head. In this Pſalme and certaine others, the holy Ghoſt ſpeaketh in the perſon of Chriſt, and in plaine words witneſſeth, that he had ſins. For this teſtimonie is not the voice of an innocent, but of a ſuffering Chriſt, which tooke upon him to beare the perſon of all ſinners, and therefore was made guilty of the ſins of the whole world.

Wherefore Chriſt was not onely crucified and died, but ſinne alſo (through the love of the divine Majeſtie) was laid upon him. When ſin was laid upon him, then cometh the law and ſaith: Every ſinner muſt die. Therefore, O Chriſt, if thou wilt anſwer, become guilty, and ſuffer puniſhment for ſinners, thou muſt alſo beare ſin and malediction. *Paul* therefore doth very well alledge this generall ſentence out of *Moſes* as concerning Chriſt: *Every one that hangeth upon the tree is the accurſed of God*: but Chriſt hath hanged upon the tree, therefore Chriſt is the accurſed of God.

A ſingular conſolation of the faithfull.

And this is a ſingular conſolation for all Chriſtians, ſo to clothe Chriſt with our ſinnes, and to wrap him in my ſinnes, thy ſinnes, and in the ſinnes of the whole world, and ſo to *behold him bearing all our iniquities. For the beholding of him after this manner, ſhall eaſily vanquiſh all the fantaſticall opinions of the Papiſts concerning the juſtification of workes. For they do imagine (as I have ſaid) a certaine faith formed and adorned with charitie. By this (ſay they) ſinnes are taken away, and men are juſtified before God. And what is this elſe (I pray you) but to unwrap Chriſt, and to ſtrip him quite out of our ſins, to make him innocent, and to charge and overwhelme our ſelves with our owne ſinnes, and to looke upon them, not in Chriſt, but in our ſelves? Yea, what is this elſe but to take Chriſt cleane away, and to make him utterly unprofitable unto us? For if it be ſo that we put away ſinne by the workes of the law and charitie, then Chriſt taketh them not away. For if he be the Lambe of God ordained from everlaſting to take away the ſinnes of the world: and moreover, if he be ſo wrapped in our ſinnes, that he became accurſed for us, it muſt needs follow that wee cannot be juſtified by workes. For God hath layd our ſinnes, not upon us, but upon his Sonne Chriſt, that he bearing the puniſhment thereof, might be our peace, and that by his ſtripes we might be healed. Therefore they cannot be taken away by us. To this all the Scripture beareth witneſſe: and wee alſo do confeſſe the

*He alludeth to the braſe Serpent.

The faith of the Papiſts formed with charitie.

Our ſins are taken away by Chriſt alone.

Eſa. 53. 5.

same in the articles of the Christian beleefe, when wee say: I beleeve in Iesus Christ the Sonne of God, which suffered, was crucified and died for us.

Hereby it appeareth that the doctrine of the Gospel (which of all other is most sweete and full of singular consolation,) speaketh nothing of our works or of the works of the law, but of the inestimable mercie and love of God towards us most wretched and miserable sinners: to wit, that our most mercifull Father seeing us to be oppressed & overwhelmed with the curse of the law, and so to be holden under the same, that we could never be delivered from it by our own power, sent his onely Sonne into the world, and laid upon him all the sins of all men; saying: Be thou *Peter* that denier: *Paul* that persecuter, blasphemer, and cruell oppressour: *David* that adulterer: that sinner which did eat the apple in Paradise: that theefe which hanged upon the crosse, and briefly, be thou the person which hath committed the sins of all men: See therefore that thou pay and satisfie for them. Here now commeth the law and saith: I finde him a sinner, and that such a one, as hath taken upon him the sins of all men, and seeth no sins else but in him: therefore let him die upon the Crosse: and so he setteth upon him, and killeth him. By this meanes the whole world is purged & clensed from all sins, and so delivered from death and all evils. Now, sin being vanquished & death abolished by this one man, God would see nothing else in the whole world if it did beleeve, but a meere clensing and righteousnes. And if any remnants of sin should remaine, yet for the great glory that is in Christ, God would wincke at them and would not see them.

Of what points the doctrine of the Gospell entreateth,

The law accused and killed Christ.

The article of justification and Christian righteousnesse.

Thus wee must magnifie the article of Christian righteousnesse against the righteousesse of the law and workes: albeit no eloquence is able sufficiently to set forth the inestimable greatnesse thereof. Wherefore the argument that *Paul* handleth in this place, of all other is most mighty against all the righteousnesse of the law. For it containeth this invincible * opposition: that is, if the sinnes of the whole world be in that one man Iesus Christ, then are they not in the world. But if they be not in him, then are they yet in the world. Also, If Christ be made guiltie of all the sinnes which we all have committed, then are we delivered from all sinnes, but not by our selves, nor by our owne workes or merites, but by him. But if he be innocent and beare not our sinnes, then doe wee beare them

*This opposition is a comparing of two contraries Christ and the world together.

them, and in them we shall die and be damned. *But thankes be to God who hath given us victorie by our Lord Iesus Christ. Amen.* 1.Cor.15.57.

But now let us see by what meanes these two things so contrarie and so repugnant, may be reconciled in this one person Christ. Not onely my sinnes and thine, but also the sinnes of the whole world, either past, present, or to come, take hold upon him, go about to condemne him, and do indeede condemne him. But because in the selfe same person, which is the highest, the greatest and the onely sinner, there is also an euerlasting and invincible righteousnesse: therefore these two do encounter together, the highest, the greatest and the onely sinne, and the highest, the greatest and the onely righteousnesse. Here one of them must needes be ouercome and giue place to the other, seeing they fight together with so great force and power. The sinne therefore of the whole world cometh upon righteousnesse with all might and maine. In this combat what is done? Righteousnesse is everlasting, immortall and invincible. Sinne also is a most mighty and cruell tyrant, ruling and reigning over the whole world, subduing and bringing all men into bondage. To conclude, sinne is a strong and a mighty god, which deuoureth all mankinde, learned, unlearned, holy, mighty and wise men. This tyrant (I say) flieth upon Christ, and will needes swallow him up, as he doth all other. But he seeth not that he is a person of invincible and everlasting righteousnesse. Therefore in this combat sinne must needes be vanquished and killed, and righteousnesse must ouercome, live and reigne. So in Christ all sin is vanquished, killed and buried, and righteousnesse remaineth a conquerour and reigneth for ever.

A marvellous combat between sin and righteousnesse in Christ.

Righteousnesse.

Sinne.

Righteousnes the conqueroure of sinne.

In like manner, death, which is an omnipotent Queene and Empereresse of the whole world, killing Kings, Princes, and generally all men, doth mightily encounter with life, thinking utterly to ouercome it and to swallow it up: and that which it goeth about, it bringeth to passe indeede. But because life was immortall, therefore when it was ouercome, yet did it ouercome and get the victory, vanquishing and killing death. Death therefore through Christ is vanquished and abolished throughout the whole world, so that now it is but a painted death, which losing his sting, can no more hurt those that beleeve in Christ, who is become the death of death, as *Hoseas* the prophet saith: *O death I will be thy death.* Hos.13.14.

The combate betweene life and death.

Life conquered, is the conqueror of death.

So the curse, which is the wrath of God upon the whole world, hath the like conflict with the blessing: that is to say, with grace and the eternall mercie of God in Christ. The curse therefore fighteth against the blessing, and would condemne it and bring it to nought: but it cannot so do. For the blessing is divine and everlasting, and therefore the curse must needes give place. For if the blessing in Christ could be overcome, then should God himselfe also be overcome. But this is impossible: therefore Christ the power of God, righteousnesse, blessing, grace and life, overcometh and destroyeth these monsters, sinne, death and the curse, without warre or weapons, in his owne body, and in himselfe, as *Paul* delighteth to speake: *Spoiling* (saith he) *all principalities and powers, & triumphing over them in himselfe*, so that they cannot any more hurt those that do beleeve.

The conflict of the curse, with the blessing.

Christ is the vanquisher of the curse and malediction.

Col. 1 15.

In himselfe.

And this circumstance, *In himselfe*, maketh that combat much more wonderfull and glorious. For it sheweth that it was necessarie, that these inestimable things should be accomplished in that one onely person Christ, (to wit, that the curse, sinne and death should be destroyed, and the blessing, righteousnesse and life should succeed in their place) and that so the whole creature through this one person should be renewed. Therefore if thou looke upon this person Christ, thou shalt see sinne, death, the wrath of God, hell, the divell and all evils vanquished and mortified in him. Forasmuch then as Christ reigneth by his grace in the hearts of the faithfull, there is no sinne, no death, no curse: but where Christ is not known, there all these things do still remaine. Therefore all they which beleeve not, do lacke this inestimable benefite and glorious victorie. *For this* (as *S. Iohn* saith) *is our victorie that overcometh the world, even our faith.*

Sinne and death abolished to all beleevers.

1 Ioh. 5. 4.

This is the principle article of all Christian doctrine, which the Popish Schoolemen have altogether darkened. And here ye see how necessarie a thing it is to beleeve and to confesse the article of the Divinitie of Christ: which when *Arrius* denied, he must needs also denie the article of our redemption. For to overcome the sinne of the world, death, the curse and the wrath of God in himselfe, is not the worke of any creature, but of the divine power. Therefore he which *in himselfe* should overcome these, must needes be truly and naturally God. For against this mighty power of sinne, death and the curse (which of it selfe reigneth throughout the world and

They that deny the article of the Divinitie of Christ, deny also the article of redemption.

in

in the whole creature) it was necessarie to set a more high and mighty power. But besides the soveraigne and divine power, no such power can be found. Wherefore to abolish sin, to destroy death, to take away the curse *in himselfe*: and againe, to give righteousnes, to bring life to light, and to give the blessing, are the works of the Divine power onely and alone. Now because the Scripture doth attribute all these to Christ, therefore he in himselfe is life, righteousnes & blessing, which is naturally and substantially God. Wherefore they that deny the Divinity of Christ, do lose all Christianity & become altogether Gentiles & Turkes. We must learne therfore diligently the Article of justification (as I often admonish you). For all the other Articles of our faith are comprehended in it: & if that remaine found, then are all the rest found. Wherefore, when we teach that men are justified by Christ, that Christ is the conqueror of sin, death and the everlasting curse: wee witnesse therewithall that he is naturally and substantially God.

They that deny the divinitie of Christ become Turks & Gentiles.

Christ God by nature.

Hereby we may plainely see how horrible the wickednesse and blindnes of the Papists was, which taught that these cruell & mightie tyrants, sin, death and the curse (which swallow up all mankinde) must be vanquished, not by the righteousnes of the law of God (which, although it be just, good and holy, can do nothing but bring men under the curse:) but by the righteousnes of mans owne workes, as by Fasting, Pilgrimages, Masses, Vowes, and such other like paltrie. But (I pray you) was there ever any found that being furnished with this armour, overcame sin, death and the divell? *Paul* in the 6 Chapter to the *Ephesians* describeth a farre other manner of armour, which we must use against these most cruell and raging beasts. Therefore in that these blind buzzards and leaders of the blinde, have set us naked and without armour before these invincible and most mighty tyrants, they have not onely delivered us unto them to be devoured, but also have made us ten times greater and more wicked sinners then either theeves, whores or murtherers. For it belongeth only to the divine power to destroy sinne and to abolish death, to create righteousnesse and to give life. These have attributed this divine power to our owne workes, saying: If thou do this worke or that, thou shalt overcome sinne, death and the wrath of God: And by this meanes they set us in Gods place, making us in very deede naturally (If I may so say) God himselfe. And herein the

The blindnes and impiety of the Papists.

The armour of Christians set out. *Ephes.6.13. 14. &c.*

It is the worke of God, to abolish death & to give life.

Papists under the name of Christ, have shewed themselves to be seven fold more wicked Idolaters, then euer were the Gentiles. For it hapneth to them, as it doth to the sow, which after she is washed, walloweth her selfe againe in the mire. And as Christ saith: After they are fallen away from Faith, an evill spirit entreth againe into the house, out of the which he was driven, and taketh unto him seven worse spirits then himselfe, and there dwelleth: and then the latter end of that man is worse then the beginning.

a *Pet.* 2. 22.

Luke 11. 26.

What doctrine the Gospell setteth forth.

Let us therefore receive this most sweete doctrine and full of comfort, with thanksgiving, and with an assured Faith, which teacheth that Christ being made a curse for us (that is, a sinner subject to the wrath of God) did put upon him our person, and laid our sinnes upon his owne shoulders, saying: I have committed the sins which all men have committed. Therefore he was made a curse indeede according to the law, not for himselfe, but (as *Paul* saith) for us. For unlesse he had taken upon himselfe my sinnes and thine, and the sinnes of the whole world, the law had had no right over him, which condemneth none but sinners onely, and holdeth them under the curse. Wherfore he could neither have been made a curse nor die, sith the only cause of the curse & of death is sinne, from the which he was free. But because he had taken upon him our sins, not by constraint, but of his owne good will: it behoved him to beare the punishment and wrath of God: not for his owne person (which was just and invincible, and therefore could be found in no wise guiltie) but for our person.

Christ tooke our sinnes upon him of his owne accord, and therefore it behoved him to be made a curse for them.

So making a happie change with us, he tooke upon him our sinfull person, and gave unto us his innocent and victorious person: wherewith wee being now clothed, are freed from the curse of the law. For Christ was willingly made a curse for us, saying: As touching mine owne person, I am blessed, and neede nothing. But I will abase my selfe, and will put upon me your person, that is to say, your humane nature, and will walke in the same among you, and will suffer death, to deliver you from death. Now, he thus bearing the sinne of the whole world in our person, was taken, suffered, was crucified and put to death, and became a curse for us. But because he was a person divine and everlasting, it was impossible that death should hold him. Wherefore he rose up againe the third day from death, and now liveth for ever: and there is neither

Philip 2. 7.

Christ is our righteousnes, and our sinne is his.

sinne

ſinne nor death found in him any more, but meere righteouſnes, life, and everlaſting bleſſedneſſe.

This image and this myrrour wee muſt have continually before us, and behold the ſame with a ſtedfaſt eye of Faith. He that doth ſo, hath this innocencie and victorie of Chriſt, although he be never ſo great a ſinner. By Faith onely therefore wee are made righteous, for Faith layeth hold upon this innocencie and this victorie of Chriſt. Looke then how much thou beleeveſt this, ſo much thou doeſt enjoy it. If thou beleeve ſinne, death, and the curſe to be aboliſhed, they are aboliſhed. For Chriſt hath overcome and taken away theſe in himſelfe, and will have us to beleeve, that like as in his owne perſon, there is now no ſinne nor death, even ſo there is none in ours, ſeeing he hath performed and accompliſhed all things for us.

An ineſtimable comfort for all poore conſciences beaten downe with ſinne.

Wherefore, if ſinne vexe thee and death terrifie thee, thinke that it is (as it is indeede) but an imagination, & a falſe illuſion of the Divel. For in very deede there is no ſinne, no curſe, no death, no Divel to hurt us any more, for Chriſt hath vanquiſhed and aboliſhed all theſe things. Therefore the victorie of Chriſt is moſt certaine, and there is no defect in the thing it ſelfe, (ſince it is moſt true,) but in our incredelity: for to reaſon it is a hard matter to beleeve theſe ineſtimable good things and unſpeakeable riches. Moreover Sathan with his fiery darts, and his miniſters with their wicked and falſe doctrine go about to wreſt from us and utterly to deface this doctrine, And ſpecially for this Article, which wee ſo diligently teach, wee ſuſtaine the hatred and cruell perſecution of Satan and of the world. For Sathan feeleth the power and fruite of this Article.

A remedy & a comfort againſt the terrours of ſinne, &c.

The divell & heretickes lie in waite to deceive the godly.

The power of this article of Chriſtian righteouſnes deſtroyeth Satans kingdome.

And that there is no more ſinne, death, or malediction, ſince Chriſt now reigneth, we daily confeſſe alſo in the Creede of the Apoſtles, when wee ſay: *I beleeve that there is an holy Church.* Which is indeede nothing elſe, but as if wee ſhould ſay: I beleeve that there is no ſinne, no malediction, no death in the church of God. For they which do beleeve in Chriſt are no ſinners, are not guilty of death, but are holy & righteous, Lords over ſinne, and death, and living for ever. But Faith onely ſeeth this: for wee ſay, *I beleeve that there is an holy Church.* But if thou beleeve reaſon and thine owne eyes, thou wilt judge cleane contrary. For thou ſeeſt many things in the

The weakenesse of the godly.

godly which offend thee. Thou seest them sometime to fall into sin, and to be weake in Faith, to be subiect unto wrath, envie, and such other euill affections: therefore the church is not holy. I deny the consequence. If I looke upon mine owne person, or the person of my brother, it shall never be holy. But if I behold Christ, who hath sanctified and clensed his Church, then is it altogether holy: for he hath taken away the sinnes of the whole world.

A feeling sinner bruised and broken hearted for his sinnes is counted no sinner.

Therefore where sins are seene and felt, there are they indeede no sins. For according to *Pauls* divinitie, there is no sin, no death, no malediction any more in the world but in Christ, who is the Lambe of God that hath taken away the sins of the world: who is made a curse that he might deliver us from the curse. Contrariwise, according to Philosophie and reason, sin, death and the curse are no where else but in the world, in the flesh, or in sinners. For a sophisticall Divine can speake no otherwise of sinne, then doth the heathen Philosopher. Like as the colour (saith he) cleaveth in the wall, even so doth sin in the world, in the flesh, or in the conscience: therefore it is to be purged by contrary operations, to wit, by charitie. But the true divinitie teacheth that there is no sinne in the world any more: for Christ, upon whom the Father hath cast the sinnes of the whole world, hath vanquished and killed the same in his owne bo-

Esa. 53. 6.

To the beleevers, sin & death are abolished.

dy. He once dying for sin & raised up againe, dieth now no more. Therfore whersoever is a true Faith in Christ, there sin is abolished, dead & buried. But where no faith in Christ is, there sin doth still remaine. And albeit the remnants of sinne be as yet in the Saints because they beleeve not perfectly, yet are they dead in that they are not imputed unto them, because of their Faith in Christ.

Christ hath redeemed us from the curse: therefore the law hath not done it.

This is therefore a strong and a mighty argument, which *Paul* here prosecuteth against the righteousnesse of workes. It is not the law nor workes that do deliver us from the everlasting curse, but Christ alone. See therefore good Christian reader, I beseech thee, that thou distinguish Christ from the law, and diligently marke how *Paul* speaketh, and what he saith. All saith he which do not fullfill the law, are necessarily under the curse. But no man fulfilleth the law, therefore all men are under the curse. He addeth moreover another proposition: Christ hath redeemed us from the curse of the law, being made a curse for us: therefore it followeth, that the law and workes do not redeeme us from the curse, but bring us

Two propositions of Paul.

rather

rather under the curse. Charitie therefore (which, as the Schoolemen say giveth forme and perfection unto Faith) hath not onely not redeemed us from the curse, but rather it wrappeth us more and more in the curse.

This text then is plaine, that all men, yea the Apostles, Prophets, and Patriarkes had remained under the curse, if Christ had not set himselfe against sinne, death, the curse of the law, the wrath and judgement of God, and overcome them in his owne body: for no power of flesh and bloud could overcome these huge and hideous monsters. But now, Christ is not the law, or the worke of the law, but a divine and humane person, which tooke upon him sinne, the condemnation of the law and death, not for himselfe, but for us. Therefore all the weight and force hereof consisteth in this word, *For us.*

We must not then imagine Christ to be innocent and as a private person (as do the Schoolemen, and almost all the Fathers have done) which is holy and righteous for himselfe onely. True it is indeede, that Christ is a person most pure and unspotted: but thou must not stay there: for thou hast not yet Christ, although thou know him to be God and man: but then thou hast him indeed, when thou beleevest that this most pure and innocent person is freely given unto thee of the Father to be thy high Priest and Saviour, yea rather thy servant, that he putting of his innocencie and holinesse, and taking thy sinfull person upon him, might beare thy sinne, thy death, and thy curse, and might be made a sacrifice and a curse for thee, that by this meanes he might deliver thee from the curse of the law. How Christ is truly knowne.

Yee see then with what an Apostolicke spirit *Paul* handleth this argument of the blessing and of the curse, whilest he not onely maketh Christ subject to the curse, but saith also that he is made a curse. So in the 2. *Cor.* 5. he calleth him sinne, when he saith: *He hath made him to be sinne for us, which knew no sinne, that wee should be made the righteousnesse of God in him.* And although these sentences may be well expounded after this manner: Christ is made a curse, that is to say, a sacrifice for the curse: and sinne, that is, a sacrifice for sinne, yet in my judgement it is better to keepe the proper signification of the words, because there is a greater force and vehemencie therein. For when a sinner cometh to the knowledge of himselfe indeede, he feeleth not onely that he is miserable, but misery it selfe: not onely that he is a sinner and is accused, but Christ made a curse and sinne for us.

even

even ſin & malediction it ſelfe. For it is a terrible thing to beare ſin, the wrath of God, malediction and death. Wherefore that man which hath a true feeling of theſe things (as Chriſt did truly and effectually feele them for all mankind) is made even ſin, death, malediction. &c.

The true meaning of theſe words of Paul: Chriſt was made ſinne, a curſe, &c.

Paul therefore handleth this place with a true Apoſtolicall ſpirit. There is neither Sophiſter, nor lawyer, nor Iew, nor Anabaptiſt, nor any other that ſpeaketh as he doth. For who durſt alledge this place out of *Moſes*: *Accurſed is every one that hangeth on a tree*, and apply it unto Chriſt? Like as *Paul* then applied this ſentence to Chriſt, even ſo may we apply unto Chriſt, not onely that whole 27 Chap. of *Deuteronomie*, but alſo may gather all the curſes of *Moſes* law together, and expound the ſame of Chriſt. For as Chriſt is innocent in this generall law, touching his owne perſon: ſo is he alſo in all the reſt. And as he is guilty in this generall law, in that he is made a curſe for us, and is hanged upon the croſſe as a wicked man, a blaſphemer, a murtherer and a traitour: even ſo is he alſo guilty in all others. For all the curſes of the law are heaped together and laid upon him, and therefore he did beare and ſuffer them in his owne body for us. He was therefore not only accurſed, but alſo was made a curſe for us.

All the curſes of the law muſt be applied to Chriſt.

This is to interprete the Scriptures truly and like an Apoſtle. For a man is not able to ſpeake after this manner without the holy Ghoſt: that is to ſay, to comprehend the whole law in this one ſaying, *Chriſt is made a curſe for us*, and lay the ſame altogether upon Chriſt: and contrariwiſe to comprehend all the promiſes of the Scripture, and ſay, that they are all at once fulfilled in Chriſt. Wherefore this is indeede an Apoſtolicke and invincible argument, not taken out of one place of the law, but out of the whole law: which *Paul* alſo uſeth as a ſure ground.

This is a moſt ſure argument, taken out of the whole law.

Here we may ſee with what diligence *Paul* read the holy Scriptures, and how exactly he wayed every word of this place: *In thy ſeede ſhall all the nations of the earth be bleſſed.* Firſt, out of this word bleſſing he gathereth this argument: If bleſſing ſhall be given unto all nations, then are all nations under the curſe, yea the Iewes alſo who have the law. And he alledgeth a teſtimony of the Scripture, wherby he proveth that all the Iewes which are under the law, are under the curſe: *Curſed is every one which abideth not in all the things that are written in this booke.*

Paul diligently wayeth this ſentence of Geneſis: In thy ſeed, &c.

Moreover, he diligently weigheth this clauſe: *All nations.* Out of

the

the which he gathereth thus: that the blessing belongeth not onely to the Iewes, but also to all the nations of the whole world. Seeing then it belongeth to all nations, it is impossible that it should be obtained through the law of *Moses*, for as much as there was no nation that had the law, but only the Iewes. And although they had the law, yet were they so farre off from obtaining the blessing through it, that the more they endeavoured to accomplish it, the more they were subject to the curse of the law. Wherefore there must needes be another righteousnesse which must be farre more excellent then the righteousnesse of the law, through the which, not onely the Iewes, but also all nations throughout the whole world, must obtaine the blessing.

All nations

The Iewes obtained not to righteousnes through the law.

Finally, these words: *In thy seede*, he expoundeth after this manner: that a certaine man should issue out of the seed of *Abraham*, that is to say, Christ, through whom the blessing should come afterwards upon all nations. Seeing therefore it was Christ that should blesse all nations, it was he also that should take away the curse from them. But he could not take it away by the law, for by the law it is more & more increased. What did he then? He joyned himselfe to the company of the accursed, taking unto him their flesh and their bloud, and so set himselfe for a Mediatour between God and men, saying: Although I be flesh and bloud, and now dwell among the accursed, yet notwithstanding I am that blessed one, through who all men must be blessed. So in one person he joyneth God and man together, and being united unto us which were accursed, he was made a curse for us, and hid his blessing in our sin, in our death, and in our curse, which condemned him & put him to death. But because he was the Sonne of God, he could not be holden of them, but overcame them, led them captive & triumphed over them: and whatsoever did hang upon flesh, which for our sake he tooke upon him, he carried it with him. Wherefore all they that cleave unto this flesh, are blessed and delivered from the curse that is, from sinne, and everlasting death.

In thy seede:

How the nations were delivered from the curse.

They that understand not this benefite of Christ (whereof the Gospell especially intreateth) and know not another righteousnes besides the righteousnesse of the law, when they heare that the works of the law are not necessarie to salvation, but that men do obtaine the same by onely hearing and beleeving that Christ the Sonne of God hath taken upon him our flesh, and joyned himselfe to the

accursed:

accurſed, to the end that all nations might be bleſſed, they (I ſay) are offended: for all this they underſtand nothing, or elſe they underſtand it carnally. For their mindes are occupied with other cogitations and fantaſticall imaginations: therefore theſe things ſeeme unto them ſtrange matters. Yea even unto us which have received the firſt fruits of the Spirit, it is impoſſible to underſtand theſe things perfectly: for they mightily fight againſt reaſon.

To conclude, all evils ſhould have overwhelmed us, as they ſhall overwhelme the wicked for ever. But Chriſt being made for us a tranſgreſſour of all lawes, guilty of all our malediction, our ſins, and all our evils, cometh betweene as a Mediatour, embracing us wicked and damnable ſinners. He tooke upon him and bare all our evils, which ſhould have oppreſſed and tormented us for ever: and theſe caſt him downe for a little while, and ranne over his head like water, as the Prophet in the perſon of Chriſt complaineth when he ſaith: *Thy indignation ſore preſſeth me, and thou haſt vexed me with all thy ſtormes.* Againe: *Thine indignations have gone over me, and thy terrours have troubled me.* By this meanes wee being delivered from theſe everlaſting terrours and anguiſh through Chriſt, ſhall enjoy an everlaſting and ineſtimable peace and felicitie, ſo that we beleeve this.

Chriſt tooke upō him the malediction and damnation which we ſhould al have ſuffered for ever.

Theſe are the reverend myſteries of the Scripture, which *Moſes* alſo ſomewhat darkely in ſome places did foreſhew: which alſo the Prophets and Apoſtles did know, and did deliver to their poſteritie. For this knowledge and benefite of Chriſt to come, the Saints of the old Teſtament rejoyced more, then we now do when he is ſo comfortably revealed and exhibited unto us. Indeed we do acknowledge that this knowledge of Chriſt and of the righteouſneſſe of faith, is an ineſtimable treaſure: but we conceive not thereby ſuch a full joy of ſpirit, as the Prophets and Apoſtles did. Hereof it cometh, that they (and eſpecially *Paul*) ſo plentifully ſet forth and ſo diligently teache the article of juſtification. For this is the proper office of an Apoſtle, to ſet forth the glorie and benefite of Chriſt, and thereby to raiſe up and comfort troubled and afflicted conſciences.

The Fathers of the old Teſtament rejoyced more for the benefite of Chriſt, then we do.

The proper office of Apoſtles.

Verſe 14. *That the bleſſing of Abraham might come upon the Gentiles through Chriſt Ieſus.*

Paul hath alwaies this place before his eyes: *In thy ſeede, &c.* For the bleſſing promiſed unto *Abraham*, could not come upon

The bleſſing given,

the

the Gentiles, but onely by Christ the seede of *Abraham*, and that by this meanes, that it behoved him to be made a curse, that this promise made unto *Abraham*: *In thy seede shall all nations be blessed*, might so be fulfilled. Therefore by no other meanes could this be done that here is promised, but that Christ Iesus must needes become a curse, and joyne himselfe to those that were accursed, that so he might take away the curse from them, and through his blessing might bring unto them righteousnesse and life. And here marke (as I have also forewarned you) that this word blessing is not in vaine, as the Iewes dreame, who expound it to be but a salutation by word of mouth or by writing. But *Paul* intreateth here of sinne and righteousnesse, of death and life before God. He speaketh therefore of inestimable and incomprehensible things, when he saith: *that the blessing of Abraham might come upon the Gentiles, through Iesus Christ.*

unto the Gentiles by Christ.

The word blessing.

Yee see moreover what merits wee bring, and by what meanes we obtaine this blessing. This is the merit of congruence and worthines, these are the workes preparative, whereby wee obtaine this righteousnesse, that Christ Iesus was made a curse for us. For we are ignorant of God, enemies of God, dead in sinne, and accursed: and what is our desert then? What can he deserve that is accursed, ignorant of God, dead in sinnes, and subject to the wrath and judgement of God? When the Pope excommunicateth a man, whatsoever he doeth, is counted accursed. How much more then may we say, that he is accursed before God (as all we are before we know Christ) which doth nothing else but cursed things? Wherefore there is no other way to avoid the curse, but to beleeve, and with assured confidence to say: Thou Christ art my sin and my curse, or rather I am thy sin, thy curse, thy death, thy wrath of God, thy hell: and contrariwise, thou art my righteousnesse, my blessing, my life, my grace of God, and my heaven. For the text saith plainely: *Christ is made a curse for us.* Therefore we are the cause that he was made a curse: nay rather we are his curse.

Our desert whereby we obtaine the blessing.

The way how to escape the curse.

This is an excellent place, and full of spirituall consolation, and albeit it satisfie not the blinde and hard hearted Iewes, yet it satisfieth us that are baptized and have receiued this doctrine, and considereth most mightily, that we are blessed through the curse, the sinne, and the death of Christ, that is to say, wee are justified and quickened unto life. So long as sinne, death and the curse do abide in

in us, sinne terrifieth, death killeth, and the curse condemneth us. But when these are translated and laid upon Christs backe, then are all these evils made his owne, and his benefites are made ours. Let us therefore learne in all tentations to translate sin, death, the curse and all evils which oppresse us, from our selves unto Christ: and again, from him unto our selves, righteousnesse, mercie, life, and blessing. For he beareth all our evils and our miseries. God the Father cast the iniquities of us all, as *Esay* the Prophet saith, upon him: And he hath taken them upon him willingly, which was not guilty. But this he did, that he might fulfill the will of his Father, by the which we are sanctified for ever.

Our sinnes are cast upon Christ, & his righteousnes is given unto us.

The mercie of God toward us sinners, unspeakeable.

This is that infinite and unmeasurable mercie of God, which Paul would gladly amplifie with all eloquence and plenty of words, but the slender capacity of mans heart cannot comprehend, and much lesse utter that unsearchable depth & burning zeale of Gods love towards us. And verily the inestimable greatnesse of Gods mercie, not onely ingendreth in us an hardnesse to beleeve, but also incredelity it selfe. For I do not onely heare that this Almighty God the Creator and maker of all things is good and mercifull, but also that the same high soveraigne Majestie was so carefull for me a damnable sinner, a child of wrath and of everlasting death, that he spared not his owne deare Sonne, but delivered him to a most shamefull death, that he hanging between two theeves, might be made a curse and sin for me a cursed sinner, that I might be made blessed, that is to say, the child and heire of God. Who can sufficiently praise and magnifie this exceeding great goodnes of God? Not all the Angels in heaven. Therefore the doctrine of the Gospell speaketh of farre other matters than any booke of policy or philosophy, yea or the booke of *Moses* himselfe: to wit, of the unspeakeable and most divine gifts of God, which farre passe the capacitie and understanding both of men & Angels.

Of what things the Gospell intreateth.

Verse 14. *That we might receive the promise of the Spirit through Faith.*

The promise of the spirit.

This is a phrase of the Hebrew: *The promise of the Spirit*, that is to say, the Spirit promised. Now, the Spirit is freedome from the law, sinne, death, the curse, hell, and from the wrath and judgement of God. Here is no merite or worthinesse of ours, but a free promise and a gift given through the seede of *Abraham*, that

we

e may be free from all evils, and obtaine all good things. And this bertie and gift of the spirit, we receive not by any other merits then by Faith alone. For that onely taketh hold of the promise of God, as *Paul* plainly saith in this place: *that wee might receive the promise of the spirit, not by workes, but by Faith.* The nature of faith.

This is indeed a sweet & a true Apostolick doctrine, which sheweth that those things are fulfilled for us, and now given to us, which many Prophets & Kings desired to see & heare. And such like places as this one is, were gathered together out of divers sayings of the Prophets, which foresaw long before in spirit, that all things should be changed, repaired, and governed by this man Christ. The Iewes therefore although they had the law of God, notwithstanding besides that law, looked for Christ. None of the Prophets or governours of the people of God, did make any new law, but *Elias*, *Samuel*, *David*,, and all the other Prophets did abide under the law of *Moses*: they did not appoint any new tables, or a new kingdome & priesthood: for that new change of the kingly priesthood of the law and worship, was referred and kept to him onely, of whom *Moses* had propheſied long before: *The Lord thy God shall raise up a Prophet unto thee of thine owne nation, and from among thy brethren: Him shalt thou heare.* As if he should say: Thou shalt heare him onely, and none besides him. What manner of doctrine the Apostolicke doctrine is. The change of all things reserved to Christ alone.

This the Fathers well understood, for none could teach greater and higher points then *Moses* himselfe, who made excellent lawes of high and great matters, as are the ten commandements, especially the first commandement: *I am the Lord thy God: Thou shalt have no other Gods but me: Thou shalt love the Lord thy God with all thy heart, &c.* This law concerning the love of God, comprehendeth the very Angels also. Therefore it is the headspring of all divine wisedome. And yet was it necessarie notwithstanding, that another teacher should come, that is to say, Christ, which should bring and teach another thing farre passing these excellent lawes: to wit, grace and remission of sinnes. This text therefore is full of power: For in this short sentence: *That wee might receive the promise of the Spirit by Faith: Paul* poureth out at once whatsoever he was able to say. Therefore when he can go no further (for he could not utter any greater, or more excellent thing,) he breaketh off, and there he stayeth. Exod. 20. 3. The first commandement is the spring of all the wisedome of God.

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Verse 15. Brethren, I speake according to man: Though it be but a mans covenant, when it is confirmed, yet no man doth abrogate it, or addeth any thing thereto.

After this principle and invincible argument, *Paul* addeth an other grounded upon the similitude of a mans Testament: which seemeth to be very weake, and such as the Apostle ought not to use for the confirmation of a matter of so great importance. For in high and weighty matters, wee ought to confirme earthly things by divine things, and not divine and heavenly things by earthly and worldly things. And indeede it is true, that these arguments of all other are most weake, but when we go about to proue and confirme heavenly matters with earthly and corruptible things, as *Scotus* is wont to do. A man (saith he) is able to love God above all things, for he loueth himselfe above all things: therefore much more is he able to love God above all things. For a good thing, the greater it is, the more it is to be loued, and hereof he inferreth, that a man is able, *ex puris naturalibus*, that is to say, even of his owne pure naturall strength, easily to fulfill that high commandement: *Thou shalt loue the Lord thy God with all thy heart, &c.* For (saith he) a man is able to loue the least good thing above all things: yea he setteth at nought his life (of all other things most deare unto him) for a little vile money: therefore he can much more do it for Gods cause.

Humane things must be confirmed by diuine things, & not diuine things by humane things.

Ye have oftentimes heard of me, that civill ordinances are of God, for God hath ordained them & alloweth them, as he doth the Sunne, the Moone, and other creatures. Therefore an argument taken of an ordinance or of the creatures of God, is good, so that we use the same rightly. So the Prophets have very often used similitudes and comparisons taken of creatures, calling Christ the Sunne, the Church the Moone: the preachers and teachers of the word, the Starres. Also there are many similitudes in the Prophets, of trees, thornes, flowers and fruites of the earth. The new testament likewise is full of such similitudes. Therefore where Gods ordinance is in the creature there may an argument be well borrowed and applied to diuine and heavenly things.

An argument taken from Gods creatures holdeth.

The often use of similitudes in the holy Scriptures.

So our Saviour Christ in *Mat.* 7. argueth from earthly things to heavenly things, when he saith: *If ye then which are euill, can give to your children good gifts, how much more shall your*

ther which is in heaven, giue good things to them that aske him? Likewise *Paul: We must obey men: therefore much more must we obey God. Ieremie* also in the 35. Chapter. *The Rechabites obeyed their Father: how much more ought ye so haue obeyed me?* Now, these things are appointed of God, and are his ordinances, that fathers should giue vnto their children, & that children should obey their parents. Therfore such manner of arguments are good when they are grounded upon the ordinance of God. But if they be taken from mens corrupt affections, they are naught. Such is the argument of *Scotus*: I loue the lesser good thing, therfore I loue the greater more. I deny the cõsequence. For my loving is not Gods ordinance, but a devillish corruption. Indeed it should be so, that I loving my selfe or another creature, should much more loue God the Creator: but it is not so. For the loue wherwith I loue my selfe, is corrupt and against God.

Act.5.29.

When arguing from humane things is of force.

When it it not of force.

The loue of our selues is corrupt.

This I say, lest any man should cavill that an argument taken of corruptible things, and applied to diuine and spirituall matters, is nothing worth. For, this argument (as I haue said) is strong enough, that wee ground the same upon the ordinance of God, as wee see in this argument which we haue in hand. For the ciuill law which is an ordinance of God, saith, that it is not lawfull to breake or to change the testament of a man. Yea it commandeth that the last will or testament of a man be straitly kept: For it is one of the holiest & most laudable customes that are among men. Now therefore, upon this custome of mans testament, *Paul* argueth after this manner: How cometh it to passe that man is obeyed and not God? Politicke and ciuill ordinances, as concerning testaments and other things, are diligently kept. There nothing is changed, nothing is added or taken away. But the testament of God is changed: that is to say, his promise concerning the spirituall blessing, that is concerning heavenly and euerlasting things, which the whole world ought not onely to receiue with great zeale and affection, but also ought most religiously to reuerence and honour. This perswadeth vehemently, when we so argue from the examples and lawes of men. Therfore he saith: I speake after the manner of men: that is to say, I bring unto you a similitude taken of the custome and manner of men. As if he should say: The testament of men and such other corruptible things are straitly executed, and that which the law commandeth, is diligently obserued and kept. For when a man maketh his last will, bequeathing

The testament of a man is not changed.

The testament of God is changed.

A testamẽt or last Will is confirmed by the death of him that maketh it.

his lands and goods to his heires, and thereupon dieth, this last will is confirmed and ratified by the death of the Testator, so that nothing now may be either added to it, or taken frō it, according to all law and equity. Now, if a mans will be kept with so great fidelity, that nothing is added to it or taken from it after his death: how much more ought the last Wil of God to be faithfully kept, which he promised and gave unto *Abraham* and his seed after him. For when Christ died, then was it confirmed in him, and after his death the writing of his last Testament was opened: that is to say, the promised blessing of *Abraham* was preached among all nations dispersed thoroughout the whole world. This was the last Will and Testament of God the great Testator, cōfirmed by the death of Christ: therfore no man ought to change it or to adde any thing to it, as they that teach the law and mans traditions do. For they say, unlesse thou be circumcised, keepe the law, do many workes, and suffer many things, thou canst not be saved. This is not the last Will and Testament of God. For he said not unto *Abrahā*: if thou do this or that, thou shalt obtaine the blessing: or they that be circumcised and keepe the law shall obtaine the same: but he saith, *In thy seede shall all the nations of the earth be blessed.* As if he would say, I of meere mercie do promise unto thee, that Christ shall come of thy seed, who shall bring the blessing upon all nations oppressed with sin and death: that is to say, which shall deliver the nations from the everlasting curse: to wit, from sinne and death, receiving this promise by faith: *In thy seede, &c.* Wherefore, even as the false Apostles were in time past, so are all the *Papists* and Iusticiaries at this day perverters and destroyers, not of mans Testament (because they are forbidden by the law:) but of Gods Testament, whom they feare nothing at all, although he be a consuming fire. For such is the nature of all hypocrites, that they will observe mans law exactly. But the lawes of God they do despise, and most wickedly transgresse. But the time shall come when they shall beare an horrible judgement, and shall feele what it is to contemne and pervert the Testament of God. This argument then grounded upon the ordinance of God, is strong enough.

The Testamẽt of God ought to be kept more faithfully then mans Testament.

The Testament or last Will of God

Who are the destroyers of Gods Testament.

The nature of hypocrits.

Verse 16. *Now to Abraham and his seede were the promises made. He saith not: And to the seedes, as speaking of many: but, And to thy seede, as of one, which is Christ.*

Here by a new name he calleth the promises of God made unto *Abraham*, concerning Christ that should bring the blessing unto all nations, a Testament. And indeed the promise is nothing else but a Testament, not yet revealed but sealed up. Now, a Testament is not a law, but a donation or free gift. For heires looke not for lawes, exactions, or any burden to be laid upon them by the Testament, but they looke for the inheritance confirmed thereby.

Paul calleth the promise a testament

First of all therfore he expoundeth the words. Afterwards he applieth the similitude, and standeth upō this word *Seed*. There were no laws given unto *Abrahā* (saith he) but a Testament was made & delivered unto him: that is to say, the promises were pronounced unto him as touching the spirituall blessing: therefore somewhat was promised and given unto him. If then the Testament of a man be kept? why should not rather the Testament of God be kept? whereof the Testament of man is but a signe. Againe if we will keepe the signes, why do we not rather keep the things which they signify?

The Testamēt of man is a signe of Gods Testament.

Now, the promises are made unto him, not in all the Iewes or in many seeds, but in one *Seede*, which is Christ. The Iewes will not receive this interpretation of *Paul*: For they say, that the singular number is here put for the plurall, one for many. But we gladly receive the meaning and interpretation of *Paul*, who oftentimes repeateth this word *Seede*, and expoundeth this *Seede* to be Christ: and this he doth with an Apostolicke spirit. Let the Iewes deny it as much as they will: we notwithstanding have arguments strong enough, which *Paul* hath before rehearsed, which all confirme this thing, and they cannot denie them. Hitherto, as touching the similitude of Gods ordinance, that is to say of mans Testament. Now he expoundeth and amplifieth the same.

Christ is the Seed promised to Abraham.

Verse 17. *And this I say, that the law which was 430 yeares after, cannot disannull the covenant that was confirmed before of God in respect of Christ, that it should make the promise of none effect.*

Here the Iewes might obiect, that God was not onely content to give promises to *Abraham*, but also after 430. yeares he made the law. God therefore mistrusting his owne promises, as unsufficient to justifie, added thereto a better thing: that is to say, the

An obiection of the Iewes.

law, to the end that when the same, as a better successor, was come, not the idle, but the doers of the law might be made righteous thereby. The law therefore which followed the promise, did abrogate the promise. Such evasions and starting holes the Iewes seeke out.

Paul confuteth the obiection of the Iewes.

To this cavillation *Paul* answereth very well and to the purpose, and strongly confuteth the same. The law (saith he) was given 430. yeares after this promise was made: *In thy seede, &c.* and it could not make the promise void and unprofitable. For the promise is the testament of God, confirmed by God himselfe in Christ so many yeares before the law. Now, that which God once hath promised and confirmed, he calleth not back againe, but it remaineth ratified and sure for euer.

Why the law is added to the promise.

Why then was the law added? Indeede it was delivered so many ages after, to the posterity of *Abraham*, not to the end he might through it obtaine the blessing (for it is the office of the law to bring men under the curse, and not to blesse:) but that there might be in the world a certaine people which might have the word & testimony of Christ, out of the which, Christ also according to the flesh might be borne: and that men being kept and shut up under the law, might sigh and grone for their deliuerance through the seed of *Abraham*, which is Christ: which only should and could blesse, that is to say, deliver all nations from sin and everlasting death. Moreover the ceremonies commanded in the law, did foreshadow Christ. Wherefore the promise was not abolished either by the law, or by the ceremonies of the law: but rather by the same, as by certaine seales, it was for a time confirmed, until the letters themselves or the writing of the Testament (to wit, the promise) might be opened, and by the preaching of the Gospell might be spread abroad among all nations.

The promise is confirmed, and therefore not abolished by the law.

But let us suffer the law and the promise to encounter together, and then shall wee see which of them is the stronger: that is to say, whether the promise be able to abolish the law, or the law the promise. If the law abolish the promise, then it followeth, that we by our workes make God a lier, and his promise of none effect. For if the law do justifie us and deliver us from sinne and death, and consequently our works and our owne strength accomplishing the law, then the promise made unto *Abraham* is utterly voide and unprofitable, and so consequently God is a lier and a dissembler. For who he which promiseth, will not performe his promise, but maketh

What incommodities should follow, if the law should abolish the promise.

of none effect, what doth he lesse but shew himselfe to be a liar and a dissembler? But it is impossible that the law should make God a lier, or that our works should make the promise void, nay rather it must needs be firme and stable for ever (for God promiseth not in vaine,) although we were able to keepe and fulfill the law. And let us admit that all men were as holy as Angels, so that they should not need the promise (which notwithstanding is impossible:) yet must we thinke that the same promise abideth most sure and certaine, or else God should be found a lier, which either hath promised in vaine, or else will not or cannot performe his promises. Therefore, like as the promise was before the law, so is it farre more excellent then the law.

And God did excellently well in that he gave the promise so long before the law. Which he did of purpose & to this end, that it should not be said, that righteousnes was given through the law, and not through the promise. For if he would that we should have beene justified by the law, then would he have given the law 430. yeares before the promise, or else together with the promise. But now at the first he speaketh not a word as concerning the law, but at the length after 430. yeares he giveth the law. In the meane while, all that time he speaketh onely of his promises. Therefore the blessing and free gift of righteousnes came before the law through the promise: The promise therefore is farre more excellent then the law. And so the law doth not abolish the promise, but faith in the promise (whereby the beleevers even before Christs time were saved,) which is now published by the Gospell throughout the whole world, destroyeth the law, so that it cannot increase sin any more, terrify sinners, or bring them into desperation, laying hold upon the promise through Faith.

The law doth not abrogate the promise: but Faith laying hold upon the promise, doth abrogate the law.

And in this also lyeth a certaine vehemencie specially to be noted, that he expresly setteth downe the number of 430. yeares. As if he would say: Consider with your selves how long it was betweene the promise given, and the law. It is plaine that *Abraham* received the promise a long time before the law. For the law was given to the people of Israel 430. yeares after. And this is an invincible argument gathered and grounded upon a certaine time. And he speaketh not here of the law in generall, but onely of the written law. As if he would say: God could not then have regard to the ceremonies and workes of the law, and giue righteousnesse to the observers thereof. For as yet the law was not given, which

The written law.

 commandeth

commandeth ceremonies, requireth workes, and promiseth life to those that observe them, saying: *The man that shall do these things, shal live in them.* And although it promise such things, yet it followeth not therefore that we obtaine these promises: For it saith plainely: *The man that shall do these things, &c.* Now, it is certaine that no man can do them. Moreover, *Paul* saith that the law cannot abolish the promise: therefore that promise made unto *Abraham* 430. yeares before the law, remaineth firme and constant. And that the matter may be better understood, I will declare the same by a similitude. If a rich man, not constrained, but of his owne good will, should adopt one to be his sonne, whom he knoweth not, and to whom he oweth nothing, and should appoint him to be the heire of all his lands and goods, and certaine yeares after that he hath bestowed this benefite upon him, he should lay upon him a law to do this or that: he cannot now say that he hath deserved this benefite by his owne workes, seeing that many yeares before, he asking nothing, had received the same freely & of meere favour: So, God could not respect our works and deserts going before righteousnesse: for the promise and the gift of the holy Ghost was 430. yeares before the law.

A similitude.

Hereby it appeareth that *Abraham* obtained not righteousnesse before God through the law. For there was yet no law. If there were yet no law, then was there neither worke nor merite. What then? Nothing else but the meere promise. This promise *Abraham* beleeved, and it was counted to him for righteousnesse. By the selfe same meanes then that the father obtained this promise, the children do also obtaine it and retaine it. So say wee also at this day: Our sinnes were purged by the death of Christ above a thousand five hundreth yeares ago, when there were yet no religious orders, no canon or rule of penance, no merits of congruence and worthinesse. Wee cannot now therefore begin to abolish the same by our owne workes and merites.

Abraham was not made righteous by the law, for whē he lived there was no law.

Thus *Paul* gathereth arguments of similitudes, of a certaine time, and of persons, so sure and strong on every side, that no man can deny them. Let us therefore arme and fortifie our consciences with such like arguments: For it helpeth us exceedingly to have them alwaies ready in tentations. For they leade us from the law and workes, to the promise and to faith: from wrath to grace: from sinne to righteousnes, and from death to life. Therefore these two things

What maner of argumēts Paul useth.

things (as I do often repeate:) to wit, the law and the promiſe, must be diligently diſtinguiſhed. For in time, in place, and in perſon, and generally in all other circumſtances they are ſeparate as farre a ſunder as heaven and earth, the beginning of the world and the latter end. Indeede they are neare neighbours, for they are joyned together in one man or in one ſoule: but in the outward affection and as touching their office, they ought to be ſeparate far aſunder: ſo that the law may have dominion over the fleſh, & the promiſe may ſweetly and comfortably reigne in the conſcience. When thou haſt thus appointed unto them both their owne proper place, then thou walkeſt ſafely betweene them both in the heauen of the promiſe, and in the earth of the law. In ſpirit thou walkeſt in the Paradiſe of grace and peace: In the fleſh thou walkeſt in the earth of workes and of the croſſe. And now the troubles which the fleſh is compelled to beare, ſhall not be hard unto thee, becauſe of the ſweetneſſe of the promiſe, which comforteth and rejoyceth the heart exceedingly. But now, if thou confound and mingle theſe two together, and place the law in the conſcience, and the promiſe of libertie in the fleſh, then thou makeſt a confuſion (ſuch as was in Popery:) ſo that thou ſhalt not know what the law, what the promiſe, what ſin, or what righteouſneſſe is.

The law and the promiſe muſt be diſtinguiſhed.

Wee muſt give to the law and the promiſe their owne proper places.

What inconmodities follow of the mingling of the law and the promiſe together.

Wherefore if thou wilt rightly divide the word of truth, thou muſt put a great difference betweene the promiſe and the law, as touching the inward affections and whole practiſe of life. It is not for nought that *Paul* proſecuteth this argument ſo diligently. For he foreſaw in ſpirit that this miſchiefe ſhould creepe into the Church, that the word of God ſhould be confounded: that is to ſay, that the promiſe ſhould be mingled with the law, and ſo the promiſe ſhould be utterly loſt. For when the promiſe is mingled with the law, it is now made nothing elſe but the very law. Therefore accuſtome thy ſelfe to ſeparate the promiſe and the law aſunder, even in reſpect of time, that when the law commeth and accuſeth thy conſcience, thou mayeſt ſay: Lady law, thou comeſt not in ſeaſon, for thou comeſt to ſoone: Tary yet untill 430 yeares be expired, and when they are paſt, then come and ſpare not. But if thou come then, yet ſhalt thou come too late. For then hath the promiſe prevented the 430. yeares: to the which I aſſent, and ſweetly repoſe my ſelfe in the ſame. Therefore I have nothing to do

The promiſe muſt not be confounded with the law.

with thee? I heare thee not, For now I live with the beleeving *Abraham*, or rather since Christ is now revealed and given unto me, I liue in him: who is my righteousnes, who also hath abolished thee O law. And thus let Christ be alwaies before thine eyes, as a certaine summarie of all arguments for the defence of Faith, against the righteousnes of the flesh, against the law and against all workes and merites what soever.

Hitherto I have rehearsed almost all, but specially the principall arguments which the Apostle *Paul* handleth in this Epistle, for the confirmation of this doctrine of Iustification. Among which, the argument as touching the promise made unto *Abraham* and to the other Fathers, is the weightiest and of greatest efficacie: which *Paul* doth chiefly prosecute both here and in the Epistle to the *Romanes*, the words whereof he diligently weigheth and moreover intreateth both of the times & persons. Also he standeth upon this word *Seed*, applying the same unto Christ. Finally, he declareth by the contrary, what the law worketh: namely, that it holdeth men under the curse. And thus he fortifieth the article of Christian righteousnesse with strong and mighty arguments. On the other side, he overthroweth the arguments of the false apostles, which they used in defence of the righteousnesse of the law, and turneth them upon their owne heads: that is to say, whereas they contended that righteousnesse and life is obtained by the law, *Paul* sheweth that it worketh nothing but malediction and death in us. Ye contend (saith he) that the law is necessary to salvation, Have ye not read that it saith: *He that shall do these things shall live in them?* Now, who is he that performeth and accomplisheth them? No man living. Therefore, *as many as are of the workes of the law, are under the curse.* And againe, in another place: *The sting of death is sinne, the strength of sin is the law.* Now followeth the conclusion of all these arguments.

The argument touching the promise.

The office of the law.

Levit. 19. 5.

Gal. 3. 10.

1 Cor. 15. 56.

Verse 18. *For if the inheritance be of the law, it is no more by the promise, &c,*

So he saith in the 4. to the *Romanes*: *For if they which be of the law be heires, then is faith but vaine, and the promise of none effect.* And it cannot otherwise be: for this distinction is plaine, that the law is a thing farre differing from the promise. Yea naturall reason, although it be never so blinde, is compelled to confesse, that

that it is one thing to promise, and another thing to require: one thing to give, and another thing to take. The law requireth and exacteth of us our workes: the promise of the *Seede* doth offer unto us the spirituall and everlasting benefites of God, and that freely for Christs sake. Therefore we obtaine the inheritance or blessing thorough the promise and not through the law. For the promise saith: *In thy seed shall all nations of the earth be blessed.* Therfore he that hath the law hath not enough, because he hath not yet the blessing, without the which he is compelled to abide under the curse. The law therfore cannot justifie because the blessing is not joyned unto it. Moreover, if the inheritance were of the law, then should God be found a lyer, and the promise should be in vaine. Againe, if the law could obtaine the blessing, why did God then make this promise, *In thy seede? &c.* Why did he not rather say: Do this and thou shalt receive the blessing? or else, by keeping of the law, thou maist deserve everlasting life? This argument is grounded upon contraries: The inheritance is given by the promise: therefore not by the law.

To promise & to require are distinct things.

The inheritance is given by the promise, and not by the law.

Verse 18. *But God gave it unto Abraham by promise*

It cannot be denied but that God, before the law was, gave unto *Abraham* the inheritance or blessing by the promise: that is to say, remission of sinnes, righteousnesse, salvation, and everlasting life, that we should be sonnes and heires of God, and fellow heires with Christ. For it is plainely said in *Genesis*: *In thy seede shall all nations be blessed.* There the blessing is given freely without respect of the law or workes. For God gave the inheritance before *Moses* was borne, or before any man had yet once thought of the law. Why vaunt ye then, that righteousnesse commeth by the law, seeing that righteousnesse, life and salvation was given to your father *Abraham* without the law, yea before there was any law? He that is not moved with these things, is blinde and obstinate. But this argument of the promise I have before handled more largely, and therfore I will but touch it by the way.

What the blessing is which is given us through Christ.

Hitherto we have heard the principall part of this Epistle. Now the Apostle goeth about to shew the use and office of the law, adding certaine similitudes of the Schoolemaster, & of the little Heire: Also the allegorie of the two sonnes of *Abraham*, *Isaac*, and *Ismael*, *&c.* Last of all he setteth forth certaine precepts concerning manners.

The summe of that which followeth in this Epistle.

Verse.

Verse 19. *Wherefore then serveth the law?*

When we teach that a man is justified without the law and works, then doth this question necessarily follow: If the law do not justifie, why then was it given? Also why doth God charge us and burden us with the law, if it do not justifie? What is the cause that we are so hardly exercised and vexed with it, if they which worke but one houre, are made equal with us which have borne the heate and burthen of the day? When as that grace is once published unto us which the Gospel setteth out, by and by ariseth this great murmuring: without the which the Gospell cannot be preached. The Iewes had this opinion, that if they kept the law, they should be justified thereby. Therefore when they heard that the Gospell was preached concerning Christ, who came into the world to save, not the righteous, but sinners, and that they should go before them into the kingdome of God, they were wonderfully offended, complaining that they had borne the heavie yoke of the law so many yeares with great labour and toyle, and that they were miserably vexed and oppressed with the tyrannie of the law, without any profit, yea rather to their great hurt: Againe, that the Gentiles who were Idolaters, obtained grace without any labour or travell. So do our Papists murmure at this day, saying: What hath it profited us that we have lived in a Cloister twenty, thirtie, or fortie yeares: that wee have vowed chastitie, povertie, obedience: that we have said so many Psalters, and so many Canonical houres, & so many Masses: that we have so punished our bodies with fasting, prayers, chastisements, &c. if a husband, a wife, a Prince, a Governour, a master, a scholler, if an hireling or a drudge bearing sackes, if a wench sweeping the house shal not onely be made equal with us, but also be accepted as better and more worthy before God then wee?

Mat. 20. 31. The murmuring of the Iewes against the doctrine of Paul, for the stablishing of the law.

The murmuring of the Papists against the Gospell.

This is therefore an hard question, whereunto reason cannot answer, but is greatly offended with it. Reason after a sort understandeth the righteousnesse of the law, which also it teacheth and urgeth, and imagineth that the doers of it are righteous: but it understandeth not the office and end of the law. Therefore when it heareth this sentence of *Paul*, (which is strange and unknowne to the world:) *that the law was given for transgressions*, thus it judgeth: *Paul* abolisheth the law, for he saith, that we are not justified through it: Yea, he is a blasphemer against God which gave

The judgement of reason concerning the doctrine of the Gospell, which teacheth that the law was given for transgressions.

the

the law, when he saith, *that the law was given for transgressions.* Let us live therefore as Gentiles which have no law. Yea, let us sin and abide in sin, that grace may abound: Also, let us do evill that good may come thereof. This happened to the Apostle *Paul*, And the selfe same happeneth at this day unto us. For when the common people heare out of the Gospell, that righteousnesse cometh by the meere grace of God through faith onely, without the law and without works, they gather by and by of it, as did the Iewes in times past: If the law do not justifie, then let us worke nothing: and this do they truly performe.

What should we then do? This impiety doth indeed very much vexe us, but we cannot remedie it. For when Christ preached, he must needes heare, that he was a blasphemour and a seditious person: that is to say, that through his doctrine he deceived men, and made them rebels against *Cæsar*. The selfe same thing happened to *Paul* and all the rest of the Apostles. And what maruell is it if the world in like manner accuse us at this day? Let it accuse us, let it slander us, let it persecute us and spare not: yet must not we therefore hold our peace, but speake freely, that afflicted consciences may be delivered out of the snares of the divell. And wee must not regard the fooliſh and ungodly people in that they do abuse our doctrine: for whether they have a law or no law, they can not be reformed. But we must consider how afflicted consciences may be comforted, that they perish not with the multitude. If we should dissemble and hold our peace, miserable and afflicted consciences should have no comfort, which are so entangled and snared with mens lawes and traditions, that they can wind themselves out by no meanes.

Christ is iudged to be a blaiphemer and a seditious person.

As *Paul* therefore, when he saw that some resisted his doctrine, and other some sought the liberty of the flesh, and thereby became worse, comforted himselfe after this sort, that he was an Apostle of Iesus Christ sent to preach the Faith of Gods elect, and that he must suffer all things for the elects sake, that they also might obtaine salvation: for we at this day do all things for the elects sake, whom we know to be edified and comforted through our doctrine. But as for the dogs and swine (of whom the one sort persecuteth our doctrine, and the other sort treadeth under foote the libertie which wee have in Christ Iesus,) I am so offended with them, that in all my life for their sakes I would not utter

All things are to be done for the elects sake.

Dogs and swine.

so

so much as one word: but I would rather wish that these swine, together with our adversaries the dogs, were yet still subject to the Popes tyranny, rather then that the holy Name of God should be so blasphemed and evill spoken of through them.

Therefore, albeit not onely the foolish and ignorant people, but they also which seeme in their owne conceits to be very wise, do argue after this sort: If the law do not justifie, then is it in vaine and of none effect: yet is it not therefore true. For like as this consequence is nothing worth: Money doth not justifie or make a man righteous, therfore it is unprofitable; the eyes do not justifie, therefore they must be plucked out; the hands make not a man righteous, therfore they must be cut off: so is this naught also: The law doth not justifie, therfore it is unprofitable: for we must attribute unto every thing his proper effect and use. We do not therfore destroy and condemne the law, because we say that it doth not justifie: but we answer otherwise to this question: *To what end then serveth the law?* then our adversaries do, who do wickedly and perversly counterfeit an office and use of the law which belongeth not unto it.

The law justifieth not, therefore it is unprofitable: is a naughty cõsequence.

Against this abuse and forged office of the law, wee dispute and answer with *Paul*, that the law doth not justifie. But in so saying, we affirme not that the law is unprofitable, as they do by and by gather. If the law do not justifie (say they) then is it given in vaine. No not so. For it hath his proper office and use, but not that which the adversaries do imagine, namely, to make men righteous: but it accuseth, terrifieth, and condemneth them. We say with *Paul*, that the law is good, if a man do rightly use it: that is to say, if he use the law as the law. If I give unto the law his proper definition, and keepe it within the compasse of his office and use, it is an excellent thing. But if I transiate it to another use, and attribute that unto it which I should not, then do I not onely pervert the law, but also the whole Scripture.

The proper office & use of the law.

When the law is good.

Therefore *Paul* fighteth here against those pestilent hypocrites, who could not abide this sentence: *The law was added for transgressions.* For they thinke that the office of the law is to justifie. And this is the generall opinion of mans reason among the Sophisters, and throughout the whole world, that righteousnesse is gotten through the workes of the law. And reason will by no means suffer this pernicious opinion to be wrested from it, because it understandeth

All men naturally judge that the law doth iustifie.

derstandeth not the righteousnesse of faith. Hereof it cometh that the Papists both foolishly and wickedly do say: The Church hath the law of God, the traditions of the Fathers, the decrees of Councels: If it live after them, it is holy. No man shall perswade these men, that when they keepe these things, they please not God, but provoke his wrath. To conclude, they that trust in their owne righteousnes, think to pacifie the wrath of God by their will worship and voluntarie religion. Therefore this opinion of the righteousnesse of the law is the sinke of all evills, and the sinne of sinnes of the whole world. For grosse sins and vices may be knowne and so amended, or else represſed by the punishment of the Magistrate. But this sinne, to wit, mans opinion concerning his owne righteousnes, will not onely be counted no sin, but also will be esteemed for an high religion and righteousnes. This pestilent sin therefore is the mighty power of the divell over the whole world, the very head of the Serpent, and the snare whereby the divell intangleth and holdeth all men captive. For naturally all men have this opinion, that they are made righteous by keeping of the law. *Paul* therefore to the end he might shew the true office and use of the law, and might roote out of mens hearts that false opinion concerning the righteousnes thereof, answereth to this objection: Wherefore then serveth the law if it justifie not? after this sort: It was not given to make men righteous (saith he) but,

Reason is ignorant of the righteousnes of faith.

The great power of the divell throughout the whole world.

Verse 19. It was added because of transgressions.

As things are divers and distinct, so the uses thereof are divers and distinct: Therefore they may not be confounded. For if they be, there must needes be a confusion of the things also. A woman may not weare a mans apparell, nor a man a womans attire. Let a man do the workes that belong to a man, and a woman the works that belong to a woman. Let every man do that which his vocation and office requireth. Let Pastors and preachers teach the word of God purely. Let Magistrates governe their subjects, and let subjects obey their Magistrates. Let every thing serve in his due place and order. Let the Sunne shine by day, the Moone and the starres by night: let the sea give fishes; the earth, graine; the woods, wilde beasts and trees, &c. In like manner let not the law usurpe the office and use of another, that is to say, of Justification: but let it leave this onely to grace, to the promise and to faith. What is then

As all things are distinct so are the uses of things.

Every creature serveth in his order and place.

then the office of the law? Transgressions, or else (as he saith in another place:) The law entred in, that sin should abound. A goodly office forsooth. *The law* (saith he) *was added for transgressions*: that is to say, it was added besides and after the promise, untill Christ the seed should come, unto whom it was promised.

Rom 5.20. The office of the law.

Of the double use of the law.

The use of politicke lawes. All lawes are given to bridle transgressions.

HEre ye must understand that there is a double use of the law: One is civill: For God hath ordained civil lawes, yea all laws to punish transgressions. Every law then is given to restraine sin. If it restraine sinne, then it maketh men righteous. No, nothing lesse. For in that I do not kill, I do not commit adultery. I do not steale, or in that I abstaine from other sins, I do it not willingly or for the love of vertue, but I feare the prison, the sword and the hangman. These do bridle and restraine me that I sinne not, as bonds and chaines restraine a Lion or a Beare, that he teare and devoure not every thing that he meeteth: Therefore the restraining from sinne is not righteousnes, but rather a signification of unrighteousnesse. For as a mad or wild beast is bound lest he should destroy every thing that he meeteth, even so the law doth bridle a mad and a furious man, that he sinne not after his owne lust. This restraint sheweth plainely enough that they which have neede of the law (as all they have which are without Christ) are not righteous, but rather wicked and mad men, whom it is necessary by the bonds and prison of the law, so to bridle that they sinne not. Therefore the law justifieth not.

The first use then of the law is, to bridle the wicked. For the divell reigneth throughout the whole world, and enforceth men to all kinds of horrible wickednesse. Therefore God hath ordained Magistrates, Parents, Ministers, lawes, bonds, and all civill ordinances, that if they can do no more, yet at the least they may bind the divels hands, that he rage not in his bondslaves after his owne lust. Like as therefore they that are possessed, in whom the divell mightily reigneth, are kept in bonds and chaines least they should hurt others: even so in the world, which is possessed of the divell, and carried headlong into all kindes of wickednesse, the Magistrate is present with his bonds and chaines: that is to say, with his lawes binding his hands and feete that he run not headlong into all mischiefe.

The power of the divel.

God hath ordained Magistrates, parents, lawes, &c. that sinnes might be bridled.

chiefe. And if he ſuffer not himſelfe to be brideled after this ſort, then he loſeth his head. This civill reſtraint is very neceſſary and appointed of God, as well for publicke peace, as alſo for the preſervation of all things, but eſpecially leſt the courſe of the Goſpel ſhould be hindered by the tumults and ſeditions of wicked, outragious, and proud men. But *Paul* intreateth not here of this civill uſe and office of the law. It is indeede very neceſſarie, but it juſtifieth not. For as a poſſeſſed or a mad man is not therefore free from the ſnares of the divell or well in his minde, becauſe he hath his hands and his feete bound and can do no hurt: even ſo the world, although it be brideled by the law from outward wickedneſſe and miſchiefe, yet it is not therefore righteous, but ſtill continueth wicked: yea this reſtraint ſheweth plainely that the world is wicked and outragious, ſtirred up and enforced to all wickedneſſe by his prince the divell: for otherwiſe it needed not to be brideled by lawes that it ſhould not ſinne.

The civill reſtraint of the law is neceſſary.

Another uſe of the law is divine and ſpirituall, which is (as *Paul* ſaith) to *increaſe tranſgreſſions*: that is to ſay, to reveale unto a man his ſinne, his blindneſſe, his miſery, his impiety, ignorance, hatred and contempt of God, death, hell, the judgement and deſerved wrath of God. Of this uſe the Apoſtle intreateth notably in the 7. to the *Romanes*. This is altogether unknowne to hypocrites, to the popiſh Sophiſters and Schoole divines, and to all that walke in the opinion of the righteouſneſſe of the law, or of their owne righteouſneſſe. But to the end that God might bridle and beate downe this monſter and this mad beaſt (I meane the preſumption of mans righteouſneſſe and religion) which naturally maketh men proud, and puffeth them up in ſuch ſort, that they thinke themſelves thereby to pleaſe God highly: it behoved him to ſend ſome * *Hercules* which might ſet upon this monſter with all force and courage to overthrow him, and utterly to deſtroy him: that is to ſay, he was conſtrained to give a law in Mount Sina, with ſo great Majeſty and with ſo terrible a ſhew, that the whole multitude was aſtonied. *Exod.* 19. & 20.

The ſpirituall uſe of the law.

The ſpirituall uſe of the law unknowne to reaſon.

* Hercules was a mighty champion which ſlue the great monſter Hydra (as the Poets faine) which had a hundred necks with ſerpents heads.

This, as it is the proper and the principall uſe of the law: ſo is it very profitable and alſo moſt neceſſary. For if any be not a murtherer, an adulterer, a theefe, and outwardly refraine from ſin as the Phariſie did which is mentioned in the Goſpel, he would ſwear (becauſe he is poſſeſſed with the divel) that he is righteous, & therefore

Hypocrites are feared & humbled by the law.

fore he continueth an opinion of righteousnesse, and presumeth of his good works and merits. Such a one God cannot otherwise mollifie and humble, that he may acknowledge his misery & damnation but by the law. For that is the hammer of death, the thundering of hel, and lightening of Gods wrath, that beateth to pouder the obstinate and senslesse hypocrites. Wherefore this is the proper and true use of the law, by lightening, by tempest, and by the sound of the trumpet (as in the mount *Sina*) to terrifie, and by thundering to beate downe and rent in pieces that beast w^ch is called the opinion of righteousnes. Therefore saith God by *Ieremie* the Prophet: *My word is a hammer breaking rocks.* For, as long as the opinion of righteousnesse abideth in man, so long there abideth also in him incomprehensible pride, presumption, securitie, harred of God, contempt of his grace & mercie, ignorance of the promises & of Christ. The preaching of free remission of sins through Christ cannot enter into the heart of such a one, neither can he feele any taste or savour thereof. For that mightie rocke and adamant wall, to wit, the opinion of righteousnesse, wherewith the heart is environed, doth resist it.

Ier. 23. 29. Mans opinion touching the righteousnes of the law, or his own righteousnes, how dangerous & damnable it is.

The opinion of righteousnes, an horrible monster.

As therefore the opinion of righteousnesse is a great and an horrible monster, a rebellious, obstinate and stiffe-necked beast: so for the destroying and overthrowing thereof, God hath neede of a mighty hammer, that is to say, the law: which then is in his proper use and office, when it accuseth and revealeth sinne after this sort: Behold, thou hast transgressed all the commandements of God, &c. and so it striketh a terrour into the conscience, so that it feeleth God to be offended and angry indeede, and it selfe to be guilty of eternall death. Here the poore afflicted sinner feeleth the intolerable burden of the law, and is beaten downe even to desperation, so that now being oppressed with great anguish and terrour, he desireth death, or else seeketh to destroy himselfe. Wherefore the law is that hammer, that fire, that mighty strong winde, and that terrible earthquake renting the mountaines, and breaking the rockes, that is to say, the proud and obstinate hypocrites. *Elias*, not being able to abide these terrours of the law, which by these things are signified, covered his face with his mantle. Notwithstanding when the tempest ceased, of which he was a beholder, there came a soft and a gracious winde, in the which the Lord was. But it behoved that the tempest of fire, of winde, and the earthquake should passe,

The proper use of the law.

The law is a hammer breaking the rockes 1 Kin. 19. 11. 12. 13.

before

before the Lord should reveal himselfe in that gracious wind.

This terrible shew and Majestie wherein God gave his law in Mount *Sina*, did represent the use of the law. There was in the people of *Israel* which came out of *Ægypt*, a singular holinesse. They gloried and said: *Wee are the people of God. We will do all those things which the Lord our God hath commanded.* Moreover, *Moses* did sanctifie the people, & bad them wash their garments, refraine from their wives, and prepare themselves against the third day. There was not one of them but he was full of holynesse. The third day *Moses* bringeth the people out of their tents to the mountaine unto the sight of the Lord, that they might heare his voice. What followed then? When the children of *Israel* did behold the horrible sight of the Mount smoaking and burning, the blacke clouds, and the lightnings flashing up and downe in this horrible darkenes, and heard the sound of the trumpet blowing long & waxing louder and louder: and moreover, when they heard the thunderings and lightenings, they were afraid, and standing a farre off, they said unto *Moses*: *We will do all things willingly, so that the Lord speake not unto us, lest that we die, and that great fire consume us. Teach thou us, and we will hearken unto thee.* I pray you, what did their purifying, their holines, their white garments, and refraining from their wives profite them? Nothing at all. There was not one of them that could abide this presence of the Lord in his Majestie and glorie: but all being amazed and shaken with terrour, fled back as if they had been driven by the divel. For God is a consuming fire, in whose sight no flesh is able to stand.

Exod. 19. 8.

The children of Israel could not abide the voyce of God speaking out of the fire. Exod. 20. 19. Deut 5. 24. 18. 16.

Deut. 4. 24.

The law of God therefore hath properly and peculiarly that office which it had then in Mount *Sina*, when it was first given, and was first heard of them that were washed, righteous, purified and chaste: and yet notwithstanding it brought that holy people unto such a knowledge of their owne miserie, that they were throwne downe even to death and desperation. No purity nor holinesse could then helpe them: but there was in them such a feeling of their owne uncleanesse, unworthinesse and sinne, and of the judgement and wrath of God, that they fled from the sight of the Lord, and could not abide to heare his voice. *What flesh was there ever* (say they) *that heard the voice of the living God speaking out of the middest of the fire, and yet lived? This day have we seen that God talketh with man and yet he liveth.* They speake now far otherwise then they did a little before

The law hath still the same office that it had when it was given in mount Sina.

Deut. 5. 26. The Iewes were afraid at the voice of the law.

when they said: We are the holy people of God, whom the Lord hath chosen for his owne peculiar people before all nations upon the earth: We will do all things which the Lord hath spoken. So it happeneth at length to all Iusticiaries, who being drunken with the opinion of their owne righteousnes, do thinke when they are out of tentation, that they are beloved of God, and that God regardeth their vowes, their fastings, their prayers, and their will workes, and that for the same he must give unto them a singular crowne in heaven. But when that thundering, lightening, fire, and that hammer which breaketh in pieces the rocks, that is to say, the law of God cómeth suddenly upon them, revealing unto them their sinne, the wrath and judgement of God: then the selfe same thing happeneth unto them which happned to the Iewes standing at the foote of mount *Sina*.

The same happeneth to hypocrites and such as put righteousnesse in workes that happened to the Iewes standing at Mount Sina.

Here I admonish all such as feare God, and especially such as shall become teachers of others hereafter, that they diligently learne out of *Paul* to understand the true and proper use of the law: which (I feare) after our time will be troden under foote, and utterly abolished by the enemies of the truth. For even now, whiles we are yet living, and employ all our diligence to set forth the office and use both of the law and the Gospell, there be very few, yea even among those which will be counted Christians, and make a profession of the Gospell with us, that understand these things rightly, and as they should do. What thinke ye then shall come to passe when we are dead and gone? I speake nothing of the Anabaptistes, of the new Arrians, and such other vaine spirits, who are no lesse ignorant of these matters, then are the Papists, although they talke never so much to the contrary. For they are revolted from the pure doctrine of the Gospell, to lawes and traditions, and therefore they teach not Christ. They bragge and they sweare that they seeke nothing else but the glorie of Christ, and the salvation of their brethren, and that they teach the word of God purely: but in very deede they corrupt it and wrest it to another sence, so that they make it to sound according to their owne imagination. Therefore, under the name of Christ, they teach nothing else but their owne dreames and under the name of the Gospell, ceremonies and lawes. They are like therefore unto themselves, and so they still continue: that is to say, Monkes, workers of the law, and teachers of ceremonies, saving that they devise new names and new workes.

Very few understand the proper use of the law.

It is no small matter then to understand rightly what the law is, and what is the true use and office thereof. And forasmuch as wee teach these things both diligently & faithfully, we do thereby plainly testifie that we reject not the law and workes, as our adversaries do fasly accuse us: but we do altogether stablish the law, and require the workes thereof, and we say that the law is good and profitable, but in his owne proper use: which is, first to bridle civill transgressions, and then, to reveale and to increase spirituall transgressions Wherefore the law is also a light, which sheweth and revealeth, not the grace of God, not righteousnes and life: but sinne, and death, the wrath & judgement of God. For, as in the mount *Sina* the thundering, lightning, the thicke and dark cloud, the hil smoaking and flaming, & all that terrible shew did not rejoyce nor quicken the childrē of Israel, but terrified and astonished them, and shewed how unable they were, with all their purity and holinesse, to abide the Majestie of God speaking to them out of the cloud: even so the law, when it is in his true use, doth nothing else but reveale sinne, ingender wrath, accuse and terrifie men, so that it bringeth them to the very brinke of desperation. This is the proper use of the law, and here it hath an end, and it ought to go no further.

It is no smal matter to understand the proper use of the law.

The light of the law.

The law in his true use terrifieth.

Contrariwise, the Gospell is a light which lightneth, quickeneth, comforteth and raiseth up fearefull consciences. For it sheweth that God for Christ sake is mercifull unto sinners, yea and to such as are most unworthy, if they beleeve that by his death they are delivered from the curse, that is to say, from sinne and everlasting death; and that through his victorie the blessing is freely given unto them, that is to say, grace, forgiveneesse of sinnes, righteousnesse and everlasting life. Thus, putting a difference between the law and the Gospell, we give to them both their owne proper use and office. Of this difference betweene the law and the Gospell, there is nothing to be found in the bookes of the Monkes, Canonists, Schoolemen, no nor in the bookes of the ancient Fathers. *Augustine* did somewhat understand this difference and shewed it. *Jerome* and others knew it not. Briefly, there was wonderfull silence many yeares as touching this difference in all Schooles and Churches: And this brought mens consciences into great danger. For unlesse the Gospell be plainely discerned from the law, the true Christian doctrine cannot be kept sound and uncorrupt. Contrariwise, if this difference be

The light of the Gospell.

The proper use and office of the Gospell.

The doctrin of faith cannot remaine.

found, unles the law be rightly discerned from the Gospell.

be well known, then is also the true manner of Iustification known, and then it is an easie matter to discerne faith from workes, Christ from *Moses* & all politicke workes. For all things without Christ are the ministers of death for the punishing of the wicked. Therefore *Paul* answereth to this question after this manner:

Verse 19. The law was added because of transgressions.

That is to say, that transgressions might increase and be more knowne and seene. And indeed so it cometh to passe. For when sinne, death, the wrath and judgement of God, and hell, are revealed to a man through the law: it is unpossible but that he should become impatient, murmure against God, and despise his will. For he cannot beare the judgement of God, his owne death and damnation: and yet notwithstanding he cannot escape them. Here he must needes fall into the hatred of God, and blasphemie against God. Before, when he was out of tentation, he was a very holy man, he worshipped and praised God, he bowed his knee before God and gave him thanks, as the Pharisie did, *Luke* 18. But now, when sin and death is revealed unto him, he wisheth that there were no God. The law therefore of it selfe bringeth a speciall hatred of God. And thus sin is not only revealed and knowne by the law, but also is increased and stirred up by the law. Therefore *Paul* saith, *Rom.* 7. *Sinne, that it might appeare to be sin, wrought death in me by that which was good, that sinne might be out of measure sinfull by the commandement.* There he intreateth of this effect of the law very largely.

The double use of the law.

Paul answereth therefore to this question: If the law do not justifie, to what end then serveth it? Although (saith he) it justifie not, yet is it very profitable and necessarie. For first it civilly restraineth such as are carnall, rebellious and obstinate. Moreover it is a glasse that sheweth unto a man himselfe, that he is a sinner, guilty of death, and worthy of Gods everlasting wrath and indignation. To what end serveth this humbling, this bruising and beating downe by this hammer, the law I meane? To this end,

The law a minister for the obtaining of grace.

that wee may have an entrance unto grace. So then the law is a minister that prepareth the way unto grace. For God is the God of the humble, the miserable, the afflicted, the oppressed and the desperate, and of those that are brought even to nothing: and his nature is to exalt the humble, to feede the hungry, to give sight to the blinde,

blind, to comfort the miserable, the afflicted, the bruised and broken hearted, to justifie sinners, to quicken the dead, and to save the very desparate and damned. For he is an almighty Creator, making all things of nothing. Now, that pernicious and pestilent opinion of mans own righteousnes, which will not be a sinner, uncleane, miserable and damnable: but righteous and holy, suffereth not God to come to his owne naturall and proper worke. Therefore God must needs take this maule in hand, the law I meane to drive downe, to beate in pieces, & to bring to nothing this beast, with her vaine confidence, wisedome, righteousnes and power, that she may so learne at the length by her owne misery and mischiefe, that she is utterly forelone lost & damned. Here now when the conscience is thus terrified with the law, then cometh the doctrine of the Gospell & grace, which raiseth up and comforteth the same againe, saying: Christ came into the world, *not to breake the bruised reed, nor to quench the smoking flaxe: but to preach the Gospell of glad tidings to the poore: to heale the broken and contrite in heart: to preach forgivenes of sins to the captives, &c.*

The doctrine of the Gospell belongeth to those which are terrified with the law. *Esa.* 42. 3. *Mat.* 12. 20.

But here lieth all the difficultie of this matter, that when a man is terrified and cast downe he may be able to raise up himselfe againe, and say: Now I am bruised and afflicted enough: the time of the law hath tormented and vexed me sharply enough. Now is the time of grace, now is the time to heare Christ: out of whose mouth proceed the words of grace and life. Now is the time to see, not the smoaking and burning Mount *Sina*; but the Mount *Moria*, where is the Throne, the Temple, the Mercie seate of God, that is to say, Christ: who is the King of righteousnesse and peace. There will I hearken what the Lord speaketh unto me: who speaketh nothing else but peace unto his people.

The time of the law, and the time of grace.

Nay the foolishnesse of mans heart is so great, that in this conflict of conscience, when the law hath done his office and exercised his true ministery, he doth not onely not lay hold upon the doctrine of grace, which promiseth most assuredly the forgivenesse of sinnes for Christ sake, but seeketh and procureth to himselfe moe laws to satisfie and quiet his conscience. If I live (saith he) I will amend my life: I will do this, I will do that. Here, except thou do the quite contrary, that is to say, except thou send *Moses* away with his law, to those that are secure, proud and obstinate, and in these terrours and this anguish lay hold upon Christ, who was

Reason flieth not to the doctrine of grace in tentations but to the doctrine of the law.

crucified and died for thy ſins, looke for no ſalvation.

So the law with his office helpeth by occaſion to juſtification, in that it driveth a man to the promiſe of grace, and maketh the ſame ſweete and comfortable unto him. Wherfore we do not abrogate the law, but we ſhew the true office and uſe of the law: to wit, that it is a true and a profitable miniſter, which driveth a man to Chriſt. Therfore, after that the law hath humbled thee, terrified thee, and utterly beaten thee downe, ſo that now thou art at the very brinke of deſperation, ſee that thou learne how to uſe the law rightly. For the office and uſe of it is, not onely to reveale ſin and the wrath of God, but alſo to drive men unto Chriſt. This uſe of the law the holy Ghoſt onely ſetteth forth in the Goſpell, where he witneſſeth that God is preſent unto the afflicted and broken hearted. Wherefore if thou be bruiſed with this hammer, uſe not this bruiſing perverſly, ſo that thou load thy ſelfe with moe lawes, but heare Chriſt, ſaying: *Come unto me all ye that labour, and are heavy loaden, and I will refreſh you.* When the law ſo oppreſſeth thee that all things ſeeme to be utterly deſperate, and thereby driveth thee unto Chriſt to ſeeke helpe and ſuccour at his hands, then is the law in his true uſe: and through the Goſpell it helpeth to juſtification. And this is the beſt and moſt perfect uſe of the law.

The law not onely ſheweth unto a man his ſin, but alſo driveth him to Chriſt.

Mat. 11. 28.

The moſt perfect uſe of the law.

Wherefore *Paul* here beginneth afreſh to intreate of the law, and defineth what it is, taking occaſion of that which he ſaid before: to wit, that the law juſtifieth not. For reaſon hearing this, by and by doth thus inferre: Then God gave the law in vaine. It was neceſſary therefore to ſeeke how to define the law truly, and to ſhew what the law is, & how it ought to be underſtood, that it be not taken more largely or more ſtraitly then it ſhould be. There is no law (ſaith he) that is of it ſelfe neceſſary to juſtification. Therefore when we reaſon as touching righteouſneſſe, life, and everlaſting ſalvation, the law muſt be utterly removed out of our ſight, as if it had never beene, or never ſhould be, but as though it were nothing at all. For in the matter of juſtification no man can remove the law farre enough out of his ſight, or behold the only promiſe of God ſufficiently and as he ſhould do. Therefore I ſaid before that the law and the promiſe muſt be ſeparate farre aſunder as touching the inward affections and the inward man, albeit indeed they are neerely joyned together.

Verſe

Verse 19. Vntill the seede came unto the which the promise was made.

Paul maketh not the law perpetuall, but he saith that it was given & added to the promises for transgressions: that is to say, to restraine them civilly, but especially to reveale & to increase them spiritually, and that not continually, but for a time. Here it is necessary to know how long the power & the tyranny of the law ought to endure, which discovereth sin, sheweth unto us what we are, & revealeth the wrath of God. They whose hearts are touched with an inward feeling of these matters, should suddenly perish if they should not receive comfort. Therefore if the dayes of the law should not be shortned, no man should be saved. A time therefore must be set, and bounds limited to the law, beyond the which it may not reigne. How long then ought the dominion of the law to endure? Vntill the Seed come: to wit, that Seede of which it is written: *In thy Seede shall all the nations of the earth be blessed.* The tyranny of the law then must so long continue untill the fulnesse of the time, and untill that Seede of the blessing come: not to the end that the law should bring this Seede or give righteousnesse, but that it should civilly restraine the rebellious and obstinate, and shut them up, as it were in a prison: and then spiritually should reprove them of sinne, humble them and terrifie them, and when they are thus humbled and beaten downe, it should constraine them to looke up to that blessed Seed.

How long the dominion of the law endureth.

Wee may understand the continuance of the law both according to the letter, and also spiritually. According to the letter thus: that the law continued untill the time of grace. *The law and the Prophets* (saith Christ) *prophecied untill Iohn. From the time of Iohn untill this day, the kingdome of heaven suffereth violence, and the violent take it by force.* In this time Christ was baptized and began to preach. At what time also, after the letter, the law, and all the ceremonies of *Moses* ceassed.

The law according to the letter ceased at the coming of Christ. *Mat.* 11. 12. 13.

Spiritually the law must be thus understood, that it ought not to reigne in the conscience any longer then to the appointed time of this blessed Seed. When the law sheweth unto me my sinne, terrifieth me, and revealeth the wrath and judgement of God, so that I begin to tremble and to despaire: there hath the law his bounds, his time and his end limited, so that he now ceasseth to exercise his tyranny

How long the law must reigne in the conscience.

tyranny any more. For when he hath done his office ſufficiently, he hath revealed the wrath of God, and terrified enough. Here we muſt ſay: now leave off law: thou haſt done enough: thou haſt terrified & tormented me enough. *All thy floods have runne over me, and thy terrours have troubled me. Lord turne not away thy face in thy wrath from thy ſervant: Rebuke me not, I beſeech thee, in thine anger, &c.* When theſe terrours and troubles come, then is the time and the houre of the bleſſed Seede come. Let the law then give place, which indeede is added to reveale and to increaſe tranſgreſſions, and yet no longer, but untill that bleſſed Seed be come. When it is come, then let the law leave off to reveale ſin and to terrifie any more: and let him deliver up his kingdome to another: that is to ſay, to the bleſſed Seede, which is Chriſt: who hath gracious lips, wherwith he accuſeth and terrifieth not, but ſpeaketh of far better things then doth the law, namely of grace, peace, forgiveneſſe of ſins, victorie over ſin, death, the Divel and damnation, gotten by his death and paſſion unto all beleevers.

Pſal. 42.7. Pſal. 69.2. Pſal. 6.9. Pſal. 6.2.

The continuance of the law, litterally and ſpiritually.

Paul therefore ſheweth by theſe words? *Untill the Seede ſhould come*, unto whom the bleſſing was promiſed, how long the law ſhould endure litterally and ſpiritually. According to the letter, it ceaſſed after the bleſſed Seede came into the world, taking upon him our fleſh, giving the holy Ghoſt, and writing a new law in our hearts. But the ſpirituall time of the law doth not end at once, but continueth faſt rooted in the conſcience. Therefore it is a hard matter for a man which is exerciſed with the ſpirituall uſe of the law, to ſee the end of the law. For in theſe terrours and feeling of ſinne the minde cannot conceive this hope, that God is mercifull and that he will forgive ſinnes for Chriſts ſake: but it judgeth onely that God is angry with ſinners, and that he accuſeth and condemneth them. If faith come not here to raiſe up againe the troubled and afflicted conſcience, or elſe (according to that ſaying of Chriſt: *where two or three be gathered together in my name, &c.*) there be ſome faithfull brother at hand that may comfort him by the word of God, which is ſo oppreſſed and beaten downe by the law, deſperation and death muſt needs follow. There it is a perillous thing for a man to be alone. *Woe be to him that is alone* (ſaith the Preacher) *for when he falleth he hath none to raiſe him up.* Wherefore they that ordained that curſed monkiſh and ſolitarie life,

The terrors of the law are driven away by faith.

Matth. 18.20.

Eccleſ. 4.10.

The ſolitary ſermon.

gave

gave occasion to many thousands to despaire. If a man should separate himselfe from the company of other for a day or two to be occupied in prayer (as we read of Christ, that sometime he went a side alone into the Mount, and by night continued in prayer) there were no danger therein. But when they constrained men continually to live a solitary life, it was a device of the divell himselfe. For when a man is tempted and is alone, he is not able to raise up himselfe, no not in the least temptation that can be.

kish life hath hurt many. *Matth. 26. 40. Luke 22. 41.*

Verse 19. *And it was ordained by Angels in the hand of a Mediatour.*

This is a little digression from this purpose, which he neither declareth nor finisheth, but onely toucheth it by the way, & so proceedeth. For he returneth incontinent to his purpose, when he saith: what is the law then contrary to the promises of God? Now, this was the occasion of his digression. He fel into this difference between the law and the Gospell, that the law added to the promises, did differ from the Gospell, not onely in respect of the time, but also of the author & the efficient cause thereof. For the law was delivered by the Angels, *Heb.* 1. but the Gospell by the Lord himselfe. Wherefore the Gospel is far more excellent then the law. For the law is the voice of the servants, but the Gospell is the voice of the Lord himselfe. Therefore to abase and to diminish the authority of the law, and to exalt and magnifie the Gospell, he saith that the law was a doctrine given to continue but for a small time (for it endured but only untill the fulnesse of the promise, that is to say, untill the blessed Seed came which fulfilled the promise:) but the Gospel was for ever. For all the faithfull have had alway one and the selfe same Gospel from the beginning of the world, and by that they were saved. The law therefore is far inferiour to the Gospell, because it was ordained by the Angels which are but servants, and endured but for a short time. whereas the Gospell was ordained by the Lord himselfe, to continue for ever. *Heb. 1. For it was promised before all worlds. Tit. 1.*

The law given by Angels, the Gospell by Christ.

The law was given to endure but for a time: but the Gospell was given to endure for ever.

Moreover the word of the law was not onely ordained by the Angels being but servants, but also by another servant farre inferiour to the Angels, namely by a man, that is (as here he saith) by the hand of a Mediatour, that is to say, *Moses*. Now, Christ is not a servant, but the Lord himselfe. He is not a Mediatour between

Christ is not a Mediatour according

God

the law as Moses was.

God and man according to the law, as *Moses* was: but he is a Mediatour of a better Testament. The law therefore was ordained by Angels as servants. For *Moses* & the people heard God speaking in the Mount *Sina*: that is to say, they heard the Angels speaking in the person of God. Therefore *Stephen* in the seventh chapter of the Acts saith: *Ye have received the law by the ministery of the Angels, and ye have not regarded it.* Also the text in the third of *Exodus* sheweth plainely *that the Angell appeared unto Moses in a flame of fire, and spake unto him from the midst of the bush.*

Paul therewith signifieth that Christ is a Mediatour of a farre better Testament then *Moses.* And here he alludeth to that history in *Moses* concerning the giving of the law, which saith, that *Moses* led the people out of their tents to meete with God, and that he placed them at the foote of the Mount *Sina.* There was an heavie and an horrible sight. The whole Mount was on a flaming fire. When the people saw this they began to tremble: for they thought that they should have beene suddenly destroyed in this fearfull tempest. Because therefore they could not abide the law sounding so horribly out of Mount *Sina*, (for that terrifying voyce of the law would have killed the people) they said unto *Moses* their Mediatour: *Come thou hither and heare what the Lord saith, and speake thou unto us.* And he answered: *I my selfe* (saith he) *was a Mediatour and one that stood between God and you, &c.* By these places it is plaine enough that *Moses* was appointed a Mediatour betweene the people, and the law speaking.

Moses a Mediatour.

Wherefore *Paul* by this history goeth about to declare, that it is impossible that righteousnesse should come by the law. As if he should say how can the law justifie, seeing the whole people of Israel, being purified and sanctified, yea and *Moses* himselfe the Mediatour between God and the people, were afraid and trembled at the voyce of the law, as it is said in the Epistle to the Hebrewes? Here was nothing but feare and trembling. But what righteousnesse and holinesse is this, not to be able to beare, yea not to be able or willing to heare the law, but to flie from it, & so to hate it, that it is impossible to hate and abhor any thing more in the whole world? as the history most plainely testifieth, that the people when they heard the law, did hate nothing more then the law, and rather wished death then to heare the law.

The law terrifieth, therfore it iustifieth not.

So,

So, when sin is discovered, as it were by certaine bright beames which the law striketh into the heart, there is nothing more odious & more intollerable to a man then the law is. Here he would rather choose death, then be constrained to beare these terrours of the law never so little a time: which is a most certaine token that the law justifieth not. For if the law did justifie, then (no doubt) men would love it, they would delight and take pleasure in it, & would embrace it with hearty good will. But where is this good will? No where: neither in *Moses* nor in the whole people, for they were all astonished and fled back. And how doth a man love that which he flieth? Or how delighteth he in that which he deadly hateth.

Nothing is more intollerable to man then the law.

All the people fled away at the voice of the law, therefore the law justifieth not.

Wherefore this flight sheweth a deadly hatred of mans heart against the law, and so consequently against God himselfe the authour of the law. And if there were no other argument to prove that righteousnesse cometh not by the law, this one history were enough, which *Paul* setteth out in these words: *In the hand of a Mediatour.* As though he would say: Do ye not remember that your fathers were so unable to heare the law, that they had need of *Moses* to be their Mediator? and when he was now appointed to that office, they were so farre off from loving of the law, that they by a fearfull flight, together with their Mediatour, shewed themselves to hate the same, as the Epistle to the *Hebrewes* witnesseth, and if they could, they would have gone even through an yron mountaine backe againe into *Egypt*. But they were inclosed round about, so that they had no way to escape. Therfore they cry unto *Moses*: *Speake thou unto us: for if we heare the voyce of the Lord our God any more, we shall die*. Now therefore, if they be not able to heare the law, how should they be able to accomplish it.

The whole history of giving the law witnesseth that righteousnes cometh not by the law.

Exod. 20. 19. Deut. 5. 24.

Wherefore, if the people that were under the law, were constrained of necessity to have a Mediatour, it followeth by an infallible consequence, that the law justified them not. What did it then? Even the same thing that *Paul* saith: The law is added that sinne might abound. The law therefore was a light and a Sunne which strooke his beames into the hearts of the children of Israel, whereby it terrified them, and strooke into them such a feare of God, that they hated both the law and the authour thereof: which is an horrible impiety. Would yee now say that these men were righteous? They are righteous which heare the law, and with a good will em-

Rom. 5. 20.

All men naturally hate the law.

brace

brace the same and delight therein. But the history of giving the law witnesseth that all men in the whole world, be they never so holy (especially seeing they which were purified and sanctified could not heare the law) do hate and abhorre the law, and wish that the law were not. Therfore it is impossible that men should be justified by the law: nay it hath a cleane contrary effect.

Although *Paul* (as I have said) doth but onely touch this place by the way, and doth not throughly wey it, nor fully finish the same, yet he that shall diligently and attentively reade it, may easily understand that he speaketh very well of both Mediatours: that is to say, of *Moses* and of Christ, and compareth the one with the other, as hereafter we will declare. If he should have prosecuted this matter more largely, this onely place would have ministred unto him an argument and occasion plentifull enough to write a new epistle: and that history also in the 19. and 20. of *Exodus*, concerning the giving of the law, would minister matter enough to write a great volume, although it were read but sleightly and without affection: albeit it may seeme to be very barren to those which know not the true office and use of the law, if it be compared with other holy histories.

Moses and Christ both Mediatours.

Hereby we may see that if all the world had stood at the Mount as the people of Israel did, they would have hated the law and would have fled from it, as they did. The whole world therefore is an enemie to the law and hateth it most deadly. But the law is holy, righteous and good, and is the perfect rule of the will of God. How then can he be righteous which doth not onely abhorre and detest the law and flie from it, but moreover is an enemie of God, who is the author of the law? And true it is that the the flesh can do no otherwise, as *Paul* witnesseth *Rom.* 8. *The wisedome of the flesh is enmity against God: for it is not subject to the law of God, neither indeed can it be.* Therefore it is an extreame madnesse so to hate God and his law, that thou canst not abide to heare it, and yet notwithstanding to affirme that we are made righteous thereby.

The whole world hateth the law of God.

The flesh hateth the law of God.

Wherefore the Sophisters and Schoole divines are starke blinde, and understand nothing at all of this doctrine. They looke onely upon the outward visour of the law, thinking that it is accomplished by civill workes, and that they are righteous before God, which do the same externally, not considering the true and spiri-

tuall

uall effect thereof: which is, not to justifie, and to quiet and pacifie afflicted consciences, but to increase sin, to terrifie the conscience, and to engender wrath. They being ignorant of this, do vaunt that a man hath a good will, and a right judgement of reason to do the law of God. But whether this be true or no, aske the people of the law with their Mediatour, who heard the voice of the law in the Mount Sina. Aske *David* himselfe, who as often as he complaineth in the Psalmes, that he was cast from the face of God, that he was even in hel, and that he was terrified and oppressed with the greatnes of his sinne, with the wrath and judgement of God, set not sacrifices nor yet the law it selfe, against these mighty tyrants, but was raised up and comforted by the onely free mercie of God. Therefore the law justifieth not.

The faith of the Papists is nothing else but a good will and a right judgement of reason, which the very infidels have.

*How David behaved himselfe in al temptations.

If the law should serve mine affections, that is to say, if it should approve mine hypocrisie, mine opinion and confidence of mine owne righteousnes: if it should say that without the mercie of God, and with in Christ, through the helpe of it alone (as all the world naturally judgeth of the law) I might be justified before God: & moreover, if it should say that God is pacified and overcõe by works, & is bound to reward the doers thereof; that so having no need of God, I might be a god unto my selfe, and merite grace by my workes, and setting my Saviour Christ apart, might save my selfe by mine owne merits: if (I say) the law should thus serve mine affections, then should it be sweete, delectable, and pleasant indeed. So well can reason flatter it selfe. Notwithstanding this should no longer continue, but untill the law should come to his owne use and office: then should it appeare that reason cannot suffer those bright beames of the law. There some *Moses* must needs come betweene as a Mediatour, and yet notwithstanding without any fruite, as I will declare hereafter.

The law flattereth not reason, and therefore reason hateth it.

To this purpose serveth that place in the 2. *Cor.* 3. chapter, concerning the covered face of *Moses*, where *Paul* out of the history of *Exod.* 34. chapter, sheweth that the children of Israel, not onely did not know, but also could not abide the true and spirituall use of the law: First, for that they could not looke unto the end of the law, (saith *Paul*) because of the veile which *Moses* put upon his face: Againe, they could not looke upon the face of *Moses* being bare and uncovered, for the glory of his countenance. For when *Moses* went about to talke with them, he covered his face with a veile:

The places of Paul expounded touching the cove.

ring of Moses face.

veile: without the which they could not beare his talke, that is, they could not heare *Moses* himselfe their Mediatour, unlesse he had set another Mediatour betweene, that is to say, the veile. How then should they heare the voice of God, or of an Angell, when they could not heare the voice of *Moses* being but a man, yea and also their Mediatour, except his face had been covered? Therefore, except the blessed Seede come to raise up and comfort him which hath heard the law, he perisheth through desperation, in detesting of the law, in hating and blaspheming of God, and daily more and more offending against God. For this feare and conclusion of conscience which the law bringeth, the deeper it pierceth and the longer it continueth, the more it increaseth hatred and blasphemie against God.

Faith in Christ driveth away the terrours of the law.

The power of free will.

This history therefore teacheth what is the power of free will. The people are striken with feare, they tremble and they flie back. Where is now free will? where is now that good will, that good intent, that right judgement of reason which the Papists do so much brag of? What availeth free will here in these sanctified and holy men? It can say nothing: It blindeth their reason: it perverteth their will: it receiveth not, it saluteth not, it embraceth not with joy the Lord comming with thundering, lightening, and fire unto the Mount *Sina*: It cannot heare the voice of the Lord: but contrariwise it saith: *Let not the Lord speake unto us lest wee die.* Wee see then what the strength and power of free will is in the children of Israel, who though they were cleansed & sanctified, could not abide the hearing of one syllable or letter of the law. Therfore these high commendations which the Papists give to their free will, are nothing else but meere toyes and doting dreames.

Verse 20. *Now, a Mediatour is not a Mediatour of one.*

Here he compareth these two Mediatours together, and that with a marvellous brevity: yet so notwithstanding, that he satisfieth the attentive reader, who, because this word Mediatour is generall, by and by understandeth that *Paul* speaketh also of the Mediatour generally, and not of *Moses* onely, *A Mediatour* (saith he) *is not a mediatour of one onely*: but this word necessarily comprehendeth two, that is to say, him that is offended, and him that is the offender: of whom the one hath neede of intercession, and

This word Mediatour includeth two, namely the partie offended & the offender.

he other needeth none. Wherefore a Mediatour is not of one, but of wo, and of such two, as be at variance betweene themselves. So *Moses* by a generall definition is a Mediatour, because he doth the office of a Mediatour betweene the law and the people, which cannot abide he true and spirituall use of the law. The law therefore must have a ew face, and his voice must be changed: that is to say, the voice of he law must be made spirituall or the law must be made lively in the nward affection, and must put on a visour or a veile, that it may now ecome more tollerable, so that the people may be able to heare it by he voice of *Moses*.

Now the law being thus covered, speaketh no more in his majesty, t by the mouth of *Moses*. After this manner it doth not his office a- more: that is, it terrifieth not the conscience. And this is the cause at they do neither understand, nor regard it: by meanes whereof ey become secure, negligent, and presumptuous hypocrites. And yet twithstanding the one of these two must needs be done: to wit, at either the law must be without his use, and covered with a veile, ut then, as I have said, it maketh hypocrites:) or else it must be in use without the veile, and then it killeth. For mans heart cannot ide the law in his true use, without the veile. It behoveth thee therre, if thou looke to the end of the law without the veile, either to hold on that blessed Seed by faith, that is to say, thou must looke yond the end of the law unto Christ, which is the accomplishent of the law, which may say unto thee: The law hath terrified thee ough: *Be of good comfort my sonne, thy sins are forgiven thee*, (where- I will speake more anone:) or else surely thou must have *Mo-* for thy Mediatour, with his veile.

Because God speaketh not now in his Majestie as he did in the Mour, but by the voice of me therefore men feare him not, nor regard his law.

For this cause *Paul* saith: *A Mediatour is not a Mediatour of e.* For it could not be that *Moses* should be a Mediatour of God one, For God needeth no Mediatour. And againe, he is not a Meatour of the people onely, but he doth the office of a Mediatour tweene God and the people, which were at variance with God. r it is the office of a Mediatour to pacifie the party that is offded, and to reconcile unto him the partie which is the offender. twithstanding *Moses* is such a Mediatour (as I have said) doth nothing else but change the voyce of the law, and mah it tollerable, so that the people may abide the hearing thereof, t he giveth no power to accomplish the same. To conclude, he

The office of a Mediatour.

is

Moses a Mediator of the veile.

is a Mediatour of the veile, and therefore he giveth no power to performe the law, but onely in the veile. Therefore his disciples, in that he is a Mediatour of the veile, must alwaies be hypocrites.

But what should have come to passe (thinke ye) if the law had beene given without *Moses*, either else before or after *Moses*, and that there had beene no Mediatour, and moreover, that the people should neither have beene suffered to flie, nor to have a Mediatour? Here the people being beaten downe with intollerable feare, should either have perished forthwith, or if they should have escaped, there must needs have come some other Mediatour, which should have set himselfe betweene the law and the people, to the end that both the people might be preserved, and the law remaine in his force, and also an attonement might be made betweene the law and the people. Indeede *Moses* commeth in the meane time, and is made a Mediatour: he putteth on a veile, and covereth his face: but he cannot deliver mens consciences from the anguish and terrour which the law bringeth. Therefore when the poore sinner, at the houre of death or in the conflict of conscience feeleth the wrath and judgement of God for sinne, which the law revealeth and increaseth here, to keepe him from desperation, setting *Moses* aside with his law, he must have a Mediatour which may say unto him: Although thou be a sinner, yet shalt thou remaine, that is, thou shalt not die, although the law, with his wrath and malediction do still remaine.

When we are terrified by the law, we have need of another manner of Mediator then Moses.

This Mediatour is Iesus Christ, which changeth not the voice of the law, nor hideth the same with a veile as *Moses* did, nor leadeth me out of the sight of the law: but he setteth himself against the wrath of the law and taketh it away, and satisfieth the law in his owne body by himselfe, and by the Gospell he saith unto me: Indeede the law threatneth unto thee the wrath of God and eternall death: but be not afraide: flie not away, but stand fast. I supply and performe all things for thee: I satisfie the law for thee. This is a Mediatour which far excelleth *Moses*, who setteth himself betweene God being offended, and the offender. The intercession of *Moses* here profiteth nothing: he hath done his office, and he with his veile is now vanished away. Here the miserable sinner being utterly desperate, or a man now approching unto death, and God being offended, do encounter together. Therfore there must come

Christ covereth not the law with a veile, but taketh it away and therfore he is a better Mediator then Moses.

a farre other Mediatour then *Moses*, which may satisfie the law, take away the wrath thereof, and may reconcile unto God which is angry, that poore sinner, miserable, and guilty of eternall death.

Of this Mediatour *Paul* speaketh briefly when he saith? *A Mediatour is not a Mediatour of one.* For this word Mediatour properly signifieth such a one as doth the office of a Mediatour betweene the partie that is offended, and the offender. We are the offenders: God with his law is he which is offended. And the offence is such, that God cannot pardon it, neither can we satisfie for the same. Therefore betweene God, who of himselfe is but one, and us, there is wonderfull discord. Moreover, God cannot revoke his law, but he will have it observed and kept. And we which have transgressed the law, cannot flie from the presence of God. Christ therefore hath set himselfe a Mediatour betweene two which are quite contrary and separate asunder with an infinite and everlasting separation, and hath reconciled them together. And how hath he done this? *He hath put away* (as *Paul* saith in another place) *the hand-writing which was against us, which by ordinances* (that is, by the law) *was contrary unto us, and he hath taken it and fastned it to the crosse, and hath spoiled principalities and powers, and hath made a shew of them openly, and hath triumphed over them by himselfe.* Therefore he is not a Mediatour of one, but of two, utterly disagreeing betweene themselves.

A Mediatour is he that standeth betweene the offender & the person offended. God of his iustice can not forgive sinne without satisfaction, which is done by Christ.

Col. 2. 14.

This is also a place full of power and efficacie, to confound the righteousnesse of the law, and to teach us that in the matter of Iustification, it ought to be utterly removed out of our sight. Also this word (Mediatour) ministreth sufficient matter to prove that the law justifieth not: for else what neede should we have of a Mediatour? Seeing then that mans nature cannot abide the hearing of the law, much lesse is it able to accomplish the law, or to agree with the law.

Man cannot abide the hearing of the law, therefore he cannot keep the law.

This doctrine (which I do so often repeate and not without tediousnesse do still beate into your heads) is the true doctrine of the law, which every Christian ought with all diligence to learne, that he may be able truly to define what the law is, what is the true use and office, what are the limits, what is the power, the time and the end thereof. For it hath an effect cleane contrary to the judgement of all men: which have this pestilent and pernicious o-

The doctrin of the law.

pinion naturally rooted in them, that the law justifieth. Therfore I feare lest this doctrine will be defaced and darkened againe, when we are dead. For the world must be repleniſhed with horrible darkneſſe and errours before the latter day come.

The proper office of the law.

Who ſo therefore is able to understand this, let him understand it, that the law in true Christian divinity, and in his true and proper definition, doth not justifie, but hath a quite contrary effect. For it ſheweth and revealeth unto us our ſelves: it ſetteth God before us in his anger, it revealeth Gods wrath, it terrifieth us, and it doth not onely reveale ſinne, but alſo mightily increaſeth ſin, ſo that where ſin was before but little, now by the law which bringeth the ſame to light, it becommeth exceeding ſinfull: ſo that a man now beginneth to hate the law and to flie from it, and with a perfect hatred to abhor God the maker of the law. This is not to be juſtified by the law (and that reaſon it ſelfe is compelled to grant) but to commit a double ſin againſt the law: Firſt, not onely to have a will ſo diſagreeing from the law that thou canſt not heare it: but alſo to do contrary to that which it commandeth: And ſecondly, ſo to hate it that thou would wiſh it were aboliſhed, together with God himſelfe, who is the Authour thereof and abſolutely good.

Now, what greater blaſphemie, what ſinne more horrible can be imagined then to hate God? to abhorre his law, and not to ſuffer the hearing thereof? Which notwithſtanding is good and holy. For the hiſtory doth plainely witneſſe that the people of Iſrael refuſed to heare that excellent law, thoſe holy and moſt gracious words (namely, *I am the Lord thy God, which brought thee out of the land of Ægypt, and out of the houſe of bondage. Thou ſhalt haue no other gods, &c. Shewing mercy to thouſands, &c. Honour thy father and thy mother, that it may go well with thee, and that thy dayes may be prolonged upon the earth, &c.*) and that they had need of a Mediatour. They could not abide this moſt excellent, perfect and divine wiſedome: this moſt gracious, ſweete and comfortable doctrine. *Let not the Lord ſpeake unto us* (ſay they) *leſt we die. Speake thou unto us, &c.* Doubtleſſe it is a marvellous thing that a man cannot heare that which is his whole felicity, namely that he hath a God, yea and a mercifull God which will ſhew mercy unto him in many thouſands of generations, &c. And moreover that he cannot abide that which is his chiefe ſafety

The law is good and holy, and yet intollerable to mans nature. Exod 20.a. Deut. 5. 5.

The law containeth profitable doctrine, & yet men cannot heare it.

and

and defence, namely: *Thou shalt not kill: Thou shalt not commit adultery: Thou shalt not steale*: For by these words the Lord hath defended and fortified the life of man, his wife, his children, and his goods, as it were with a wall against the force and violence of the wicked.

The law then can do nothing, saving that by his light it lighteneth the conscience that it may know sin, death, the judgement & the wrath of God. Before the law come, I am secure: I feele no sinne: but when the law cometh, sinne, death, and hell are revealed unto me. This is not to be made righteous, but guilty and the enemy of God, to be condemned to death and hell fire. The principall point therefore of the law in true Christian Divinity is, to make men, not better, but worse: that is to say, it sheweth unto them their sin, that by the knowledge thereof they may be humbled, terrified, bruised and broken, and by this meanes may be driven to seeke comfort, and so to come to that blessed Seed.

The law maketh not men better but worse.

Verse 20. *But God is one.*

God offendeth no man, and therfore needeth no Mediatour. But we offend God, and therfore we have need of a Mediatour, not *Moses*, but Christ, *which speaketh far better things for us, &c.* Hitherto he hath continued in his digression: Now he returneth to his purpose.

Verse 21. *Is the law then against the promise of God.*

Paul said before that the law justifieth not. Shall We then take away the law? No, not so. For it bringeth with it a certaine commodity. What is that? It bringeth men unto the knowledge of themselves: it discovereth and increaseth sin, &c. Here now riseth another objection. If the law do nothing else but make men worse in shewing unto them their sin, then is it contrary to the promises of God. For it seemeth that God is but only provoked to anger & offended through the law, and therfore he regardeth not, nor performeth his promises. We Iews have thought the contrary: to wit that wee are restrained and bridled by this external discipline, to the end that God being provoked thereby, might hasten the performing of his promise, and that by his discipline we might deserve the promise.

The judgement of the Iewes and of all others as touching the law.

Paul answereth: It is nothing so. But contrariwise, if ye have

Reason cannot abide to heare the good law of God,

have regard to the law, the promise is rather hindered. For natural reason offendeth God which so faithfully promiseth, whiles it will not heare his good and holy law. For it saith: *Let not the Lord speak unto us, &c.* How can it be then that God should performe his promise unto those, which, not onely receive not his law and his discipline, but also with a mortall hatred do shunne it and flie from it? Here therefore (as I said) riseth this objection: *Is the law against the promise of God?* This objection *Paul* toucheth by the way and briefly answereth saying,

Verse 21. God forbid.

Why so? First, for that God maketh no promise unto us because of our worthinesse, our merits, our good workes: but for his own goodnesse and mercies sake in Christ. He saith not to *Abraham*: All nations shall be blessed in thee because thou hast kept the law; but when he was uncircumcised, had no law, and was yet an Idolater, he said unto him: *Go out of thine owne land, &c. I will be thy protectour, &c.* Also: *In thy seede shall all nations be blessed.* These are absolute and meere promises: which God freely giveth unto *Abraham*, without any condition or respect of workes either going before or coming after.

Gen.12.v.15. 22.18.

The promises of God are not hindered because of our sinnes.

This maketh specially against the Iewes, which thinke that the promises of God are hindered because of their sins, God (saith *Paul*) doth not slacke his promises because of our sins, or hasten the same for our righteousnes and merites: he regardeth neither the one nor the other. Wherfore, although we become more sinful, and are brought into greater contempt and hatred of God by means of the law, yet notwithstanding God is not moved thereby to defer his promise. For his promise doth not stand upon our worthinesse, but upon his onely goodnesse and mercy. Therfore, where the Iewes say: The Messias is not yet come because our sins do hinder his coming, it is a detestable dreame. As though God should become unrighteous because of our sins, or made a liar because we are liars. He abideth alwaies just and true: his truth therefore is the onely cause that he accomplisheth and performeth his promise.

1 Pet.3.

A devillish dreame of the Iewes.

The law is not against the promi.

Moreover although the law do reveale and increase sinne, yet is it not against the promises of God, yea rather it confirmeth the promises. For as concerning his proper worke and end, it humbleth

sleth and prepareth a man (so that he useth it rightly) to sigh and seeke for mercy. For when sinne is revealed to a man and so increased by the law, then he beginneth to perceive the wickednesse and hatred of mans heart against the law, and against God himselfe the Author of the law. Then he feeleth indeed, that, not only he loveth not God, but also hateth and blasphemeth God, who is full of goodnesse and mercy; and his law, which is just and holy. Then is he constrained to confesse that there is no good thing in him. And thus, when he is throwne downe and humbled by the law, he acknowledgeth himself to be most miserable and damnable. When the law therfore constraineth a man so to acknowledge his owne corruption, and to confesse his sin from the bottome of his heart, then it hath done his office truly, and his time is accomplished and ended: And now is the time of grace, that the blessed Seed may come to raise up and to comfort him that is so cast downe and humbled by the law.

sen of God.

When the office and time of the law is accomplished.

After this manner the law is not against the promises of God. For first the promise hangeth not upon the law, but upon the truth and mercie of God only and alone. Secondly, when the law is in his chief end and office, it humbleth a man, and in humbling him it maketh him to sigh and groane, and to seeke the hand and aide of the Mediatour, and maketh his grace and his mercy exceeding sweet and comfortable (as is said *Psalme* 109. *Thy mercy is sweet*) and his gift precious and inestimable. And by this meanes it prepareth us, and maketh us apt to apprehend and to receive Christ. For as the Poet saith:

Dulcia non meruit qui non gustavit amara: that is,
Who so hath not tasted the things that are bitter,
Is not worthy to taste the things that are sweeter.

There is a common proverbe, that hunger is the best Cooke.

Like as therfore the dry earth coveteth the raine, even so the law maketh troubled and afflicted soules to thirst after Christ. To such Christ savoureth sweetly: to them he is nothing else but joy, consolation and life: and there beginneth Christ and his benefite rightely to be knowne.

The law maketh troubled & afflicted soules to thirst for Christ.

This is then the principall use of the law: namely, when a man can so use it, that it may humble him and make him to thirst after Christ. And indeed Christ requireth thirsty soules, whom he most lovingly and graciously alloreth and calleth unto him, when he saith: *Come unto me all ye that labour and are heavie laden, and I*

Vpon whom Christ bestoweth his benefits, Esa 61.1. Luke 4.18.

will refresh you. He delighteth therefore to water these dry grounds. He poureth not his waters upon fat and ranke grounds, or such as are not dry and covet no water. His benefites are inestimable, and therefore he giveth them to none but unto such as have need of them, and earnestly desire them. He preacheth glad tidings to the poore: he giveth drinke to the thirsty. *If any thirst* (saith *S. Iohn*) *let him come unto me, &c. He healeth the broken hearted, &c.* that is, he comforteth those that are bruised and afflicted by the law. Therefore the law is not against the promises of God.

John 7.37. Psal. 147.3.

Verse 21. *For if there had been a law given which bringeth life, surely righteousnesse should have been by the law.*

The law quickeneth not, but killeth.

By these words *Paul* signifieth that no law of it selfe is able to quicken or give life, but onely killeth. Therefore such works as are done, not only according to the lawes and traditions of the Pope, but also according to the very law of God, do not justifie a man before God, but make him a sinner: they do not pacify the wrath of God, but they kindle it: they obtaine not righteousnes, but they hinder it: they quicken not, but they kill and destroy. Therfore when he saith: *If a law had bin given which could have brought life, &c.* he teacheth plainly that the law of it selfe justifieth not, but that it hath a cleane contrary effect.

Although these words of *Paul* be plaine enough, yet are they obscure and utterly unknown to the Papists. For if they did understand them indeed, they would not so magnifie their free will, their naturall strength, the keeping of the *counsels, the works of supererogation, &c. But least they should seeme to be manifestly wicked and plaine Infidels in denying the words of the Apostle of Christ so impodently, they have this pestilent glose alwaies ready, (whereby they pervert the places of *Paul* concerning the law, which revealeth sinne and engendreth wrath, that is to say, the ten commandements) that *Paul* speaketh only of the ceremoniall and not of the morall law. But *Paul* speaketh plainely when he saith: *If a law had been given, &c.* and he excepteth no law. Wherfore this glose of the Papists is not worth a rush. For the lawes of the ceremonies were as well commanded of God, and as straitly kept as the morall lawes. The Iewes also kept circumcision as precisely as they did the Sabbath day. It is evident enough therfore that *Paul* speaketh of the whole law.

*The Papists bragge that they keepe, not only the commandements but also the counsels, which they call the exhortations of the Gospell: and other workes not commanded in the Scripture, which they call workes of supererogation.

The

These words of the Apostle are sung and said in the Papacy and in all their Churches, and yet notwithstanding they both teach and live quite contrary. *Paul* saith simply that no law was given to quicken and to bring life: but the Papists teach the contrary, and affirme that many and infinite lawes are given to quicken and to bring life. Although they say not this in plaine words, yet in very deed such is their opinion, as their monkish religion doth plainely witnesse, besides many other lawes and traditions of men, their workes and merites before grace and after, and innumerable wicked ceremonies and false worshippings, which they have devised of their owne heads, and those onely have they preached, treading the Gospell under their feete, and assuredly promising grace, remission of sinnes, and life everlasting to all such as should keepe and accomplish the same. This that I say cannot be denied: for their bookes which are yet extant, give certaine testimony thereof.

Paul teacheth that no law was given to bring life, but the pope teacheth quite contrary.

But contrariwise, wee affirme with *Paul*, that there is no law, whether it be mans law or Gods, that giveth life. Therefore we put as great difference betweene the law and righteousnesse, as is betweene life and death, betweene heaven and hell. And the cause that moveth us so to affirme, is that plaine and evident place of *Paul*, where he saith, that the law is not given to justifie, to give life, and to save, but only to kill and to destroy, contrary to the opinio of al men: for naturally they can judge no otherwise of the law, but that it is given to work righteousnes, and to give life and salvation.

The iudgement of men as touching the law.

This difference of the offices of the law and the Gospell, keepeth all Christian doctrine in his true and proper use. Also it maketh a faithfull man judge over all kinds of life, over the laws and decrees of all men, and over all doctrine whatsoever, and it giveth them power to try all manner of spirits. On the other side the Papists, because they confound and mingle the law and the Gospell together, can teach no certainty touching faith, workes, the states and conditions of life, nor of the difference of spirits.

What profit commeth by knowing the difference between the law and the Gospell.

Now therefore, after that *Paul* hath prosecuted his confutations and arguments sufficiently and in good order, he teacheth that the law (if ye consider his true & perfect use) is nothing else but a certaine schoolemaster to leade us unto righteousnesse. For it humbleth men, it prepareth and maketh them apt to receive the righteousnesse of Christ, when it doth his owne proper worke and office,

The true & perfect use of the law.

that is, when it maketh them guilty, terrifieth and bringeth them to the knowledge of sin, wrath, death and hell. For when it hath done this, the opinion of mans own righteousnes and holines vanisheth away, and Christ with his benefites beginneth to waxe sweete unto him. Wherefore the law is not against the promises of God, but rather confirmeth them. True it is, that it doth not accomplish the promise, nor bring righteousnes: notwithstanding it humbleth us with his exercise and office, and so maketh us more thirsty and more apte to receive the benefit of Christ. Therfore (saith he) if any law had been given which might have brought righteousnes, and through righteousnesse life (for no man can obtaine life except first he be righteous,) then indeed righteousnes should come by the law. Moreover, if there were any state of life, any work, any religion, whereby a man might obtaine remission of sins, righteousnesse and life, then should these things indeed justifie and give life. But this is impossible: for,

Verse 22. The Scripture hath concluded all men under sinne.

The Scripture shutteth all under the curse, first by the promise.

Where? First in the promises themselves as touching Christ, as *Genesis 3. The Seed of the woman shall breake the head of the Serpent*; And *Genesis 22. In thy Seed, &c.* Whersoever then is any promise in the Scriptures made unto the Fathers concerning Christ, there the blessing is promised, that is, righteousnesse, salvation and eternall life. Therfore by the contrary it is evident, that they which must receive the blessing are subject to the curse, that is to say, sin and eternall death: for else to what end was the blessing promised?

Secondly by the law.

Secondly, the Scripture shutteth men under sinne and under the curse especially by the law, because it is his peculiar office to reveale sinne and ingender wrath, as wee have declared throughout this Epistle, but chiefly by this sentence of *Paul*: *Whosoever are of the workes of the law, are under the curse*: Also by that place which the Apostle alledgeth out of the 27. chapter of *Deut.* *Cursed is every one that abideth not in all the words of this law to do them, &c.* For these sentences in plaine words do shut under sin and under the curse, not onely those which sinne manifestly against the law, or do not outwardly accomplish the law: but also those which are under the law, and with all indeavour go about to performe the same, and such were the Iewes, as before I have said. Much more then doth the same place of *Paul* shut up under sinne and under the

Gal. 3. 10.

curse,

curse, all Monkes, Friars, Heremites, Carthusians and such like, with their professions, rules and religions, to the which they attributed such holinesse, that when a man had once made a vow of his profession, if he died by and by, they dreamed that he went straight to heaven. But here ye heare plainely that the Scripture shutteth all under sinne. Therefore neither the vow nor religion of the Carthusian, be it never so angelicall, is righteousnesse before God: for the Scripture hath shut all under sinne, all are accursed and damned. Who pronounceth this sentence? The Scripture. And where? First by the promise: *The Seed of the woman shall bruise the Serpents head: In thee shall be blessed, &c.* and such like places: Moreover, by the whole law, whereof the principall office is to make men guilty of sinne. Therefore no Monke, no Carthusian, no Celestine bruiseth the head of the Serpent, but they abide bruised and broken under the Serpents head, that is, under the power of the Divell. Who will beleeve this?

The proper office of the law.

Briefly, whatsoever is without Christ and his promise, whether it be the law of God or the law of man, the ceremoniall or the morall law, without all exception is shut under sinne: For the Scripture shutteth all under sinne. Now, he that saith All, excepteth nothing. Therefore we conclude with *Paul*, that the policies and lawes of all nations, be they never so good and necessarie, with all ceremonies and religions without faith in Christ, are and abide under sinne, death and eternall damnation, except faith in Iesus Christ go withall or rather before, as followeth in the next. Of this matter wee have spoken largely before.

These things were counted so high a service to God, that scarce any man would beleeve they could be so abominable.

Wherefore this is a true proposition: Onely Faith justifieth without workes (which notwithstanding our adversaries can by no meanes abide:) For *Paul* here strongly concludeth that the law doth not quicken or give life, because it is not given to that end. If then the law do not justifie and give life, much lesse do works justifie. For when *Paul* saith that the law giveth not life, his meaning is that workes also do not give life. For it is more to say, that the law quickeneth and giveth life, then to say that workes do quicken and give life. If then the law it selfe being fulfilled (although it be impossible that it should be accomplished) do not justifie, much lesse do works justifie. I conclude therfore that faith onely justifieth and bringeth life, without workes. *Paul* cannot

Onely Faith justifieth.

If the law justifie not much lesse do workes justifie.

suffer

ſuffer this addition, Faith joyned with works juſtifieth: but he proceedeth ſimply by the negative, *Rom.* 3. as he doth alſo before in the ſecond chapter: *Therfore by the workes of the law* (ſaith he) *ſhall no fleſh be juſtified*. And againe in this place: *The law is not given to bring life.*

Verſe 22. *That the promiſe by the Faith of Ieſus Chriſt ſhould be given to them that beleeve.*

The promiſe given to Abraha what it is.

He ſaid before that the Scripture hath ſhut all under ſin. What, for ever? No, but untill the promiſe ſhould be given. Now, the promiſe is the inheritance it ſelfe, or the bleſſing promiſed to *Abraham*: to wit, the deliverance from the law, ſinne, death and the Divell; and a free giving of grace, righteouſnes, ſalvation and eternall life. This promiſe (ſaith he) is not obtained by any merite, by any law, or by any worke, but it is given. To whom? To thoſe that beleeve. In whom? In Ieſus Chriſt, who is the bleſſed Seed, which hath redeemed all beleevers from the curſe that they might receive the bleſſing. Theſe words be not obſcure, but plaine enough: notwithſtanding we muſt marke them diligently and wey well the force and weight thereof. For if all be ſhut under ſinne, it followeth that all nations are accurſed and are deſtitute of the grace of God: Alſo that they are under the wrath of God and the power of the Divell, and that no man can be delivered from them by any other meanes, then by faith in Ieſus Chriſt. With theſe words therefore *Paul* enveyeth mightily againſt the fantaſticall opinions of the Papiſts and all Iuſticiaries touching the law and workes: when he ſaith, *that the promiſe by faith in Ieſus Chriſt might be given to all beleevers.*

The promiſe given to them that beleeue.

The ſentences concerning works.

Now, how wee would anſwer to thoſe ſentences which ſpeak of workes and rewards, I have ſufficiently declared before. And the matter requireth not now, that we ſhould ſpeake any thing of workes. For wee have not here taken in hand to intreate of workes, but of Iuſtification: to wit, that it is not obtained by the law and workes, ſince all things are ſhut under ſinne, & under the curſe: but by faith in Chriſt. When we are out of the matter of Iuſtification, wee cannot ſufficiently praiſe and magnifie thoſe workes which are commanded of God. For who can ſufficiently commend and ſet forth the profite and fruite of one holy worke, which a Chriſtian doth through Faith and in Faith? Indeed it is more precious

The commendation of good works, out of the cauſe of Iuſtification.

then

then heaven or earth. The whole world therefore is not able to give a worthy recompence to such a good worke. Yea the world have not the grace to magnifie the holy workes of the faithfull as they are worthie, and much lesse to reward them: For it seeth them not, or if it do, it esteemeth them not as good workes, but as most wicked and detestable crimes, and riddeth the world of those which are the doers thereof, as most pestilent plagues to mankind.

So Christ the Saviour of the world, for a recompence of his incomprehensible & inestimable benefits, was put to the most approbrious death of the crosse. The Apostles also bringing the word of grace and eternall life into the world, were counted the offscouring, & the outcasts of the whole world. This is the goodly reward which the world giveth for so great & unspeakeable benefits. But workes done without faith, although they have never so goodly a shew of holines, are under the curse. Wherfore so far off it is, that the doers thereof should deserve grace, righteousnes & eternall life, that rather they heape sin upon sin. After this maner the Pope, that child of perdition, and all that follow him, do worke. So worke all meritmongers and heretickes which are fallen from the faith.

How Christ was rewarded of the world for his benefites.

works without faith

Verse 23. But before faith came.

He proceedeth in declaring the profite and necessity of the law. He said before that the law was added for transgressions: Not that it was the principall purpose of God to make a law that should bring death and damnation, as he saith *Rom. 7, Was that which was good* (saith he) *made death unto me? God forbid.* For the law is a word that sheweth life, and driveth men unto it. Therfore it is not only given as a minister of death, but the principall use & end thereof is to reveale death, that so it might be seen & known how horrible sin is. Notwithstanding it doth not so reveale death as though it tended to no other end but to kill and to destroy: but to this end it revealeth death, that when men are terrified, cast down, & humbled, they should feare God. And so doth the 20. chap *of Exod.* declare. *Feare not* (saith *Moses*) *for God is come to prove you, & that his feare may be before you, that ye sin not.* The office therfore of the law is to kil, & yet so, that God may revive and quicken againe. The law then is not given only to kill: but because man is proud and dreameth that he is wise, righteous and holy, therfore it is necessary he should be humbled by the law, that so this beast

The use of the law.

Why the law reveleth sin.

Exod. 20, 20.

beast the opinion of righteousnesse I say, might be slaine: for otherwise no man can obtaine life.

God useth the effect of the law, that is to say, death, to bring life.

Albeit then that the law killeth, yet God useth this effect of the law, this death I meane, to a good end, that is to bring life. For God seeing that this universall plague of the whole world, to wit, mans opinion of his owne righteousnes, his hypocrisie, and confidence in his owne holines could not be beaten downe by any other meanes, he would that it should be slaine by the law: not for ever, but that when it is once slaine, man might be raised up againe above & beyond the law, & there might heare this voice, Feare not: I have not given the law, and killed thee by the law, that thou shouldest abide in this death: but that thou shouldst feare me and live. For the presuming of good works, and righteousnes standeth not with the feare of God: And where the feare of God is not, there can be no thirsting for grace or life. God must therefore have a strong hammer, or a mighty maule to breake the rockes, and a hot burning fire in the middest of heaven to overthrow the mountaines: that is to say, to destroy this furious and obstinate beast (this presumption I say) that when a man by this bruising and breaking is brought to nothing, he should despaire of his owne strength, righteousnes and holines, and being thus thoroughly terrified, should thirst after mercy and remission of sinnes.

Verse 23. But before faith came, wee were under the law, shut up unto the Faith which should afterwards be revealed.

This is to say, before the time of the Gospell and grace came, the office of the law was, that wee should be shut up and kept under the same, as it were in prison. This is a goodly and a fit similitude, shewing the effect of the law, and how righteous it maketh men: therefore it is diligently to be weyed. No theefe, no murtherer, no adulterer or other malefactour loveth the chaines and fetters, the darke and loathsome prison wherein he lieth fast bound: but rather, if he could, he would breake and beate into powder the prison with his yrons and fetters. Indeed whiles he is in prison he refraineth from doing of evill: but not of a good will or for righteousnes sake: but because the prison restraineth him that he cannot do it: And now being fast fettered he hateth not his theft and his murther: (yea he is sorry with all his heart that he cannot rob and steale

This similitude of the prison sheweth what the law worketh.

steale, cut and slay) but he hateth the prison, and if he could escape, he would rob and kill, as he did before.

The law shutteth men under sin two wayes civilly & spiritually.

What the righteousnes of the law is.

Such is the force of the law and the righteousnes that cometh of the law, compelling us to be outwardly good when it threatneth death or any other punishment to the transgressours thereof. Here we obey the law indeed, but for feare of punishment: that is, unwillingly and with great indignation. But what righteousnes is this, when we abstaine from doing evill for feare of punishment? Wherefore, this righteousnesse of works is indeed nothing else, but to love sinne and to hate righteousnes, to detest God with his law, and to love and reverence that which is most horrible and abominable? For looke how heartily the theefe loveth the prison and hateth his theft: so gladly do we obey the law in accomplishing that which it commandeth, and avoiding that which it forbiddeth.

The righteousnes of works.

The profit that cometh by the law.

Notwithstanding, this fruite and this profite the law bringeth, although mens hearts remaine never so wicked, that first outwardly & civilly after a sort it restraineth theeves, murtherers & other malefactours. For if they did not see and understand, that sin is punished in this life by imprisonment, by the gallowes, by the sword and such like, and after this life with eternall damnation & hell fire; no Magistrate should be able to bridle the fury and rage of men by any lawes, bonds or chaines. But the threatnings of the law strike a terrour into the hearts of the wicked whereby they are brideled after a sort, that they run not headlong, as otherwise they would do, into all kinds of wickednesse. Notwithstanding they would rather that there were no law, no punishment, no hell, and finally no God. If God had no hell, or did not punish the wicked, he should be loved and praised of all men. But because he punisheth the wicked, and all are wicked: therefore as much as they are shut under the law, they can do no otherwise, but mortally hate and blaspheme God.

The civill use of the law.

Furthermore, the law shutteth men under sinne, not only civilly but also spiritually: that is to say, the law is also a spirituall prison, and a very hell. For when it revealeth sinne, threatneth death, and the eternal wrath of God, a man cannot avoid it, nor finde any comfort.

The law a spirituall prison.

comfort. For it is not in the power of man to shake off these horrible terrours which the law stirreth up in the conscience, or any other anguish or bitternesse of spirit. Hereof come these lamentable complaints of the Saints, which are every where in the Psalmes: *In hell who shall confesse thee? &c.* For then is a man shut up in prison: out of the which he cannot escape, nor seeth how he may be delivered out of these bonds, that is to say, those horrible terrours.

The lamentable complaints of the Saints. *Psal. 6. 5.*

Thus the law is a prison both civilly and spiritually. For first it restraineth and shutteth up the wicked that they runne not headlong according to their owne lust, into all kindes of mischiefe. Againe it sheweth unto us spiritually our sinne, terrifieth and humbleth us, that when we are so terrified and humbled, we may learn to know our owne misery and condemnation. And this is the true and proper use of the law, so that it be not perpetuall. For this shutting and holding under the law, must endure no longer, but untill Faith come: and when Faith commeth, then must this spiritual prison have an end.

The law is a prison both civilly and spiritually.

Here againe wee see, that, although the law and the Gospell be separate farre asunder, yet as touching the inward affections they are very neerely joyned the one with the other. This *Paul* sheweth when he saith: *Wee were kept under the law, and shut up unto the Faith which should be revealed unto us.* Wherefore it is not enough that wee are shut under the law: for if nothing else should follow, wee should be driven to desperation and die in our sinnes. But *Paul* addeth moreover, that wee are *shut up* and kept under a Schoolemaster (which is the law:) not for ever, but to bring us unto Christ, who is the end of the law. Therefore this terrifying, this humbling and this shutting up must not alwaies continue: but onely untill Faith be revealed: that is, it shall so long continue, as shall be for our profit and our salvation: So that when wee are cast downe and humbled by the law, then grace, remission of sinnes, deliverance from the law, sinne and death may become sweete unto us: which are not obtained by workes, but are received by faith alone.

The law, and the Gospell as touching the inward affections, neerely joyned together.

The shutting up under the law must not be continuall.

He which in time of tentation can joyne these two things together so repugnant and contrary, that is to say, which when he is throughly terrified and cast downe by the law, doth know the end of the law, and the beginning of grace or of Faith to be

Who useth the law rightly.

aled, is now come, useth the law rightly. All the wicked are utterly norant of this knowledge and this cunning. *Caine* knew it not hen he was shut up in the prison of the law: that is, he felt no ter- r, although he had now killed his brother: but dissembled the mat- craftily, and thought that God was ignorant thereof. *Am I my thers keeper*, saith he? But when he heard this word: *What hast thou e? Behold the voice of the blood of thy brother crieth unto me from earth*, he began to feele this prison indeed. What did he then? remained still shut up in prison. He joyned not the Gospell with law, but said: *My punishment is greater then I can beare.* He onely pected the prison, not considering that the sin was revealed unto to this end, that he should flie unto God for mercy and pardon. herefore he despaired and denied God. He beleeved not that he as shut up to this end, that grace and faith might be revealed un- him: but onely that he should still remaine in the prison of the

Caine being shut up in the prison of the law, and abiding there, despaired. Gen. 4. 9. Verse 13.

These words, *to be kept under*, *and to be shut up*, are vaine and unprofitable, but most true, and of great impor- ce. This keeping under and this prison signifieth the true and ituall terrours, whereby the conscience is so shut up, that in the de world it can finde no place where it may be in safety. Yea long as these terrours endure, the conscience feeleth such an- h and sorrow, that it thinketh heaven and earth, yea if they e ten times more wide and large then they are, to be straighter narrower then a Mouse-hole. Here is a man utterly desti- of all wisedome, strength, righteousnesse, counsell and cour. For the conscience is a marvellous tender thing, and ther- when it is so shut up under the prison of the law, it seeth no how to get out: and this straitnesse seemeth so daily to in- e, as though it would never have an end. For then doth it feele rath of God which is infinite and inestimable, whose hand it t escape, as the Psalme 139. witnesseth: *Whither shall I flie from y presence? &c.*

What it is to be kept under the law. Conscience. Psal. 139. 7.

Like as therefore this worldly prison or shutting up is a bodily ction, and he that is so shut up can have no use of his ho- even so the trouble and anguish of minde is a spirituall pri- and he that is shut up in this prison cannot enjoy the neſſe of heart and peace of conscience. And yet it is not so

What the prison is, civilly and spiritually.

for

for ever (as reason judgeth when it feeleth this prison:) but
Faith be revealed. The silly conscience therefore must be raised
and comforted after this sort: Brother, thou art indeed shut up:
perswade thy selfe that this is not done to the end, that thou shou
est remaine in this prison for ever. For it is written, *that we are*
up, unto the Faith which shall be revealed. Thou art then afflicted in th
prison, not to thy destruction, but that thou maiest be refreshed by
blessed Seed. Thou art killed by the law, that through Christ th
maiest be quickned againe, and restored to life. Despiare not therfore
Caine, Saul and Iudas did, who being thus shut up, looked no furth
but to their darke prison, and there still remained: therefore they d
spaired. But thou must take another way in these terrours of consc
ence then they did: that is, thou must know that it is well don
and good for thee to be so shut up, confounded, and brought to n
thing. Vse therfore this shutting up rightly and as thou should
do: that is, to the end that when the law hath done his office, Fa
may be revealed. For God doth not therefore afflict thee that th
shouldest still remaine in this affliction. He will not kill thee t
thou shouldest still abide in death. *I will not the death* (saith he by
Prophet) *of a sinner, &c.* But he will afflict thee, that so thou m
be humbled, and know that thou hast need of mercy, and the bene
of Christ.

How the poore conscience is to be comforted, that is, shut up under the law.

The law killeth that wee may againe be quickned and restored to life.

The shuting up under the law must be rightly used.

Exet. 33. 12.

This holding in prison then under the law, must not alwa
endure, but must onely continue to the comming or revealing
Faith: which this sweet verse of the Psalme 147. doth teach
The Lord delighteth in those that feare him: that is to say, wh
are in prison under the law. But by and by after he addeth:
in those that attend upon his mercy. Therefore we must jo
these two things together, which are indeede as contrary the
to the other as may be. For what can be more contrary the
hate and abhorre the wrath of God: and againe to trust in his go
nesse and mercy? The one is hell, the other is heaven, and yet
must be neerely joyned together in the heart. By speculation
naked knowledge a man may easily joyne them together: bu
experience and inward practise so to do, of all things it is the
dest: which I my selfe have often proved by mine owne ex
ence. Of this matter the Papists and Sectaries know not
at all. Therefore these words of *Paul* are to them obscure an

Psal. 147. 11. The afflicted and such as are in prison under the law, waiting for mercy to be revealed are deare unto God.

toge

together unknowne: and when the law revealeth unto them their sin, accuseth and terrifieth them, they can finde no counsell, no rest, no helpe or succour: but fall to desperation, as *Caine* and *Saul* did.

No man loveth the law, because it is his prison.

Seeing the law therefore (as is said) is our tormentour, and our prison, certaine it is that we cannot love it, but hate it. He therfore that saith, he loveth the law, is a lyer, and knoweth not what he saith. A theefe and a robber should shew himselfe to be starke mad, that would love the prison, the fetters and chains. Seeing then the law shutteth us up and holdeth us in prison, it cannot be but we must needs be extreame enemies to the law. To conclude, so well we love the law and the righteousnes thereof, as a murtherer loveth the dark prison, the streit bonds & yrons. How then should the law justifie us?

Verse 23. And shut up under the faith that should after be revealed.

This *Paul* speaketh in respect of the fulnesse of the time wherein Christ came. But we must apply it, not onely to that time, but also to the inward man. For that which is done as an historie and according to the time wherein Christ came, abolishing the law, and bringing liberty and eternall life to light, is always done spiritually in every Christian: in whom is found continually, some while the time of the law, and some while the time of grace. For the Christian man hath a bodie, in whose members (as *Paul* saith in another place) sinne dwelleth and warreth. Now, I understand sinne to be, not onely the deede or the worke, but also the roote and the tree, together with the fruites, as the Scripture useth to speak of sinne. Which is yet not onely rooted in the baptized flesh of every Christian, but also is at deadly warre within it, and holdeth it captive if not to give consent unto it, or to accomplish the worke, yet doth it force him mightily thereunto. For albeit a Christian can do not fall into outward and grosse sinnes, as murther, adulterie, theft and such like: yet is he not free from impatiencie, murmuring, hating and blaspheming of God: which sinnes to reason and the carnall man, are altogether unknowne. These sinnes constraine him, yea sore against his will, to detest the law: they compell him to flie from the presence of God: they compell him to hate and blaspheme God. For as carnall lust is strong in a young man, in

How the Scripture defineth sin.

The tentation of the godly.

The tentation of every age.

in a man of full age the desire and love of glory, and in an old man co-
vetousnesse: even so in a holy and a faithfull man impatiencie, mur-
muring, hatred, and blasphemie against God do mightily prevaile.
Examples hereof there are many in the Psalmes, in *Iob*, in *Ieremie*,
and throughout the whole Scripture. *Paul* therefore describing and
setting forth this spirituall warfare, useth very vehement words and
fit for the purpose, as of fighting, rebelling, holding, and leading
captive, &c.

Paul describeth the spirituall warfare of the godly, with very vehement and apt words,

Both these times then (of the law and the Gospell I meane) are in
a Christian, as touching the affections and inward man. The time of
the law is when the law exerciseth me, tormenteth me with heavi-
nesse of heart, oppresseth me, bringeth me to the knowledge of sin,
and increaseth the same. Here the law is in his true use and perfect
worke: which a Christian oftentimes feeleth as long as he liveth. So
there was given unto *Paul* a pricke in the flesh, that is, the Angell of
Satan to buffet him. He would gladly have felt every moment the
joy of conscience, the laughter of the heart, and the sweet taste of e-
ternall life. Againe, he would gladly have beene delivered
from all trouble and anguish of spirit, and therefore he desired that
this tentation might be taken from him. Notwithstanding this was
not done, but the Lord said unto him: *My grace is sufficient for thee.*
For my power is made perfect through weakenesse. This battaile doth
every Christian feele. To speake of my selfe, there are many houres in
the which I chide and contend with God, and impatiently resist
him. The wrath and judgement of God displeaseth me: and against
my impatiencie, my murmuring, and such like sins do displease
him. And this is the time of the law, under the which a Christian man
continually liveth as touching the flesh. *For the flesh lusteth continu-*
ally against the spirit, and the spirit against the flesh: but in some more
and in some lesse.

2. Cor. 12. 7.

This is the spirituall laughter which David speaketh of, Psalme 126. saying: *Then shal our mouth be filled with laughter, &c.*

Gal. 5. 17.

The time of grace is, when the heart is raised up againe by the
promise of the free mercy of God, and saith: *Why art thou hea-*
vie O my soul, and why doest thou trouble me? Doest thou see no-
thing, but the law, sinne, terrour, heavinesse, desperation, death,
hell and the divell? Is there not also grace, remission of sinnes, righ-
teousnesse, consolation, joy, peace, life, heaven, Christ and God?
Trouble me no more O my soule. What is the the law, what is sinne,
what are all evils in comparison of these things? Trust in God

The time of grace.

Psal. 42. 5. 11.

who hath not ſpared his owne deare Son, but hath given him to the death of the croſſe for thy ſins. This is then to be ſhut up under the law after the fleſh not for ever, but till Chriſt be revealed. Therefore when thou art beaten downe, tormented and afflicted by the law, then ſay: Lady law, thou art not alone, neither art thou all things: but beſides thee there are yet other things much greater and better then thou art, namely grace, faith and bleſſing. This grace, this faith and this bleſſing do not accuſe me, terrifie me, condemne me: but they comfort me, they bid me truſt in the Lord, and promiſe unto me victorie and ſalvation in Chriſt. There is no cauſe therefore why I ſhould deſpaire.

The true uſe of the law is to ſhut us up till Chriſt be revealed.

He that is ſkillfull in this art and this cunning, may indeed be called a right divine. The fantaſticall ſpirits and their diſciples at this day, which continually bragge of the ſpirit, do perſwade themſelves that they are very expert and cunning herein. But I and ſuch as I am have ſcarcely learned the firſt principles thereof. It is learned indeed, but ſo long as the fleſh and ſin do endure, it can never be perfectly learned and as it ſhould be. So then a Chriſtian is devided into two times. In that he is fleſh, he is under the law: in that he is ſpirit, he is under grace. Concupiſcence, covetouſneſſe, ambition and pride do alwaies cleave to the fleſh, alſo ignorance, contempt of God, impatiencie, murmuring and grudging againſt God, becauſe he hindreth and breaketh off our counſels, our devices and enterpriſes and becauſe he ſpeedily puniſheth not ſuch as are wicked, rebellious and contemptuous perſons, &c. Such manner of ſinnes are rooted in the fleſh of the faithfull. Wherefore, if thou behold nothing but the fleſh, thou ſhalt abide alwaies under the time of the law. But theſe dayes muſt be ſhortned, or elſe no fleſh ſhould be ſaved. The law muſt have his time appointed, wherein it muſt have his end. The time of the law therefore is not perpetuall, but hath his end, which end is Ieſus Chriſt. But the time of grace is eternall. For *Chriſt being once dead, dieth no more.* He is eternall: therefore the time of grace is alſo eternall.

Who is a right divine.

A godly man is partly under the law, and partly under grace.

The time of grace is eternall, *Rom. 6. 9.*

Such notable ſentences in *Paul*, wee may not lightly paſſe over, as the Papiſts and Sectaries are wont to do. For they containe words of life, which do wonderfully comfort and confirme afflicted conſciences: and they which know and underſtand them well, can judge of faith, they can diſcerne a true feare from a falſe feare:

in a man of full age the desire and love of glory, and in an old man covetousnesse: even so in a holy and a faithfull man impatiencie, murmuring, hatred, and blasphemie against God do mightily prevaile. Examples hereof there are many in the Psalmes, in *Iob*, in *Ieremie*, and throughout the whole Scripture. *Paul* therefore describing and setting forth this spirituall warfare, useth very vehement words and fit for the purpose, as of fighting, rebelling, holding, and leading captive, &c.

Paul describeth the spirituall warfare of the godly, with very vehement and apt words,

Both these times then (of the law and the Gospell I meane) are in a Christian, as touching the affections and inward man. The time of the law is when the law exerciseth me, tormenteth me with heavinesse of heart, oppresseth me, bringeth me to the knowledge of sin, and increaseth the same. Here the law is in his true use and perfect worke: which a Christian oftentimes feeleth as long as he liveth. So there was given unto *Paul* a pricke in the flesh, that is, the Angell of Satan to buffet him. He would gladly have felt every moment the joy of conscience, the laughter of the heart, and the sweet taste of eternall life. Againe, he would gladly have beene delivered from all trouble and anguish of spirit, and therefore he desired that this tentation might be taken from him. Notwithstanding this was not done, but the Lord said unto him: *My grace is sufficient for thee: For my power is made perfect through weakenesse.* This battaile doth every Christian feele. To speake of my selfe, there are many houres in the which I chide and contend with God, and impatiently resist him. The wrath and judgement of God displeaseth me: and againe, my impatiencie, my murmuring, and such like sins do displease him. And this is the time of the law, under the which a Christian man continually liveth as touching the flesh. *For the flesh lusteth continually against the spirit, and the spirit against the flesh*: but in some more, and in some lesse.

2. *Cor.* 12. 7.

This is the spirituall laughter which Dauid speaketh of, Psalme 126. saying: *Then shal our mouth be filled with laughter, &c.*

Gal. 5. 17.

The time of grace is, when the heart is raised up againe by the promise of the free mercy of God, and saith: *Why art thou heavie O my soul, and why doest thou trouble me?* Doest thou see nothing, but the law, sinne, terrour, heavinesse, desperation, death, hell and the divell? Is there not also grace, remission of sinnes, righteousnesse, consolation, joy, peace, life, heaven, Christ and God? Trouble me no more O my soule. What is the the law, what is sinne, what are all evils in comparison of these things? Trust in God,

The time of grace.

Psal. 42. 5. 12.

who

who hath not ſpared his owne deare Son, but hath given him to the death of the croſſe for thy ſins. This is then to be ſhut up under the law after the fleſh not for ever, but till Chriſt be revealed. Therefore when thou art beaten downe, tormented and afflicted by the law, then ſay: Lady law, thou art not alone, neither art thou all things: but beſides thee there are yet other things much greater and better then thou art, namely grace, faith and bleſſing. This grace, this faith and this bleſſing do not accuſe me, terrifie me, condemne me: but they comfort me, they bid me truſt in the Lord, and promiſe unto me victorie and ſalvation in Chriſt. There is no cauſe therefore why I ſhould deſpaire.

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Feare may not alwayes continue, but feare joyned with faith must be always in a Christian.

feare: they can judge of all inward affections of the heart, and discerne all spirits. The feare of God is an holy and a precious thing, but it must not alwaies continue. Indeed it ought to be always in a Christian, because sinne is alwaies in him: but it must not be alone: for then it is the feare of *Cain*, *Saul* and *Iudas*, that is to say, a servile and a desperate feare.* A Christian therefore must vanquish feare by faith in the word of grace. He must turne away his eyes from the time of the law, and looke unto Christ and unto Faith which is to be revealed. Here beginneth feare to be sweete unto us, and maketh us to delight in God. For if a man do onely behold the law and sin, setting faith aside, he shall never be able to put away feare, but shall at length fall to desperation.

* How feare must be vanquished.

Thus doth *Paul* very well distinguish the time of the law & grace. Let us also learne rightly to distinguish the time of them both, not in words, but in the inward affection: which is a very hard matter. For albeit these two things are separate far asunder, yet are they most neerely joyned together in one heart. Nothing is more neerely joyned together then feare and trust, then the law and the Gospell, then sin and grace. For they are so united together, that the one is swallowed up of the other. Wherfore there is no conjunction like unto this.

Feare and faith are separated far asunder, & yet are joyned together in one heart.

At this place, *Wherefore then serveth the law?* *Paul* began to dispute of the law: also of the use and the abuse thereof; taking occasion of that which before he had affirmed, that the faithfull do obtaine righteousnesse by grace onely, and by the promise, and not by the law. Vpon that disputation rose this question: *Wherefore then serveth the Law?* For reason hearing that righteousnesse or the blessing is obtained by grace and by the promise, by and by inferreth: Then the law profiteth nothing. Wherefore the doctrine of the law must be diligently considered, that we may know what and how wee ought to judge thereof, lest that either we reject the same altogether, as the fantasticall spirits do (which in the yeare, a thousand five hundreth twenty and five, stirring up the rusticall people to sedition, said, that the libertie of the Gospell giveth freedome to all men from all manner of lawes:) or else lest we should attribute the force of justification to the law. For both sorts do offend against the law: the one on the right hand, which will be justified by the law; and the other on the left hand, which will be cleane delivered from the law. Wee must there-

A rehearsall of those things whereof he had spoken before.

Touching this sedition of the rusticall people, and the cause thereof, reade Sleidan.

fore

fore keepe the high way, so that we neither reject the law, nor attribute more unto it then we ought to do.

That which before I have so often repeated concerning both the uses of the law, namely, the civill and the spirituall use, do sufficiently declare that the law is not given for the righteous: but (as *Paul* saith in another place) for the unrighteous and rebellious. Now, of the unrighteous there are two sorts, that is to say, they which are to be justified, and they which are not to be justified. They that are not to be justified must be brideled by the civill use of the law. for they must be bound with the bonds of the law, as savage and untamed beasts are bound with cords and chaines. This use of the law hath no end: and of this *Paul* here speaketh nothing. But they that are to be justified, are exercised with the spirituall use of the law for a time: for it doth not alwaies continue, as the civill use of the law doth: but it looketh to Faith which is to be revealed, and when Christ commeth, it shall have his end. Hereby wee may plainely see that all the sentences wherein *Paul* intreateth of the spirituall use of the law, must be understood of those which are to be justified, and not of those which are justified already. For they which are justified already, in as much as they abide in Christ, are farre above all law. The law then must be laid upon those that are to be justified, that they may be shut up in the prison thereof, untill the righteousnesse of faith come: Not that they attaine this righteousnes through the law (for that were not to use the law rightly, but to abuse it:) but that when they are cast downe and humbled by the law, they should flie unto Christ, *Who is the end of the law to righteousnesse, to every one that beleeveth.*

There are two sorts of the unrighteous: one to be justified, and another not to be justified.

How such sentences must be understood, wherein Paul handleth the spirituall use of the law.

Rom. 10. 4.

Now, the abusers of the law, are first, all the Iusticiaries and hypocrites which dreame that men are justified by the law. For that use of the law doth not exercise and drive a man to faith which is to be revealed, but it maketh careless and arrogant hypocrites, swelling and presuming of the righteousnesse of the law, and hindereth the righteousnesse of faith. Secondly, they abuse the law which will utterly exempt a Christian man from the law, as the brainsicke Anabaptists went about to do: which was the occasion that they raised up that sedition of the rusticall people. Of this sort there are very many also at this day which professe the Gospell with us: who being delivered from the tyranny of the Pope by

Who are abusers of the law.

the doctrine of the Gospell, do dreame that the Christian liberty is a dissolute and a carnall liberty to do whatsoever they list. These (as 1. Pet. 2. 16. *Peter* saith) have the liberty of the spirit as a cloake of maliciousnes, through which the name of God and the Gospell of Christ is slandered every where, and therfore they shal once suffer worthy punishment for this their ungodlines. Thirdly, such do also abuse the law, who feeling the terrours thereof, do not understand that such terrors ought no longer to continue, but unto Christ. This abuse in them is the cause that they fall to desperation; as in the hypocrites it is the cause of arrogancie and presumption.

The true use of the law cannot be esteemed as it is worthy.

Contrariwise, the true use of the law can never be estemed and magnified as it is worthy, namely, that when the conscience shut up under the law, despaireth not, but being instructed by the wisedome of the holy Ghost, concludeth with it selfe after this sort: I am indeed shut up as a prisoner under the law, but not for ever: yea this shutting up shall turne to my great profit. How so? Because that I being thus shut up, shall be driven to sigh and seeke the hand of an helper, &c. After this manner the law is as an inforcer, which by compulsion bringeth the hungry unto Christ, that he may satisfie them with his good things. Wherefore the true office of the law is to shew unto us our sinnes, to make us guilty, to humble us, to kill us, and to bring us downe to hell, and finally to take from us all helpe, all succour, all comfort: but yet altogether to this end, that we may be justified, exalted, quickened to life, carried up into heaven, and obtaine all good things. Therefore it doth not onely kill, but it killeth that we may live.

The true office of the law.

Verse 24. Wherefore the law was our Schoolemaster to bring us to Christ.

Here againe he joyneth the law and the Gospell together, (which are separate so farre asunder) as touching the affections and inward man, when he saith: the law is a Schoolemaster to Christ. This similitude also of the Schoolemaster is worthy to be noted. Although a Schoolemaster be very profitable and necessary to instruct and to bring up children, yet shew me one childe or scholler which loveth his master. What love and obedience the Iewes shewed unto their *Moses*, it appeareth in that every houre

The similitude of the Schoolemaster, worthy to be noted.

(as the history witnesseth) they would with all their hearts have stoned him to death. It is not possible therefore that the scholler should love his master. For how can he love him which keepeth him in prison, that is to say, which suffereth him not to do that which gladly he would? And if he do any thing against his commandement, by and by he is rebuked and chastised, yea and is constrained moreover to kisse the rod when he is beaten. Is not this (I pray you) a goodly righteousnesse and obedience of the scholler, that he obeyeth his master so severely threatning and so sharpely correcting him, and kisseth the rod? But doth he this with a good will? As soone as his master hath turned his back, he breaketh the rod, or casteth it into the fire. And if he had any power over his master, he would not suffer himselfe to be beaten of him, but rather he would beate him. And yet notwithstanding the schoolemaster is very necessary for the childe, to instruct and to chastise him: otherwise the child without his discipline, instruction and good education, should be utterly lost. Exod. 19.4. The scholler cannot love his master.

The Schoolmaster therfore is appointed for the child to teach him, to bring him up, & to keep him, as it were in prison. But to what end, or how long? Is it to the end that this streit and sharp dealing of the schoolemaster should alwaies continue? or that the child should remaine in continuall bondage? Not so, but onely for a time, that this obedience, this prison and correction might turne to the profit of the child, that when the time cometh, he might be his fathers heire. For it is not the fathers will, that his son should be alwaies subject to the schoolmaster, and alwaies beaten with rods: but that by his instruction and discipline he might be made able and meet to be his fathers successour. Why a Schoolemaster is appointed for a childe.

Even so the law (saith *Paul*) is nothing else but a Schoolemaster: not for ever, but untill it have brought us to Christ: as in other words he said also before: *The law was given for transgressions, untill the blessed Seed should come.* Also, *The Scripture hath shut all under sinne, &c.* Againe: *Wee were kept under, and shut up unto Faith which should after be revealed.* Wherefore the law is not onely a Schoolemaster, but it is a Schoolemaster to bring us unto Christ. For what a Schoolemaster were he which would alwaies torment and beat the childe, and teach him nothing at all? And yet such Schoolemasters there were in time past, when Schooles were nothing else but a prison and a very hell, the schoolemasters The law is a schoolemaster to Christ. What schoolemasters there were.

were in times past.

masters cruell tyrants and very butchers. The children were alwayes beaten, they learned with continuall paine and travell, and yet few of them came to any proofe. The law is not such a Schoolemaster. For it doth not onely terrifie and torment (as the foolish schoolemaster beateth his scholers and teacheth them nothing:) but with his rods he driveth us unto Christ: like as a good Schoolemaster instructeth and exerciseth his scholers in reading and writing, to the end they may come to the knowledge of good letters and other profitable things, that afterwards they may have a delight in doing that, which before when they were constrained thereunto, they did against their wills.

By this goodly similitude, *Paul* sheweth what is the true use of the law, namely, that it justifieth not hypocrites, for they remaine without Christ in their presumption and security: and contrariwise, that it leaveth not in death and damnation those that are of a contrite heart (so that they use it as *Paul* teacheth) but driveth them unto Christ. But they which in these terrours continue still in their weakenesse, and do not apprehend Christ by faith, do fall at length into desperation. *Paul* therefore in this allegorie of the Schoolemaster, most lively expresseth the true use of the law. For like as the Schoolemaster reproveth his scholers, grieveth them and maketh them heavie, and yet not to the end that this bondage should alwaies continue, but that it should cease when the children are well brought up and instructed accordingly, and that afterwards without any constraint of the Schoolemaster, they should chearfully enjoy their liberty and their fathers goods: even so they which are vexed & oppressed with the law, do know that these terrours and vexations shall not alwayes continue, but that thereby they (are prepared to come unto Christ which is to be revealed, and so to receive the liberty of the spirit, &c.

The true use of the law set out in the allegorie of the Schoolemaster.

Verse 24. That we might be made righteous by Faith.

The law is not a Schoolemaster to bring us unto another law-giver which requireth good workes, but unto Christ our justifier and Saviour, that by faith in him we might be justified, and not by workes. But when a man feeleth the force and strength of the law, he doth not understand nor beleeve this. Therefore he saith: I have lived wickedly; for I have transgressed all the command-

The law is not a schoolmaster to bring us to another law-giver, but to Christ

ments of God, and therefore I am guilty of eternall death. If God would prolong my life certaine yeares, or at least certaine moneths, I would amend my life, and live holily hereafter. Here, of the true use of the law, he maketh an abuse. Reason being overtaken in these terrours and streits, is bold to promise unto God the fullfiling of all the works of the whole law. And hereof came so many sects and swarms of Monkes and religious hypocrites, so many ceremonies and so many workes, devised to deserve grace and remission of sinnes. And they which devised these things, thought that the law was a Schoolmaster to leade them, not unto Christ, but unto a new law, or unto Christ as a law-giver, and not as one that hath abolished the law.

Of the true use of the law, to make an abuse.

The true use of the law.

But the true use of the law is to teach me that I am brought to the knowledge of my sin & humbled, that so I may come unto Christ and may be justified by faith. But Faith is neither law nor worke, but an assured confidence which apprehendeth Christ, *who is the end of the law, Rom.* 10. And how? Not that he hath abolished the old law and given a new, or that he is a judge which must be pacified by workes, as the Papists have taught: but he is the end of the law to all those that beleeve: that is to say, every one that beleeveth in him is righteous, and the law shall never accuse him. The law then is good, holy and just, so that a man use it as he should do. Now, they that abuse the law, are first the hypocrites which attribute unto the law a power to justifie: and secondly they which do despaire, not knowing that the law is a Schoolemaster to leade them unto Christ: that is to say, that the law humbleth them not to their destruction, but to their salvation: For God woundeth that he may heale againe: he killeth that he may quicken againe.

Now, *Paul* (as before I have said) speaketh of those that are to be justified, and not of those which are justified already. Therefore when thou goest about to reason as concerning the law, thou must take the matter of the law, or that whereupon the law worketh, namely the sinner and the wicked person, whom the law justifieth not, but setteth sinne before his eyes, casteth him downe, and bringeth him to the knowledge of himselfe: it sheweth unto him hell, the wrath and the judgement of God. This is indeed the proper office of the law. Then followeth the use of this office: to wit, that the sinner may know that the law doth not reveale unto him his sinne, and thus humbleth him, to the end he should despaire: but

The proper office of the law, and the use of

that

the office thereof.

that by this accusing and bruising, it may drive him unto Christ the Saviour and comforter. When this is done, he is no longer under the Schoolemaster. And this use is very necessary. For seeing the whole world is overwhelmed with sin, it hath need of this ministery of the law, that sin may be revealed: otherwise no man should ever attaine to righteousnesse, as before we have largely declared. But what worketh the law in them that are already justified by Christ? *Paul* answereth by these words: which are as it were an addition to that which goeth before.

Verse 25. But after that Faith is come, wee are no longer under the Schoolemaster.

When faith is come, we are not any lóger under the law.

That is to say: wee are free from the law, from the prison, and from our Schoolemaster: for when faith is revealed, the law terrifieth and tormenteth us no more. *Paul* here speaketh of faith as it was preached and published unto the world by Christ in the time before appointed. For Christ taking upon him our flesh, came once into the world: he abolished the law with all his effects, and delivered from eternall death all those which receive his benefit by faith. If therfore ye looke unto Christ and that which he hath done, there is now no law. For he coming in the time appointed, tooke away the law. Now, since the law is gone, we are not kept under the tyrannie thereof any more: but we live in joy and safety under Christ, who now sweetly reigneth in us by his Spirit. Now, where the Lord reigneth, there is liberty. Wherefore, if we could perfectly apprehend Christ which hath abolished the law by his death, and hath reconciled us unto his Father, that Schoolemaster should have no power over us at all. But the law of the members rebelling against the law of the minde, letteth us that we cannot perfectly lay hold upon Christ. The lacke therefore is not in Christ, but in us, which have not yet put off this flesh, to the which sin continually cleaveth as long as we live. Wherfore, as touching our selves, we are partly free from the law, and partly under the law. According to the spirit, we serve with *Paul* the law of God: but according to the flesh, the law of sin. *Rom.* 7.

Hereof it followeth, that as touching the conscience we are fully delivered from the law, and therefore that Schoolemaster must not rule in it; that is, he must not afflict it with his terrours, threatnings

nings and captivity. And albeit it go about so to do never so much, yet is not the conscience moved therewith. For it hath Christ crucified before her eyes, who hath removed all the offices of the law out of the conscience: putting out the handwriting of ordinances that was against us, &c. *Coloss.* 2. Therefore, even as a virgin knoweth no man: so the conscience must not onely be ignorant of the law, but also it must be utterly dead unto the law, and the law likewise unto the conscience. This is not done by any workes, or by the righteousnesse of the law, but by faith which apprehendeth and layeth hold upon Christ. Notwithstanding sinne cleaveth still in the flesh as touching the effect thereof, which oftentimes accuseth and troubleth the conscience. So long then as the flesh doth remaine, so long this Schoolemaster the law doth also remaine, which many times terrifieth the conscience, and maketh it heavie by revealing of sinne and threatning of death. Yet is it raised up againe by the daily comming of Christ: who as he came once into the world in the time before appointed, to redeeme us from the hard and sharpe servitude of our Schoolemaster: even so he commeth daily unto us spiritually, to the end that we may increase in faith and in the knowledge of him, that the conscience may apprehend him more fully and perfectly from day to day, and that the law of the flesh and of sinne with the terrour of death and all evils that the law bringeth with it, may daily be diminished in us more and more. As long then as we live in the flesh, which is not without sinne, the law oftentimes returneth and doth his office, in one more and in another lesse, as their faith is strong or weake, and yet not to their destruction, but to their salvation. For this is the exercise of the law in the Saints, namely the continuall mortification of the flesh, of reason and of our owne strength, and the daily renewing of our inward man, as it is said in the 2. *Cor* 4.

By faith in Christ wee are dead to the law.

Christ commeth daily unto us spiritually.

We receive then the first fruites of the Spirit: the leaven is hid in the masse of the dough: but all the dough is not yet leavened: no it is yet but onely begunne to be leavened. If I behold the leaven, I see nothing else but pure leaven. But if I behold the whole masse, I see that it is not all pure leaven: That is to say, If I behold Christ, I am altogether pure and holy, knowing nothing at all of the law: for Christ is my leaven. But if I behold mine owne flesh, I feele in my selfe covetousnesse, lust, anger, pride, and arrogancie:

A similitude of the leven.

The faithful are holy and yet sinners.

gancie: also the feare of death, heavineſſe, hatred, murmuring, and impatiencie againſt God. The more theſe ſins are in me, the more is Chriſt abſent from me, or if he be preſent, he is felt but a litle. Here have we need of a Schoolmaſter to exerciſe & vexe this ſtrong Aſſe the fleſh, that by this exerciſe ſinnes may be diminiſhed and a way prepared unto Chriſt. For as Chriſt came once corporally at the time appointed, aboliſhed the whole law, vanquiſhed ſin, deſtroyed death and hell: even ſo he cometh ſpiritually without ceaſing, and daily quencheth and killeth theſe ſins in us.

The ſpiritual comming of Chriſt.

This I ſay, that thou mayeſt be able to anſwer, if any ſhall thus object: Chriſt came into the world, and at once tooke away all our ſinnes, and cleanſed us by his bloud: what need wee then to heare the Goſpell, or to receive the Sacraments? True it is, that in as much as thou beholdeſt Chriſt, the law and ſinne are quite aboliſhed. But Chriſt is not yet come unto thee: or if he be come, yet notwithſtanding there are remnants of ſinne in thee: thou art not yet throughly leavened. For where concupiſcence, heavineſſe of ſpirit, and feare of death is, there is yet alſo the law and ſinne. Chriſt is not yet throughly come: but when he commeth indeed, he driveth away feare and heavineſſe, and bringeth peace and quietneſſe of conſcience. So farre forth then as I do apprehend Chriſt by faith, ſo much is the law aboliſhed unto me. But my fleſh, the world, and the divell do hinder faith in me, that it cannot be perfect. Right gladly I would that that little light of faith which is in my heart, were ſpread throughout all my body and all the members thereof: but it is not done: it is not by and by ſpread, but onely beginneth to be ſpread. In the meane ſeaſon this is our conſolation, that wee having the firſt fruits of the Spirit, do now begin to be leavened. But we ſhal be throughly leavened when this body of ſin is diſſolved, and we ſhall riſe new creatures wholly, together with Chriſt.

How farre forth the law is aboliſhed.

The conſolation of the godly.

Heb. 13. 8. Albeit then that Chriſt be one and the ſame yeſterday, to day, and ſhall be for ever, and albeit that all the faithfull which were before Chriſt, had the Goſpell and faith: yet notwithſtanding Chriſt came once in the time before determined. Faith alſo came once when the Apoſtles preached and publiſhed the Goſpell throughout the world. Moreover, Chriſt commeth alſo ſpiritually every day. Faith likewiſe commeth dayly by the word of the Goſpell.

Now,

Now, when Faith is come, the Schoolemaster is constrained to give place with his heavie and greivous office. Christ cometh also spiritually when we still more and more do know and understand those things which by him are given unto us, and increase in grace and in the knowledge of him. 2. *Pet*, 3. When faith is come, the law giveth place.

Verese 26 For ye are all the sonnes of God by Faith in Christ Iesus.

Paul, as a true and an excellent teacher of faith, hath alwaies these words in his mouth, *By Faith*, *In Faith*, *Of Faith*, which is in Christ Iesus. He saith not: ye are the children of God, because ye are circumcised, because ye have heard the law and have done the works thereof (as the Iewes do imagine, and the false Apostles teach:) but by faith in Iesus Christ. The law then maketh us not the children of God, and much lesse mens traditions. It cannot beget us into a new nature or a new birth: but it setteth before us the old birth whereby we were borne to the kingdome of the Divell, and so it prepareth us to a new birth which is by faith in Iesus Christ, & not by the law, as *Paul* plainely witnesseth: *For ye are all the sonnes of God by faith, &c.* As if he said: Albeit ye be tormented, humbled, and killed by the law, yet hath not the law made you righteous, or made you the children of God: This is the worke of faith alone. What faith? Faith in Christ. Faith therefore in Christ maketh us the children of God, and not the law. The same thing witnesseth also *Iohn* in the 1. chapter: *He gave power to as many as beleeved in him, to be the children of God.* What tongue either of men or Angels can sufficiently extoll and magnifie the great mercie of God towards us, that wee which are miserable sinners and by nature the children of wrath, should be called to this grace and glorie, to be made the children and heires of God, fellow-heires with the Son of God, and Lords over heaven and earth, and that by the onely meanes of our faith which is in Christ Iesu. Paul an excellent teacher of faith. Iohn 1. 12. Rom. 8. 16. 17

Verse 27. For all ye that are baptized into Christ have put on Christ

To put on Christ, is taken two manner of wayes; according to the law, and according to the Gospell. According to the law, as it is said in the 13. chapter to the Romanes: *Put ye on the Lord Iesus*

sus Christ: that is, follow the examples and vertues of Christ. Do that which he did, and suffer that which he suffered. And in the 1. *Pet. 2. Christ hath suffered for us, leaving us an example that we should follow his steps.* Now wee see in Christ a wonderfull patience, an inestimable mildnesse and love, and a wonderfull modestie in all things. This goodly apparell we must put on, that is to say, follow these vertues.

To put on Christ according to the Gospell.

But the putting on of Christ according to the Gospell, consisteth not in imitation, but in a new birth and a new creation: that is to say, in putting on Christs innocencie, his righteousnesse, his wisedome, his power, his saving health, his life and his spirit. We are clothed with the lether coate of *Adam*, which is a mortall garment, and a garment of sinne: that is to say, we are all subject unto sin, all sold under sin: There is in us horrible blindnesse, ignorance, contempt and hatred of God: moreover, evill concupiscence, uncleanesse, covetousnesse, &c. This garment that is to say, this corrupt and sinfull nature we received from *Adam*, which *Paul* is wont to call the old man. This old man must be put off with all his workes. *Ephes. 4. Colos. 1.* that of the children of *Adam* we may be made the children of God.

The lether coate of Adam.

How the old man must be put off.

This is not done by changing of a garment, or by any lawes or works, but by a new birth, and by the renewing of the inward man, which is done in baptisme, as *Paul* saith: *All ye that are baptized, have put on Christ.* Also: *According to his mercy hath he saved us, by the washing of the new birth, & the renewing of the holy Ghost. Tit. 3.* For besides that they which are baptized, are regenerate and renewed by the holy Ghost to a heavenly righteousnesse and to eternall life, there riseth in them also a new light and a new flame: there rise in them new and holy affections, as the feare of God, true faith and assured hope, &c. There beginneth in them also a new will. And this is to put on Christ truly and according to the Gospell.

In baptisme we put on Christ.

Therefore the righteousnesse of the law or of our owne workes is not given unto us in baptisme: but Christ himselfe is our garment. Now Christ is no law, no law-giver, no worke: but a divine and an inestimable gift, whom God hath given unto us, that he might be our justifier, our Saviour and our redeemer. Wherefore to be apparelled with Christ according to the Gospell, is not to be apparelled with the law or with workes, but with an incomparable gift: that is to say, with remission of sinnes, righteousnesse,

peace,

peace, consolation, joy of spirit, salvation, life and Christ himselfe.

This is diligently to be noted, because of the fond and fantasticall spirits, which go about to deface the majestie of Baptisme, and speak wickedly of it. *Paul* contrariwise commendeth and setteth it forth with honourable titles, calling it *the washing of the new birth, the renewing of the holy Ghost. Tit. 3.* And here also he saith, that all they which are baptized, have put on Christ. As if he said: Yee are carried out of the law into a new birth, which is wrought in baptisme. Therfore ye are not now any longer under the law, but ye are clothed with a new garment: to wit, with the righteousnesse of Christ. Wherefore baptisme is a thing of great force and efficacie. Now, when we are apparelled with Christ, as with the robe of our righteousnes and salvation, then we must put on Christ also as the apparell of imitation and example. These things have I handled more largely in another place, therefore I here briefly passe them over.

The Anabaptists deface the majesty of baptisme.

Verse 28. There is neither Iew nor Grecian, there is neither bond nor free, there is neither male nor female: for ye are all one in Christ Iesus.

Here might be added moreover many moe names of persons and offices which are ordained of God, as these: there is neither Magistrate nor subject, neither teacher nor hearer, neither schoolemaster nor scholler, neither master nor servant, neither mistris nor maid, &c. for in Christ Iesus all states, yea even such as are ordained of God, are nothing. Indeed the male, the female, the bond, the free, the Iew, the Gentile, the Prince, the subject, are the good creatures of God: but in Christ, that is, in the matter of salvation, they are nothing, with all their wisedome, righteousnesse, religion, and power.

Wherefore, with these words, *There is neither Iew, &c.* *Paul* mightily aboliſheth the law. For here, that is, when a man is renewed by baptisme, and hath put on Christ, there is neither Iew nor Grecian, &c. The Apostle speaketh not here of the Iew according to his nature and substance: but he calleth him a *Iew* which is the disciple of *Moses*, is subject to the law, is circumcised and with all his endeavour keepeth the ceremonies commanded in the law. Where Christ is put on (saith he,) there is neither Iew, nor circumcision, nor ceremonie of the law any more: for

There is neither Iew nor Grecian &c.

Christ

Christ hath taken away the law.

Christ hath abolished all the lawes of *Moses* that ever were. Wherefore the *conscience beleeving in Christ, must be so surely perswaded that the law is abolished, with all his terrours and threatnings, that it should be utterly ignorant whether there were ever any *Moses*, any law, or any Iew. For Christ and *Moses* can in no wise agree. *Moses* came with the law, with many workes, and with many ceremonies: but Christ came without any law, without any exacting of workes, giving grace and righteousnesse, &c. *For the law was given by Moses, but grace and truth came by Iesus Christ.*

*The beleeving conscience knoweth no law.

Iohn 1.17.

The wisedome and righteousnes of the Gentiles rejected

Moreover when he saith: *Nor Grecian*, he also rejecteth and condemneth the wisedome and righteousnesse of the Gentiles. For among the Gentiles there were many notable men, as *Xenophon, Themistocles, Marcus Fabius, Attillius Regulus, Cicero, Pomponius Atticus*, and many others, which being endued with singular vertues, governed common-weales excellently, and did many worthy acts for the preservation thereof: and yet all these were nothing before God, with their wisedome, their power, their notable acts, their excellent vertues, lawes, religions and ceremonies:

The Gentiles in all ages had their lawes, religions & ceremonies.

For wee must not thinke that the Gentiles did contemne all honestie and religion. Yea all nations of all ages dispersed throughout the world had their laws, religions and ceremonies, without the which it is not possible that mankind should be governed. All righteousnesse therefore concerning either the government of families, or common weales, or divine matters (as was the righteousnesse of the law) with all the obedience, execution and holinesse thereof, be it never so perfect, is nothing worth before God. What then? The garment of Christ which we put on in baptisme.

So, if the servant do his dutie, obey his master, serve in his vocation never so diligently and faithfully: if he that is at liberti be in authoritie and governe the common-wealth, or guide hi owne familie honestly and with praise; if the man do that pertaineth to the man in marrying a wife, in governing his family, in obeying the Magistrate, in behaving himselfe decently towards all men: if the woman live chastely, obey her husband, see well to her houshold, bring up her children godly (which are indeed excellent gifts and holy workes:) yet are all these nothing in comparison of that righteousnesse which is before God. To be briefe, all the lawes, ceremonies, religions, righteousnesse and workes in the

who

whole world, yea of the Iews themselves, which were the first that had the kingdome and priesthood ordained and appointed of God, with their holy lawes, religions, ceremonies, and worshippings; all these (I say) take not away sinne, deliver not from death, nor purchase life.

Therefore your false Apostles do subtilly seduce you (O ye *Galathians*) when they teach you that the law is necessary to salvation: and by this meanes they spoile you of that excellent glory of your new birth and your adoption, and call you backe to your old birth and to the most miserable servitude of the law, making you of the free children of God, bond children of the law, whiles they will have a difference of persons according to the law. Indeede there is a difference of persons in the law and in the world, and there it ought to be, but not before God.* *All have sinned, and are destitute of the glorie of God* Let the Iewes therefore, the Gentiles, and the whole world keepe silence in the presence of God. God hath indeed many ordinances, lawes, degrees and kinds of life, but all these helpe nothing to deserve grace, and to obtaine eternall life. So many as are justified therefore, are justified, not by the observation of mans law or Gods law, but by Christ alone, who hath abolished all lawes. Him alone doth the Gospell set forth unto us for a pacifier of Gods wrath by the shedding of his own bloud, and a Saviour: And without faith in him, neither shall the Iew be saved by the law, nor the Monke by his order, nor the Grecian by his wisedome, nor the Magistrate or Master by his upright government, nor the servant by his obedience.

In the world there is a difference of persons, but not before God.

* *Rom.* 3.23.

The Gospell setteth forth Christ unto us.

Verse 28. *For ye are all one in Christ Iesu.*

These are excellent words. In the world and according to the flesh there is a great difference and inequality of persons, and the same must be diligently observed. For if the woman would be the man, if the sonne would be the father, the servant would be the master, the subject would be the Magistrate, there should be nothing else but a confusion of all estates and all things. Contrariwise, in Christ there is no law, no difference of persons, there is neither Iew nor Grecian, but all are one. For there is but one body, one spirit, one hope of vocation: there is but one Gospell, one faith, one baptisme, one God and Father of all, one Christ and Lord of

There is a difference and inequality of persons in the world.

Ephes. 4.4.

of all. We have the same Christ, I, thou and all the faithfull, which *Peter*, *Paul*, and all the Saints had. Here therefore the conscience knoweth nothing of the law, but hath Christ onely before her eyes. Therefore *Paul* is alwaies wont to adde this clause: *In Christ Iesus*. Who, if he be taken out of our sight, then commeth anguish and terrour.

In Christ Iesu.

The opinion of the Schooledivines concerning Faith.

The Popish Schooledivines do dreame that Faith is a quality cleaving in the heart, without Christ. This is a divellish errour. But Christ should be so set forth, that thou shouldest see nothing besides him, and shouldest thinke that nothing can be more neare unto thee, or more present within thy heart then he is. For he sitteth not idlely in heaven: but is present with us, working and living in us, as he saith before in the 2. chapter, *I live: yet not I but Christ liveth in me.* And here likewise, *Ye have put on Christ.* Faith therefore is a certaine stedfast beholding, wch looketh upon nothing else but Christ the conquerour of sin and death, and the giver of righteousnes, salvation and eternall life. This is the cause that *Paul* nameth and setteth forth Iesus Christ so often in his Epistles, yea almost in every verse. But he setteth him forth by the Word: for otherwise he cannot be comprehended then by the Word.

Faith.

Why Paul maketh mention of Christ so often in his Epistles.

This was notably and lively represented by the brasen serpent which is a figure of Christ. *Moses* commanded the Iewes which were stung of Serpents in the desert, to do nothing else but stedfastly behold the brasen Serpent, and not to turne away their eyes. They that did so, were healed onely by that stedfast and constant beholding of the Serpent. But contrariwise, they died which obeyed not the commandement of *Moses*, but looked upon their wounds, and not upon the Serpent. So If I would finde comfort when my conscience is afflicted, or when I am at the point of death, I must do nothing but apprehend Christ by faith, and say: I beleeve in Iesus Christ the sonne of God, who suffered, was crucified, and died for me, &c.: in whose wounds and in whose death I see my sinne, and in his resurrection victory over sinne, death, and the Divell, also righteousnesse and eternall life. Besides him I see nothing, I heare nothing. This is true faith concerning Christ, and in Christ; whereby we *are made members of his body, flesh of his flesh, and bone of his bones. In him therefore we live, we move, and we have our being.* Christ and our faith must be through-

The brasen Serpent a figure of Christ.

Num. 21. 6. 7. 8.

true faith in Christ. Eph. 5. 30. Act. 17. 28.

Christ and our Faith

ly joyned together. We must be in heaven, and Christ must live and worke in us. Now, he liveth and worketh in us, not by speculation and naked knowledge, but indeed and by a true and substantiall presence.

must be thoroughly joyned together

Verese 29. And if ye be Christs, then are ye Abrahams seede, and heires by the promise.

That is to say: if ye beleeve & be baptized into Christ, if ye beleeve (I say) that he is that promised Seed of *Abraham* which brought the blessing to all the Gentiles, then are ye the children of *Abraham*, not by nature, but by adoption. For the Scripture attributeth unto him, not onely the children of the flesh, but also of adoption and of the promise, and foresheweth that they shal receive the inheritance, and the other shall be cast out of the house. So *Paul* in few words translateth the whole glory of *Libanus*, that is to say, of the nation of the Iews unto the desert, that is, unto the Gentiles. And this place comprehendeth a singular consolation: to wit, that the Gentiles are the children of *Abraham*, and consequently the people of God. But they are the children of *Abraham*, not by carnall generation, but by the promise. The kingdome of heaven then, life, and the eternall inheritance belongeth to the Gentiles. And this the Scripture signified long before when it saith: *I have made thee a father of many nations.* Againe: *In thy seede shall all nations be blessed.* Now therefore, because we which are Gentiles do beleeve, & by faith do receive the blessing promised to *Abraham* & exhibited by Christ, therfore the Scripture calleth us the children & heires of *Abrahã*, not after the flesh, but after the promise. So that promise: *In thy Seed, &c.* belongeth also to al the Gentiles, and according to this promise Christ is become ours

the Gentiles that beleeve are the seed of Abraham.

the Gentiles are the children of Abraham, and the people of God.

Gen. 17. 5.

Gen. 22. 18.

Indeede the promise was made onely to the Iewes, and not to us that are Gentiles. *Psalm.* 147. *He sheweth his word unto Iacob, &c. He hath not dealt so with every nation, &c.* Notwithstanding, that which was promised cometh unto us by faith, by the which onely wee apprehend the promise of God. Albeit then that the promise be not made unto us, yet is it made as touching us and for us: for wee are named in the promise: *In thy seede shall all nations be blessed.* For the promise sheweth plainely that *Abraham* should be the father, not onely of the Iewish nation, but of many

the promise made to the Iewes, and not to the Gentiles.

The Gentiles are named in the promise.

ny nations; and that he ſhould be the heire, not of one kingdome, but of all the world. *Rom.* 4. So the glory of the whole kingdome of Chriſt is tranſlated unto us. Wherefore all laws are utterly aboliſhed in the heart and conſcience of a Chriſtian: notwithſtanding they remaine without ſtill in the fleſh. And hereof we have ſpoken largely before.

The fourth Chapter.

Verſe 1. *This I ſay, that the heire as long as he is a child, differeth nothing from a ſeruant, though he be Lord of all.*

Verſe 2. *But is under tutours and gouernours untill the time appointed of the Father.*

The argument, wherewith Paul fortifieth his matter.

YE ſee with what vehement affection *Paul* goeth about to call back the *Galathians*, & what ſtrong arguments he uſeth in debating the matter, gathering ſimilitudes of experience, of the example of *Abraha*, of the teſtimonies of the Scripture, and of the time, ſo that oftentimes he ſeemeth to renew the whole matter againe. For before, he had in a manner finiſhed the diſputation concerning juſtification, concluding that a man is juſtified before God by faith onely and alone; but becauſe he calleth alſo to remembrance this politicall example of the little heire, he bringeth the ſame alſo for the confirmation of his matter. Thus trying every way, he lieth in waite with a certaine holy ſubtilty to take the *Galathians* unawares. For the ignorant people are ſooner perſwaded with ſimilitudes and examples, then with deep and ſubtill diſputations. They will rather behold an image well painted, then a booke well written. *Paul* therefore now, after that he hath brought the ſimilitude of a mans teſtament, of the priſon, of the Schoolemaſter, uſeth alſo this ſimilitude of an heire (which is familiar and well knowne to all men) to move & to perſwade them. And ſurely it is a very profitable thing to be furniſhed with ſimilitudes & examples, wch not only *Paul*, but alſo the Prophets, and Chriſt himſelfe alſo did often uſe.

Chriſt and the Apoſtles uſed examples and ſimilitudes.

Ye

Yee see (saith he) that it is ordained by the civill lawes, that an heire, albeit he be the Lord of all his fathers goods, differeth not from a servant. Indeed he hath an assured hope of the inheritance: but before he come to his yeares, his tutors hold him in subjection, like as the Schoolemaster doth his scholler. They commit not unto him the ordering of his owne goods, but constraine him to serve, so that he is kept and maintained with his owne goods like a servant. Therefore as long as this bondage endureth, that is, so long as he is under tutors and governours, he differeth nothing from a servant. And this subjection and servitude is very profitable for him: for otherwise through folly he would soone waste all his goods. This captivity endureth not alwaies, but hath a certaine time limited and appointed by the father, wherein it must end.

A young heire differeth nothing from a servant.

Verse 3. So also we as long as wee were children, were in bondage under the rudiments of the world.

In like manner when we were little children we were heires, having the promise of the inheritance to come, which should be given unto us by the seed of *Abraham*, that is to say, by Christ, in whom all nations should be blessed. But because the fulnesse of time was not yet come, *Moses* our tutour, governour and schoolemaster came, holding us in captivitie with our hands bound, so that wee could beare no rule, nor possesse our inheritance. In the meane time, notw^th^standing, like as an heire is nourished & maintained in hope of liberty to come: even so *Moses* did nourish us with the hope of the promise to be revealed in the time appointed: to wit, when Christ should come, who by his coming should put an end to the time of the law, and beginne the time of grace.

In the time of the law we were under Moses as under a tutour.

Now the time of the law endeth two manner of wayes: First (as I said) by the comming of Christ in the flesh at the time appointed of his Father. *But when the fulnesse of time was come, God sent forth his Sonne, made of a woman, and made under the law, that he might redeeme them which were under the law, &c. He entred into the holy Sanctuarie once through his blood, and obtained eternall redemption for us.* Moreover, the same Christ who came once in the time appointed, commeth also unto us daily and hourely in spirit. Indeed once with his owne bloud he redeemed and sanctified all: But because we are not yet perfectly pure (for

The time of the law is finished. *Gal.4.4.5.*

Heb.9.12.

The coming of Christ unto us in spirit. *Heb.10.14.*

Gal. 5. 17. (for the remnants of sinne do yet cleave in our flesh, which striveth against the spirit) therefore daily he cometh unto us spiritually, and continually more and more accomplisheth the appointed time of his Father, abrogating and abolishing the law.

So he came also in spirit to the fathers of the old Testament before he appeared in the flesh. They had Christ in spirit, They beleeved in Christ which should be revealed, as we beleeve in Christ which is now revealed, and were saved by him, as we are, according to that saying: *Iesus Christ is one, yesterday, and to day, and shall be the same for ever.* Yesterday, before the time of his comming in the flesh. To day, when he was revealed in the time before appointed. Now and for ever he is one and the same Christ: for even by him onely and alone all the faithfull which either have beene, be, or shall be, are delivered from the law, justified and saved.

The fathers of the old Testament were saved by faith in Christ even as we are.

In like manner wee also (saith he) *when wee were children, served under the rudiments of the world*, that is to say, the law had dominion over us, oppressed us and kept us in a streit bondage, as servants and captives. For first, it restrained carnall and rebellious persons that they should not runne headlong into all kinds of vice. For the law threatneth punishment to transgressors, which if they feared not, there is no mischiefe which they would not commit: and over those whom the law so bridleth, it ruleth and reigneth. Againe, it did accuse us, terrifie us, kill us, and condemne us spiritually and before God: and this was the principall dominion that the law had over us. Therefore like as an heire is subject unto his tutours, is beaten, and is compelled to obey their laws, and diligently to execute their commandements: even so mens consciences, before Christ comes, are oppressed with the sharpe servitude of the law: that is to say, they are accused, terrified, and condemned of the law. But this dominion, or rather this tyranny of the law, is not continuall, but must onely endure untill the time of grace. Wherefore the office of the law is to reprove and to increase sinnes, not to bring righteousnesse: to kill, not to bring life, *For the Law is a Schoolemaster unto Christ.* Like as therefore the tutours do handle the heire being yet a childe, streitly and hardly, rule him and command him as a servant, and he againe is constrained to be subject unto them: even so the law accuseth us, humbleth us, and bringeth us into bondage, that we may be the ser-

The politick use of the law.

The spirituall use of the law.

Gal. 3. 20.

vants

vants of sinne, death, and of the wrath of God, which is indeed a most miserable kinde of bondage. But as the power of the tutours, and the subjection and bondage of the little heire is not continuall, but onely endureth unto the time appointed of the father, which being ended, he needeth not to be governed by his tutours, nor remaineth under their subjection any more, but with liberty enjoyeth the inheritance: even so the law hath dominion over us, and we are constrained to be servants and captives under his government, but not for ever. For this clause which followeth must be added: *untill the time appointed of the Father.* For Christ which was promised, came and redeemed us which were oppressed with the tyranny of the law.

To whom Christ cometh, and to whom he cometh not. *Heb.* 9. 16. *Gal* 3. 13.

Contrariwise, the coming of Christ profiteth not the careleſſe hypocrites, the wicked contemners of God, nor the desperate which thinke that nothing else remaineth but terrors of the law which they feele. His coming only profiteth those which are tormented and terrified with the law for a time: that is to say, such as despaire not in those great and inward terrours which the law stirreth up, but with a sure trust come unto Christ the throne of grace, which hath redeemed them from the curse of the law, being made a curse for them, and so obtaine mercy and finde grace.

There is a certaine vehemencie therefore in this word, *wee did serve.* As if he would say: our conscience was subject to the law, wch holdeth us as bondslaves and captives, like as a tyrant holdeth his prisoners, whipped us, and with all his power exercised his tyranny upon us: that is to say, it brought unto us a terrour and an heavines of spirit, it made us to tremble & ready to despaire, threatning unto us everlasting death & damnation. This spirituall bondage and slavery of the law, is most sharpe and bitter, and yet (as I have said) it is not continuall, but endureth so long as we are children: that is, so long as Christ is absent. Whilest he is absent, we are servants shut under the law, destitute of grace, faith, and all the gifts of the holy Ghost.

The spirituall slavery of the law is most sharpe and bitter.

Verse 3. *Under the elements or rudiments of the world,*

Some have thought that *Paul* speaketh here of those corporall elements, the fire, the ayre, the water and the earth. But *Paul* hath his peculiar manner of speech, and he speaketh here even of the law of God, which he calleth the elements or rudiments of the world: And

Pauls maner of speaking. 1 Cor.3 6.7.9 1.Cor.15. 56.

And his words seeme to be very hereticall. So is he wont in other places also to diminish and to abase the authority of the law very much when he calleth it the letter that killeth, the ministery of death and damnation, and the power of sin. And these most odious names, which shew plainely the power and use of the law, he chooseth of purpose, to admonish us that in the terrours of sinne, wrath and the judgement of God, we trust not to our owne righteousnesse, or to the righteousnesse of the law, seeing that the law in his principall use, can do nothing else but accuse our consciences, increase sin, threaten death and eternall damnation. Wherefore this diminishing and abasing of the law must be applied to the conflict of conscience, and not to the civill life, nor to secure and careless minds.

Wherefore Paul abaseth the law.

The elemets of the world.

He calleth therefore the law, the elements of the world, that is to say, the outward lawes and traditions written in a certaine booke. For although the law do civilly bridle a man from evil, and constraine him to do well, yet notwithstanding being kept after this sort, it doth not deliver him from sin, it justifieth him not, it prepareth not a way for him to heaven, but leaveth him in the world. I do not obtaine righteousnesse and everlasting life because I kill not, I commit not adultery, I do not steale, &c. These outward vertues and honest conversation be not the kingdome of Christ, nor the heavenly righteousnesse, but the righteousnesse of the flesh and of the world: which also the Gentiles had, and not onely the meritmongers, as in the time of Christ the Pharisies, and in our time the Monkes and Friers, &c. This righteousnesse some do observe to avoid the punishments of the law: some that they may be praised of men and esteemed righteous, constant and patient, and therefore it is rather to be called coloured hypocrisie, then righteousnesse.

The righteousnesse of the flesh & of the world.

Moreover, the law when it is in his principall use and office, can do nothing but accuse, terrifie, condemne and kill. But where such terrour, such feeling of sinne, of death, of the wrath and judgement of God is, there is no righteousnesse, no divine or heavenly thing, but all these are meere things of the world: which (because it is the kingdome of the divell) is nothing else but a certaine puddle of sinne, of death, of hel, and of all evils, which the fearfull, sorrowfull and heavie hearted do feele, but the secure and careless contemners do not feele them. Wherefore the law even in his best and most perfect use, doth nothing else but reveale and increase sinne, and strike

Where sinne death, and the wrath of God is felt, there is no righteousnes as touching the law: but as

into

into us the terrour of death, and these are but worldly things. We see then that the law giveth no lively, no healthfull, no divine or heavenly thing, but onely worldly things. Wherefore *Paul* doth very fitly call the law the elements or rudiments of the world.

touching Christ there is righteousnes and life,

And although *Paul* call the whole law the rudiments of the world (as may appeare by that I have said before) yet principally he speaketh thus in contempt of the ceremoniall lawes: which, although they profit never so much, yet (saith he) they consist onely in outward things, as meate, drinke, apparell, places, times, the temple, the feastes, washings, the sacrifices, &c. which be but meere worldly, and things ordained of God onely for the use of this present life, but not to justifie or save before God. Therefore by this clause, *The rudiments of the world*, he rejecteth and condemneth the righteousnesse of the law, which consisteth in these outward ceremonies, being notwithstanding ordained and commanded of God to be observed for a time, and by a contemptible name calleth it the rudiments of the world. So the Emperours lawes be rudiments of the world, for they intreate of worldly matters, that is to say, of things concerning this present life, as of goods, possessions, inheritances, murthers, adulteries, robberies, &c. whereof speaketh also the second table of the commandements. As for the popes Canon lawes, and Decretals, which forbid marriage and meates, those *Paul* in another place calleth the doctrine of Divels: which are also rudiments of the world, but that they do most wickedly bind mens consciences to the observation of outward things, contrary to the word of God and faith.

The lawes of the Ceremonies.

The Emperours lawes.

The lawes of the Pope.

1. *Tim.* 4. 1.

Wherefore the law of *Moses* giveth nothing but worldly things, that is to say, it doth onely shew civilly and spiritually the evils that be in the world. Notwithstanding, if it be in his true use, it driveth the conscience by his terrours to seeke and thirst after the promise of God, and to looke unto Christ. But that thou mayest so do, thou hast neede of the aide and assistance of the holy Ghost, which may say in thy heart: It is not the will of God, that after the law hath done his office in thee, thou shouldest only be terrified and killed: but that when thou art brought by the law to the knowledge of thy misery and damnation, thou shouldest not despaire but beleeve in Christ, *who is the end of the law to righteousnes, to every one that beleeveth*. Here is no worldly thing done, but here

The law of Moses giveth onely worldly things.

By the comfort of the holy Ghost we are delivered from the terrours of the law.

Rom. 10. 4.

all

done, but here all worldly matters and all lawes cease, and heavenly things begin now to appeare. Therefore so long as we be under the rudiments of the world: that is to say, under the law, which giveth not only no righteousnesse and peace of conscience, but revealeth and increaseth sinnes, and ingendreth wrath, wee be servants, thrall and subject to the law, although we have the promise of the blessing to come. Indeed the law saith: *Thou shalt love the Lord thy God:* but that I may be able so to do, or to apprehend Christ, this cannot the law give.

Rom.3. 19. Rom.4. 15.

Deut.6. 5.

Wherefore *Paul* abaseth the law.

I speake not this to the end that the law should be despised, neither doth *Paul* so meane, but it ought to be had in great estimation. But because *Paul* is here in the matter of Iustification, it was necessary that he should speake of the law, as of a thing very contemptible and odious. For justification is a farre other manner of thing then the law is. We cannot speake basely and contemptuously enough of the law when we are in this matter. When the conscience therefore is in the conflict, then should it thinke upon nothing, know nothing at all but Christ onely and alone. Then should it remove the law utterly out of her sight, and embrace nothing but the promise concerning Christ. To say this, it is an easie matter: but in the time of tentation when the conscience wrestleth in the presence of God, to do it indeed, of all things it is the hardest: to wit, that when the law accuseth thee, terrifieth thee, revealeth unto thee thy sin, threatneth the wrath of God, and eternall death, that then (I say) thou shouldest have such strength of faith in Christ, as if there had never beene any law or any sin, but only Christ, meere grace and redemption: or that thou shouldest be able to say: O law, I will not heare thee, for thou hast a stammering and a slow tongue: moreover, the fulnesse of time is now come, and therefore I am free, and will not suffer thy tyranny any longer. Here a man may see how hard a matter it is to separate the law from grace: Againe, how divine and heavenly a thing it is to hope here even against hope, and how true this proposition of *Paul* is, that we are justified by faith alone.

When wee feele the terrours of conscience, the law must be abased, and the promise magnified.

He alludeth to the slow tongue, and stammering speech of *Moses.*

Rom.4.18.

Learne here therefore to speake of the law as contemptuously as thou canst in the matter of Iustification, by the example of the Apostle, which calleth the law the rudiments of the world, pernicious traditions, the strength of sinne, the ministery of death, &c. For if thou suffer the law to beare rule in thy conscience when thou

What names *Paul* giveth to the law.

1.Cor.15.56.

stan-

tandest before God, wrestling against sinne and death, then is the aw indeed nothing else but a sinke of all evils, heresies and blas- hemies: for it doth nothing but increase sinne, accuse and terrifie he conscience, threaten death, and set forth God as an angry judge, which rejecteth and condemneth sinners. Here therefore if thou be wise, banish this stutting and stammering *Moses* farre from thee, with his law; and in any wise, let not his terrours and threatnings move thee. Here let him utterly be suspected unto thee as an he- eticke, as an excommunicate and condemned person, worse then the Pope and the Divell himselfe, and therefore not to be heard or o- beyed in any case.

But out of the matter of Iustification we ought with *Paul* to think reverently of the law, to commend it highly, to call it holy, righte- us, good, spirituall and divine. Out of the case of conscience wee should make a God of it, but in the case of conscience it is a very di- vel. For in the least temptation that can be, it is not able to raise up and comfort the conscience, but it doth cleane contrary: it terrifieth, it oppresseth it with heavines, and plucketh it from the assurance of righteousnesse and life, and of all goodnes. Hereupon *Paul* a little af- ter, calleth it *weake and beggerly rudiments*. Wherefore let us not suffer the law in any case to beare rule in our conscience, especially seeing it cost Christ so great a price to deliver the conscience from the ty- rany of the law. For he was made a curse for us, that he might deli- ver us from the curse of the law. Let the godly learne therefore that the law and Christ are two contrary things, whereof the one cannot abide the other. For when Christ is present, the law may in no case rule, but must depart out of the conscience, and leave the bed (which is so streit that it cannot hold two, as *Esay* saith) and give place onely to Christ. Let him onely reigne in righteousnesse, in peace, in joy and life, that the conscience may sleepe, and repose it selfe joyfully in Christ, without any feeling of the law, sinne and death.

The commendation of the law. *Rom.* 7. 12. 14. The law is good, & the law is evill.

Gal. 4. 9.

The law and Christ are two, which cannot stand together. *Esay* 28. 20.

Paul here of purpose useth this figurative speech, *Elements of the world*: whereby (as I sayd) he doth much abase and dimi- sh the glory and authority of the law, to stirre up our minds. For he that readeth *Paul* attentively, when he heareth that he calleth the law the ministery of death, the letter that killeth, &c. by and by he thinketh thus with himselfe: why doth he give such odious, and (as it appeareth to reason) blasphemous tearmes to the

Why Paul calleth the law the elements of the world. 2. *Cor.* 3.

the law is holy & righteous, & yet it is the administration of death.

the law, which is a divine doctrine revealed from heaven? To this *Paul* answereth, that the law is both holy, just and good, and that it is also the ministery of sin and death, but in divers respects. Before Christ it is holy: after Christ it is death. Therfore when Christ is come, we ought to know nothing at all of the law, unlesse it be in this respect, that it hath power and dominion over the flesh, to bridle it & to keep it under. Here is a conflict betweene the law and the flesh (to whom the yoke of the law is hard and grievous) as long as we live.

2. *Cor.* 3. 6.

Onely *Paul* among all the Apostles, calleth the law the rudiments of the world, weake and beggerly elements, the strength of sin, the letter that killeth, &c. The other Apostles spake not so of the law. Whosoever then will be a right scholler in Christs schoole, let him marke diligently this manner of speech used of the Apostle. Christ calleth him an elect vessell, and therefore gave unto him an exquisite utterance, and a singular kinde of speech above all the rest of the Apostles, that he as an elect vessell might faithfully lay the foundation of the article of Iustification, and clearely set forth the same.

Pauls manner of speaking must be marked. *Acts* 9. 15.

Verse 4. *But after the fulnes of time was come, God sent his Son, made of a woman, and made under the law, that he might redeeme them which were under the law.*

That is to say, after that the time of the law was fulfilled, and that Christ was revealed, and had delivered us from the law, and that the promise was published among all nations, &c.

the person and office of Christ.

Marke here diligently how *Paul* defineth Christ. Christ (saith he) is the Sonne of God and of a woman, which for us sinners was made under the law, to redeeme us that were under the law. In these words he comprehendeth both the person of Christ & the office of Christ. His person consisteth of his divine and humane nature. This he sheweth plainely when he saith: *God sent his owne Sonne borne of a woman.* Christ therefore is very God and very man. His office he setteth forth in these words: *Being made under the law, to redeeme them that were under the law, &c.*

And it seemeth that *Paul* here, as it were in reproach, calleth the virgin *Marie* but onely a woman: which thing was not well taken even of some of the ancient Doctours, who would that he should rather have called her a virgine, then a woman. But *Paul* in-

treateth in this Epistle of the most high and principall matter of
, to wit of the Gospell, of Faith, of Christian righteousnesse. Al-
what the person of Christ is, what is his office, what he hath
ken upon him and done for our cause, and what benefits he hath
ought to us wretched sinners. Wherefore the excellency of so
gh and so wonderfull a matter was the cause that he had no re-
rd to her virginity. It was enough for him to set forth and preach
e inestimable mercy of God, which would that his Sonne should
borne of that sexe. Therefore he maketh no mention of the dig-
tie of the sexe, but of the sexe onely. And in that he nameth the
xe, he signifieth that Christ was made true and very man of wo-
ankind. As if he said: He was borne, not of man and woman,
t onely of womankind. Therefore when he nameth but onely the
omankind, saying: *made of a woman*, it is as if he should have
d, made of a virgine. *Iohn* the Evangelist, when he thus setteth
th the Word, that it *was in the beginning, and was made flesh*,
aketh not one word of his mother.

Why Paul calleth the mother of Christ a woman and not a virgine.

Ioh. 1. 1.

Furthermore this place also witnesseth that Christ, when the time
he law was accomplished, did abolish the same, and so brought
erty to those that were oppressed therewith, but made no new
after or besides that old law of *Moses*. Wherefore the Monkes
popish Schoolemen do no lesse erre and blaspheme Christ, in that
y imagine that he hath given a new law besides the law of *Moses*,
ndo the Turks, which vaunt of their *Mahomet* as of a new law-
ver after Christ, & better then Christ. Christ then came not to abo-
h the old law, that he might make a new, but (as *Paul* here saith) he
s sent of his Father into the world, to redeeme those which were
t in bondome under the law. These words paint out Christ live-
and truly: they do not attribute unto him the office to make any
w law, but to redeeme them which were under the law. And
rist himselfe saith: *I judge no man.* And in another place: *I*
e not to judge the world, but that the world should be saved by me.
t is to say, I came not to bring any law, nor to judge men accor-
g to the same, as *Moses* and other law-givers, but I have a higher
a better office. The law killed you, and I againe do judge, con-
me and kill the law, and so I deliver you from the tyranny
roof.

The errour & blasphemie of the Papists and Turks.

The true picture of Christ.

Iohn 8. 15.
Iohn 12. 47.

The office of Christ.

We that are old men, which have beene so nusled up in this per-

nicious

nicious doctrine of the Papists, that it hath taken deepe roote even in our bones and marrow, have conceived an opinion quite contrary to that which *Paul* here teacheth. For although we confesse with our mouth that Christ redeemed us from the tyranny of the law, yet in very deed in our heart we thought him to be a lawgiver, a tyrant & a Judge, more terrible then *Moses* himselfe. And this perverse opinion wee cannot yet at this day in so great light of the truth, utterly reject: so strongly are those things rooted in our hearts which we learne in our youth. But ye which are yet young, and are not infected with this pernicious opinion, may learne Christ purely with lesse difficulty then we that are old can remove out of our minds these blasphemous imaginations which we have conceived of him. Notwithstanding ye have not utterly escaped the deceits of the divell. For although ye be not as yet infected with this cursed opinion, that Christ is a law-giver, yet have ye in you the roote whereof it springeth, that is, ye have the flesh, reason, and the corruption of nature, which can judge no otherwise of Christ, but that he is a law-giver. Therefore ye must endeavour with all your power to learne so to know and to apprehend Christ, as *Paul* hath set him forth in this place. But if besides this naturall corruption, there come also corrupt and wicked teachers (of whom the world is full) they will increase this corruption of nature, and so shall the evill be doubled: that is to say, evill instruction will increase and confirme the pernicious errour of blinde reason, which naturally judgeth Christ to be a law-giver, and printeth that errour mightily in our minds, that without great travell and difficulty it can never be abolished.

A false opinion of Christ is not easily cast off.

The iudgement of naturall reason concerning Christ.

Wherefore it is very profitable for us to have alwaies before our eyes this sweet and comfortable sentence, and such like, which set out Christ truly and lively, that in our whole life, in all dangers, in the confession of our faith before tyrants, and in the houre of death, wee may boldly and with sure confidence say: * O law, thou hast no power over me, and therefore thou doest accuse and condemne me in vaine. For I beleeve in Christ Iesus the Sonne of God, whom the Father sent into the world to redeeme us miserable sinners oppressed with the tyrannie of the law. He gave his life and shed his bloud for me. Therefore feeling thy terrours and threatnings, O law, I plunge my conscience in the wounds, bloud, death, resurrection and victorie of my Saviour Christ. Besides him

The sweete and comfortable places of the Scripture touching Christ, must be alwaies before our eyes.

*The comfort of afflicted consciences against the terrours of the law.

will see nothing, I will heare nothing. This Faith is our victorie, whereby we overcome the terrours of the law, sinne, death and all evils, and yet not without great conflicts. And here do the children of God, which are daily exercised with grievous temptations, wrastle and sweate indeed. For oftentimes it commeth into their mindes that Christ will accuse them and plead against them: that he will require an accompt of their former life, and that he will condemne them. They cannot assure themselves that he is sent of his Father to redeeme us from the tyranny and oppression of the law. And whereof commeth this? They have not yet fully put of the flesh, which rebelleth against the spirit. Therefore the terrours of the law, the feare of death, and such like sorrowfull and heavie sights do oftentimes returne, which hinder our Faith that it cannot apprehend the benefit of Christ (who hath redeemed us from the bondage of the law) with such assurance as it should do.

The conflicts of the godly.

The wrastling of the flesh against the spirit in the Saints.

But how or by what meanes hath Christ redeemed us? This was the manner of our redemption: *He was made under the law.* Christ when he came, found us all captives under governours and tutours, that is to say, shut up and holden in prison under the law. What doth he then? Although he be Lord of the law, and therefore the law hath no authority or power over him (for he is the Sonne of God) yet of his owne accord he maketh himselfe subject to the law. Here the law executeth upon him all the jurisdiction which it had over us. It accuseth and terrifieth us also: it maketh us subject to sin, death, the wrath of God, and with his sentence condemneth us. And this it doth by good right: *for wee are all sinners, and by nature the children of wrath.* Contrariwise, *Christ did no sin neither was there any guile found in his mouth:* therefore he was not subject to the law. Yet notwithstanding the law was no lesse cruell against this innocent, righteous and blessed Lambe, then it was against us cursed and damned sinners, yea much more rigorous. For it accused him as a blasphemer and a seditious person, it made him guilty before God of the sinnes of the whole world, it so terrified and oppressed him with heavinesse and anguish of spirit that he sweat blood, and briefly, it condemned him to death, yea even to the death of the crosse.

The manner of our redemption.

Ephes. 2. 3.

1. *Pet.* 2. 22.

Mat. 26. 65.

Luke 23. 5.

Luke 22. 44.

This was indeed a wonderfull combate, where the law being a creature, giveth such an assault to his creatour, and against all right and equity practiseth his whole tyranny upon the Sonne of God

A marvellous combat betweene the law and Christ.

God which it exerciſed upon us the children of wrath. Now, therefore becauſe the law did ſo horribly and ſo curſedly ſinne againſt God, it is accuſed and arraigned. There Chriſt ſaith: O law, thou mighty Queene and cruell Regent of all mankind, what have I done that thou haſt accuſed me, terrified me and condemned me, which am innocent? Here the law, which had before condemned and killed men, when it hath nothing wherewith to defend or purge it ſelfe, againe ſo condemned and vanquiſhed, that it loſeth his whole right not onely over Chriſt (whom it ſo cruelly handled and killed) but alſo over all them that beleeve in him. For to thoſe Chriſt ſaith: Come unto me all ye that labour under the yoke of the law. I could have overcome the law by my abſolute power, without mine own ſmart: for I am Lord of the law, and therefore it hath no right over me. But I have made my ſelfe ſubject unto the law, for your ſakes which were under the law, taking your fleſh upon me: that is to ſay, of mine ineſtimable love I humbled and yeelded my ſelfe to the ſame priſon, tyranny and bondage of the law, under the which ye ſerved as captives and bondſlaves, I ſuffered the law to have dominion over me which was his Lord, to terrifie me, to make me thrall and captive unto ſinne, death and the wrath of God, which it ought not to have done. Therefore I have vanquiſhed the law by double right and authority: firſt as the ſonne of God and Lord of the law: ſecondly in your perſon: which is as much as if ye had overcome the law your ſelves: for my victory is yours.

The law ruleth all mankind.

The law condemned and killed by Chriſt.

Mat. 11. 28.

Chriſt by double right hath conquered the law.

After this manner *Paul* ſpeaketh every where of this marvellous combate betweene Chriſt and the law. And to make the matter more delectable and more apparent, he is wont to ſet forth the law by a figure called * *Proſopopœia*, as a certaine mighty perſon which had condemned and killed Chriſt, whom Chriſt againe overcomming death, had conquered, condemned and killed. *Eph.* 2. *Killing enmitie in himſelfe.* Againe, *Pſal.* 68. *Thou art gone up on high, thou haſt led captivity captive, &c.* He uſeth the ſame figure alſo in his Epiſtles to the *Romanes*, *Corinthians* and *Coloſſians*. *By ſinne he condemned ſinne, &c.* Chriſt therefore by the victory baniſhed the law out of our conſcience, ſo that now it can no more confound us in the ſight of God, drive us to deſperation, or condemne us. Indeed it ceaſeth not ſtill to reveale our ſinne, to accuſe and to terrifie us: but the conſcience

* *Proſopopœia* is a figure, whereby things that have no life are fained perſonally to ſpeak, or to be ſpoken to *Rom.* 8. 3.

Chriſt by his victory hath deliuered us from the terrours of the law.

hold of this word of the Apostle: *Christ hath redeemed us from the law*, is raised up by faith, and conceiveth great comfort. Moreover, it triumpheth over the law with a certaine holy pride, saying: I care not for thy terrours and threatnings. For thou hast crucified the Son of God, and this hast thou done most unjustly: therefore the sin that thou hast committed against him, cannot be forgiven. Thou hast lost thy right and soveraignty, and now for ever thou art not onely overcome, condemned and slaine unto Christ, but also to me beleeving in him, unto whom he hath freely given this victory. So the law is dead to us for ever, so that we abide in Christ. *Thankes be therefore to God, which hath given us victorie through our Lord Iesus Christ.* 1. Cor. 15. 57.

These things do also confirme this doctrine, that we are justified by faith onely. For when this combate was fought betwixt Christ and the law, none of our works or deserts came between, but only Christ was found, who putting upon him our person, made himselfe subject to the law, and in perfect innocency suffered all tyranny. Therfore the law, as a theefe and cursed murtherer of the Son of God, loseth all his right, and deserveth to be condemned in such sort, that whersoever Christ is, or is once named, there it is compelled to avoid and flie away, no otherwise then the Divel (as the Papists imagine) flieth from the crosse. Wherefore if we beleeve, we are delivered from the law through Christ, who hath triumphed over it by himselfe. Therefore this glorious triumph purchased unto us by Christ, is not gotten by any workes, but onely by faith: therefore faith onely justifieth.

The law by his sentence killed the Sonne of God.

Col. 2. 15.

These words then, *Christ was made under the law, &c.* as they are pithie and import a certaine vehemencie, so they are diligently to be weyed and considered. For they declare that the Sonne of God being made under the law, did not onely performe one or two workes of the law, that is to say, he was not onely circumcised, or presented in the temple, or went up to Ierusalem with other at the times appointed, or onely lived civilly under the law, but he suffered all the tyranny of the law. For the law being in his principall use and full power, set upon Christ, and so horribly assailed him, that he felt such anguish and terrour, as no man upon the earth had ever felt the like. This his bloudy sweate doth sufficiently witnesse, his comfort ministred by the Angell, that mighty prayer which he made in the garden, and briefly, that lamentable com-

Christ suffered all the tyranny of the law.

plaint upon the crosse: *O my God, why hast thou forsaken me?* These things he suffered to redeeme those which were under the law, that is to say, in heavinesse of spirit, in anguish and terrour, and ready to despaire, which were oppressed with the heavie burden of their sins, as indeed we are all oppressed. For as touching the flesh, we sin daily against all the commandements of God. But *Paul* giveth us good comfort when he saith: *God sent his Sonne, &c.*

Christ came not to make a law, but to take the law cleane away.

So Christ a divine and humane person, begotten of God without beginning, and borne of the Virgine in the time appointed, came not to make a law, but to feele and suffer the terrors of the law with all extremity, and to overcome the same, that so he might utterly abolish the law. He was not made a teacher of the law, but an obedient Disciple to the law; that by this his obedience he might redeeme them which were under the law. This is against the doctrine of the Papists, who have made Christ a law-giver: yea much more severe and rigorous then *Moses*. *Paul* teacheth here cleane contrary, to wit that God humbled his Sonne under the law, that is to say, constrained him to beare the judgement and curse of the law, sin, death, &c. For *Moses* the minister of the law, sin, wrath and death, apprehended, bound, condemned & killed Christ: and all this he suffered. Therfore Christ standeth as a meere patient, and not as an agent, in respect of the law. He is not then a law-giver, or a Iudge after the law, but in that he made himselfe subject to the law, bearing the condemnation of the law, he delivered us from the curse thereof.

The ministery of Moses

Now, whereas Christ in the Gospell giveth commandements, and teacheth the law, or rather expoundeth it, this pertaineth not to the doctrine of Iustification, but of good workes. Moreover, it is not the proper office of Christ (for the which he came principally into the world) to teach the law, but an accidentall or a by-office: like as it was to heale the weake, to raise up the dead, &c. These are indeed excellent and divine workes: but yet not the very proper and principall workes of Christ. For the Prophets also taught the law, and wrought miracles. But Christ is God and man, who fighting against the law, suffered the uttermost cruelty and tyrannie thereof. And in that he suffered the tyranny of the law, he vanquished it in himselfe: And afterwards being raised up againe from death, he condemned and utterly abolished the law which was our deadly enemy, so that it cannot condemne and kill the faithfull

It is not the proper office of Christ to teach the law.

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any more. Wherefore the true and proper office of Christ is to wrastle with the law, with the sin and the death of the whole world, and so to wrastle that he must suffer and abide all these things, and by suffering them in himselfe, conquer and abolish them, & by this meanes deliver the faithfull from the law and from all evils. Therefore to teach the law and to worke miracles, are particular benefits of Christ, for the which he came not principally into the world. For the Prophets, and especially the Apostles did greater miracles then Christ did, *Iohn.* 14.

The particular benefites of Christ.

Seeing then that Christ hath overcome the law in his owne person, it followeth necessarily that he is naturally God. For there is none, whether he be man or Angell which is above the law, but onely God. But Christ is above the law, for he hath vanquished it: therefore he is the Son of God, and naturally God. If thou lay hold upon Christ in such sort as *Paul* here painteth him out, thou canst not erre nor be confounded. Moreover thou shalt easily judge of all kinds of life, of the religions & ceremonies of the whole world. But if this true picture of Christ be defaced, or in any wise darkned, then followeth a confusion of all things. For the naturall man cannot judge of the law of God. Here faileth the cunning of the Philosophers, of the Canonists, and of all men. For the law hath power and dominion over man. Therefore the law judgeth man, and not man the law: only the Christian hath a true and a certaine judgement of the law. And how? That it doth not justifie. Wherefore then is the law made, if it do not justifie? Righteousnesse before God which is received by faith alone, is not the finall cause why the righteous do obey the law, but the peace of the world, thankfulnesse toward God, and good example of life, whereby other be provoked to beleeve the Gospell. The Pope hath so confounded and mingled the ceremoniall law, the morall law, and faith together, that he hath at length preferred the ceremoniall law before the morall law, and the morall law before Faith.

Christ is God by nature.

The true picture of Christ.

The naturall man hath no certaine iudgement as touching the law.

Verse 5. That we might receive the adoption of the sonnes.

Paul setteth forth and amplifieth very largely this place of *Genes.* 22. *In thy seede shall all the nations of the earth be blessed.* A little before he called this blessing of the seede of *Abraham*, righteousnesse, life, the promise of the spirit, deliverance from the law, the testament &c. Here he calleth it the adoption and inheritance of everlasting life. All these this word blessing doth comprehend. For

In thy seed.

when the curse (which is sinne, death, &c.) is abolished, then in the stead therof succeedeth the blessing, that is, righteousnes, life, and all good things.

But by what merite have we received this blessing, that is to say, this adoption and inheritance of everlasting life? By none at all. For what can men deserve that are shut under sin, subject to the curse of the law, and worthy of everlasting death? We have then received this blessing freely, & being utterly unworthy thereof, but yet not without merite. What merite is that? Not ours, but the merite of Iesus Christ the son of God, who being made under law, not for himselfe, but for us (as *Paul* said afore, *that he was made a curse for us*) redeemed us which were under the law. Wherfore we have received this adoption by the onely redemption of Iesus Christ the Sonne of God, which is our rich and everlasting merite, whether it be of congruence or worthines going before grace or coming after. And with this free adoption we have also received the holy Ghost, which God hath sent into our hearts, *crying Abba, Father*, as followeth.

The merite whereby we receive the adoption of the sonnes of God.

He useth the tearmes of the schoolemen.

Verse 6. And because yon are sonnes, God hath sent forth the Spirit of his Sonne into your hearts.

The holy Ghost is sent two manner of waies. In the primitive Church he was sent in a manifest and visible appearance. So he came upon Christ at Iordan in the likenes of a * Dove, and in the likenes of fire upon the Apostles and other beleevers. And this was the *first* sending of the holy Ghost: which was necessary in the primitive Church, for it was expedient that it should be established by many miracles because of the unbeleevers, as *Paul* witnesseth 1. *Cor.* 14. *Strange tongues*, (saith he) *befor a signe and a token, not to them that beleeve, but to them that beleeve not.* But after that the Church was gathered together and confirmed with those miracles, it was not necessary that this visible sending of the holy Ghost should continue any longer.

The holy Ghost is sent two manner of wayes.
* *Mat.* 3. 16. *Act* 2. 3.

Secondly the holy Ghost is sent by the word into the hearts of the beleevers, as here it is said: *God sent the Spirit of his Sonne, &c.* This sending is without any visible appearance, to wit, when by the hearing of the eternall word, we receive an inward fervency and light, whereby wee are changed and become new creatures: whereby also we receive a new judgement, a new feeling,

and

and a new moving. This change and this new judgement is no work of reason, or of the power of man, but is the gift and operation of the holy Ghost, which commeth with the word preached, which purifieth our hearts by faith, and bringeth forth in us spirituall motions. Therefore there is a great difference betwixt us and those which with force and subtilty persecute the doctrine of the Gospell. For we by the grace of God can certainely judge by the word, of the will of God to wards us: also of all lawes and doctrines, of our owne life and of the life of others. Contrariwise the Papists and Sectaries cannot certainly judge of any thing: For they corrupt, they persecute and blaspheme the word. Now, without the word a man can give no certaine judgement of any thing.

The godly are able certainely to judge of all things.

And although it appeare not before the world, that wee be renued in spirit and have the holy Ghost, yet notwithstanding our judgement, our speech and our confession do declare sufficiently, that the holy Ghost with his gifts is in us. For before we could judge rightly of nothing. We spake not as now wee do. We confessed not that all our workes were sin and damnable, that Christ was our onely merite both before grace and after, as now wee do in the true knowledge and light of the Gospell. Wherefore let this trouble us nothing at all, that the world (whose workes we testifie to be evill) judgeth us to be most pernicious heretickes and seditious persons, destroyers of Religion, and troublers of the common peace, possessed of the Divell speaking in and governing all our actions. Against this perverse and wicked judgement of the world, let this testimonie of our conscience be sufficient, whereby we assuredly know that it is the gift of God, that we do not onely beleeve in Iesus Christ, but that wee also openly preach and confesse him before the world. As we beleeve with our heart, so do we speake with our mouth, according to that saying of the Psalme: *I beleeved, and therefore I have spoken.*

Signes of regeneration in the godly.

Christ our onely merite of congruence & worthines both before grace and after.

Psal. 116. 10.

Moreover we exercise our selves in the feare of God, and avoyd sin as much as we may. If we sin, we sin not of purpose, but of ignorance, and wee are sorry for it. We may slip, for the Divell lieth in waite for us both day and night. Also, the remnants of sin cleave yet fast in our flesh: therefore as touching the flesh we are sinners, yea after that we have received the holy Ghost. And there is no great difference betwixt a Christian and a civill honest man.

The remnants of sinne in the Saints.

There is small difference in outward shew betweene a Christian & a man that is but outwardly & civilly righteous,

For the workes of a Christian in outward shew are but base and simple. He doth his dutie according to his vocation, he guideth his family, he tilleth the ground, he giveth counsell, he aideth and succoureth his neighbour. These works the carnall man doth not much esteeme, but thinketh them to be common to all men and such as the heathen may also do. For the world understandeth not the things which are of the Spirit of God, and therefore it judgeth perversly of the workes of the godly. But the monstrous superstition of hypocrites and their will-workes they have in great admiration. They count them holy workes, and spare no charges in maintaining the same. Contrariwise the workes of the faithfull which although in outward appearance they seem to be but vile and nothing worth, yet are they good workes indeed, and accepted of God, (because they are done in faith, with a cheerefull heart, and with obedience and thankfulnesse toward God) these workes, I say, they do not onely not acknowledge to be good workes, but also they despise and condemne them as most wicked and abominable. The world therefore beleeveth nothing lesse then that we have the holy Ghost. Notwithstanding in the time of tribulation or of the crosse, and of the confession of our faith (which is the proper and principal work of those that beleeve) when we must either forsake wife, children, goods and life, or else deny Christ, then it appeareth that we make confession of our faith, that we confesse Christ and his word, by the power of the holy Ghost.

Wee ought not therefore to doubt whether the holy Ghost dwelleth in us or not: but to be assuredly perswaded that we are the temple of the holy Ghost, as *Paul* saith. For if any man feele in himselfe a love towards the word of God, and willingly heareth, talketh, writeth and thinketh of Christ, let that man know that this is not the worke of mans will or reason, but the gift of the holy Ghost: For it is impossible that these things should be done without the holy Ghost. Contrariwise, where hatred and contempt of the word is, there the divell the god of this world reigneth, blinding mens hearts, and holding them captive, that the light of the glorious Gospell of Christ should not shine unto them. Which thing we see at this day in the most part of the common people which have no love to the word, but contemne it as though it pertained nothing at all unto them. But whosoever do feele any love or desire to

1. Cor. 3. 16.

Signes of the presence of the holy Ghost.

1. Cor. 4. 4.

to the word, let them acknowledge with thankfulnes, that this affection is poured into them by the holy Ghoſt. For we bring not this affection & deſire with us', neither can we be taught by any lawes how we may obtaine it: but this change is plainely and ſimply the worke of the right hand of the moſt Higheſt. Therefore when we willingly and gladly heare the word preached concerning Chriſt the Sonne of God, who for us was made man, and became ſubject to the law, to deliver us from the malediction of the law, hell, death and damnation: then let us aſſure our ſelves that God by and with this preaching ſendeth the holy Ghoſt into our hearts. Wherefore it is very expedient for the godly to know, that they have the holy Ghoſt.

The doctrine of the Papiſts teaching that no man knoweth whether he be in the favour of God or no.

This I ſay, to confute that pernicious doctrine of the Papiſts which taught that no man can certainly know (although his life be never ſo upright and blameleſſe) whether he be in the favour of God or no. And this ſentence commonly received, was a ſpeciall principall and article of Faith in the whole Papacy, whereby they utterly defaced the doctrine of Faith, tormented mens conſciences, baniſhed Chriſt quite out of the Church, darkened and deni ed all the benefites of the holy Ghoſt, aboliſhed the whole worſhip of God, ſet up Idolatrie, contempt of God, and blaſphemy againſt God in mens hearts.

Auguſtine ſayth very well and godly, that every man ſeeth moſt certainely his owne Faith, if he have Faith. This do they deny. God forbid (ſay they) that I ſhould aſſure my ſelfe that I am under grace, that I am holy, and that I have the holy Ghoſt, yea although I live godly and do all good works. Ye which are young, and are not infected with this pernicious opinion (whereupon the whole kingdome of the Pope is grounded) take heed and flie from it, as from a moſt horrible plague. We that are old men have been trained up in this errour even from our youth, and have beene ſo nuſled therein, that it hath taken deepe roote in our hearts. Therefore it is to us no leſſe labour to unlearne and forget the ſame, then to learne and lay hold upon true Faith. But wee muſt be aſſured and out of doubt that we are under grace, that we pleaſe God for Chriſts ſake, and that we have the holy Ghoſt: *For if any man have not the Spirit of Chriſt, the ſame is none of his.*

The Papiſts damnable divinity.

We muſt aſſure our ſelves that wee are under grace. ¶ Rom. 8. 9.

Wherefore, whether thou be a miniſter of Gods word, or a Magiſtrate in the common-wealth, thou muſt aſſuredly thinke that thy

How thou mayst assure thy self that not only thy office but also thy person pleaseth God.

thy office pleaseth God: but this canst thou never do unlesse thou have the holy Ghost. But thou wilt say, I doubt not but that my office pleaseth God, because it is Gods ordinance; but I doubt of mine owne person whether it please God or no. Here thou must resort to the word of God, which teacheth and assureth us, that, not onely the office of the person, but also the person it selfe pleaseth God. For the person is baptized, beleeveth in Christ, is purged in his bloud from all his sins, liveth in the communion and fellowship of his Church: Moreover he doth not onely love the pure doctrine of the word, but also he is glad and greatly rejoyceth when he seeth it advanced, and the number of the faithful increased. Contrariwise he detesteth the Pope and all Sectaries with their wicked doctrine, according to that saying of the Psalme: *I hate them that imagine evill things, but thy law do I love.*

Psal.119.113

We ought therefore to be surely perswaded, that not onely our office, but also our person pleaseth God: Yea whatsoever it saith, doth, or thinketh particularly, the same pleaseth God, not for our own sakes, but for Christs sake, who was made under the law for us. *Now*, we are sure that Christ pleaseth God, that he is holy, &c. For as much then as Christ pleaseth God, and we are in him, we also please God and are holy. And although sin do still remaine in our flesh, and we also daily fall and offend, yet grace is more aboundant and stronger then sin. The mercy and truth of the Lord reigneth over us for ever. Wherefore sin cannot terrifie us and make us doubtfull of the grace of God which is in us. For Christ that most *mighty* giant hath quite abolished the law, condemned sinne, vanquished death and all evils. So long as he is at the right hand of God, making intercession for us, we cannot doubt of the grace and favour of God towards us.

Grace is more strong and more mighty then sinne,

Moreover, God hath also sent the spirit of his Sonne into our hearts, as *Paul* here saith. But Christ is most certaine in his spirit, that he pleaseth God, &c: therefore we also having the same spirit of Christ, must be assured that we are under grace for his sake which is most assured. This I have said concerning the inward testimony, whereby a Christian mans heart ought to be fully perswaded that he is under grace, and hath the holy Ghost. Now the outward signes (as before I have said) are, gladly to heare of Christ, to preach and teach Christ, to render thanks unto him, to praise him,

Outward tokens that we are in the favour of God.

so

to confesse him, yea with the losse of goods and life: Moreover to do our dutie according to our vocation as we are able: to do it (I say) in faith, joy, &c. Not to delight in sin, nor to thrust our selves into another mans vocation, but to attend upon our owne, to helpe our needy brother, to comfort the heavie hearted, &c. By these signes as by certaine effects and consequents, we are fully assured and confirmed, that we are in Gods favour. The wicked also do imagine that they have the same signes, but they have nothing lesse. Hereby we may plainely see that the Pope with his doctrine doth nothing else, but trouble and torment mens consciences, and at length driveth them to desperation: For he not onely teacheth but also commandeth men to doubt. Therefore as the Psalme saith: *There is no truth nor certainty in his mouth.* And in another place: *Vnder his tongue is iniquity and mischiefe.* *Psal. 5. 9.* *Psal. 10. 7.*

Here we may see what great infirmity is yet in the faith of the godly. For if we could be fully perswaded that we are under grace, that our sins are forgiven, that we have the Spirit of Christ, that we are the children of God: then doubtlesse we should be joyfull, and thankfull to God for this inestimable gift. But because we feele contrary motions, that is to say, feare, doubtfulnesse, anguish and heauines of heart, and such like, therefore we cannot assure our selves hereof: yea our conscience judgeth it a great presumption and pride to challenge this glorie. Wherefore, if we will understand this thing rightly and as we should do, we must put it in practise: for without experience and practise it can never be learned. The weaknes of faith in the godly.

Wherefore let every man so practise with himselfe, that his conscience may be fully assured that he is under grace, and that his person and his workes do please God. And if he feele in himselfe any wavering or doubting, let him exercise his Faith, and wrastle against this doubting: and let him labour to attaine more strength and assurance of Faith, so that he may be able to say: I know that I am accepted, and that I have the holy Ghost: not for mine owne worthines, my work, my merite, but for Christs sake, who of his inestimable love towards us, made himselfe thrall and subject to the law, and tooke away the sins of the whole world. In him do I beleeve. If I be a sinner and erre, he is righteous and cannot erre. Moreover, I gladly heare, reade, sing and write of him, & I desire nothing more then that this Gospel may be knowne to the whole world, and that many The assurace of Faith.

may

may be converted unto him.

These things do plainly witnesse that the holy Ghost is present with us and in us. For such things are not wrought in the heart by mans strength, nor gotten by mans industry or travel, but are obtained by Christ alone, who first maketh us righteous by the knowledge of himselfe in his holy Gospel, & afterwards he createth a new heart in us, bringeth forth new motions, and giveth unto us that assurance whereby we are perswaded that we please the Father for his sake. Also he giveth us a true judgement whereby we prove and try those things which before we knew not, or else altogether despised. It behoveth us therefore to wrastle against this doubting, that we may daily overcome it more and more, and attaine to a full perswasion and certainty of Gods favour toward us, rooting out of our hearts this cursed opinion, that a man ought to doubt of the grace and favour of God: which hath infected the whole world.

Verse 6. Crying: Abba Father.

Paul might have said: *God sent the Spirit of his Sonne into our hearts* calling, *Abba Father*. He saith not so, but crying, *Abba Father*, that he might shew and set forth the temptation of a Christian, which yet is but weake, and weakely beleeveth. In the 8. to the *Rom.* he calleth this crying an unspeakeable groaning, Likewise he saith: *The Spirit helpeth our infirmities: For we know not how to pray as we ought, but the Spirit maketh intercession for us with unspeakeable groanings, &c.*

The crying of the spirit.

And this is a singular consolation when he saith, that the Spirit of Christ is sent into our hearts, crying, *Abba Father*: and againe, that he helpeth our infirmities, making intercession for us with unspeakeable groanings. He that could assuredly beleeve this, should never be overcome with any affliction, were it never so great. But there are many things that hinder this Faith in us. First our heart is borne in sinne: Moreover this evill is naturally grafted in us, that wee doubt of the good will of God towards us, aud cannot assure our selves that we please God, &c. Besides all this, the Divell our adversarie rangeth about with terrible rorings, and saith: Thou art a sinner: therefore God is angry with thee, and will destroy thee for ever. Against these horrible & intollerable rorings, we have nothing whereupon to hold and stay

The hinderances of Faith.

1. Pet. 5. 8.

The roring of the divel.

ſtay our ſelves, but onely the word, which ſetteth Chriſt before us as a conquerour over ſin and death, and over all evils. But to cleave faſt to the word in this tentation and theſe terrors of conſcience, herein ſtandeth all the difficulty. For then Chriſt appeareth to no ſenſe. We ſee him not: the heart feeleth not his preſence or ſuccour in temptation: but rather it ſeemeth that he is angry with us, and that he forſaketh us. Moreover when a man is tempted and afflicted, he feeleth the ſtrength of ſin and the infirmitie of the fleſh, he doubteth, he feeleth the fiery darts of the Divell, the terrours of death, the anger and judgement of God. All theſe things cry out horribly againſt us, ſo that we ſee nothing elſe but deſperation and eternall death. But yet in the middeſt of theſe terrours of the law, thundrings of ſin, aſſaults of death, and rorings of the divel, the holy Ghoſt (ſaith *Paul*) cryeth in our hearts, *Abba Father*. And this cry ſurmounteth thoſe mighty and horrible cries of the law, ſin, death, the Divel, &c: it pierceth the clouds and the heavens, and aſcendeth up into the eares of God.

The crie of the holy Ghoſt in the hearts of the godly.

Paul ſignifieth therfore by theſe words, that there is yet infirmity in the godly: As he doth alſo in the 6. chap. to the Rom. when he ſaith: *The Spirit helpeth our infirmities*. Foraſmuch therfore as the ſenſe and feeling of the contrary is ſtrong in us: that is to ſay, foraſmuch as we feele more the diſpleaſure of God, then his good will and favour towards us: therefore the holy Ghoſt is ſent into our hearts, which doth not only ſigh and make requeſt for us, but mightily cryeth: *Abba Father*, and prayeth for us according to the will of God with teares and unſpeakeable groanings. And how is this done? When we are in terrors and in the conflict of conſcience, we take hold of Chriſt & beleeve that he is our Saviour: but then do the law and ſin terrifie and torment us moſt of all. Moreover, the Divell aſſaileth us with all his engines and fiery darts, and goeth about with all his power to take away Chriſt and all conſolations from us. Here we feele our ſelves almoſt gone, and at the point of deſperation: for then are we that bruiſed reede and ſmoaking flaxe which *Eſay* ſpeaketh of. Notwithſtanding in the meane ſeaſon the holy Ghoſt helpeth our infirmities, and maketh interceſſion for us with unſpeakeable groanings, and certifieth our ſpirits that we are the children of God. Thus is the minde raiſed up in terrours, it looketh unto his Saviour and high Biſhop Ieſus Chriſt, it overcometh the infirmity of the fleſh,

Why the holy Ghoſt is ſent into our hearts.

Eſa. 42. 3. *Rom.* 8. 26. The Spirit maketh requeſt for us, and helpeth our infirmities.

Paul calleth the groning of our heart a cry.

it conceiveth comfort againe, and saith: *Abba Father.* This groaning which then we scantly feele, *Paul* calleth a crying and unspeakeable groaning, which filleth both heaven and earth. Moreover he calleth it the crying and groaning of the Spirit, because the holy Ghost stirreth up the same in our hearts when we are weake and oppressed with tentation and terrour.

Although then the law, sin and the Divell crie out against us never so much with great and terrible rorings, which seeme to fill heaven and earth, and farre to exceed this groaning of our heart, yet can they not hurt us. For the more fiercely they assaile us, accuse and torment us with their cryings, so much the more do we groane, and in groaning lay hold upon Christ, call upon him with heart and mouth, cleave unto him, and beleeve that he was made under the law, that he might deliver us from the curse of the law, and destroy both sin and death. And thus when we have taken hold upon Christ by faith, we cry through him: *Abba Father.* And this our crie doth farre surmount the roring of the law, sin, the Divell, &c.

The profite of temptations.

Gal.4.4.

The crie of our heart we heare not, & the groning we scarcely perceive.

But so farre off is it that we thinke this groaning which we make in these terrours and this our weakenesse, to be a crie, that scarcely we perceive it to be a groaning. For our faith which in tentation thus groaneth unto Christ is very weake, if we consider our owne sense and feeling, and therefore we heare not this crie. We have but onely the word, which when we apprehend in this conflict, we have a little breathing, and then we groane. Of this groaning some little feeling we have, but the cry we heare not. But *he* (saith *Paul*) *which searcheth the hearts, knoweth what is the meaning of the Spirit, &c.* To this searcher of the hearts, this small and feeble groaning (as it seemeth unto us) is a loud and a mighty crie, and an unspeakeable groaning: in comparison whereof the great and horrible rorings of the law, of sin, of death, of the divel, and of hell, are nothing, neither can they be once heard. *Paul* therefore, not without cause, calleth this groaning of the godly afflicted heart, a cry and a groaning of the Spirit which cannot be expressed. For it filleth heaven, so that the Angels thinke they heare nothing else but this crie.

Rom.8.27.

How we are affected in the terrours of conscience

But in us there is a cleane contrary feeling. For it seemeth unto us that this our small groaning doth not so pierce the clouds, that there is nothing else heard in heaven of God and his Angels.

Nay,

Nay, we thinke, and especially during the time of tentation, that the divell horribly roreth against us, that the heavens thunder and the earth trembleth, that all will fall upon us, that all creatures threaten our destruction, that hell is open and ready to swallow us up. This feeling is in our heart, these horrible voyces and this fearfull shew we heare and we see. And this is it that *Paul* saith in the 2. *Corinth.* 12. *That the strength of Christ is made perfect through our weakenesse.* For then is Christ Almighty indeed, then doth he truly reigne and triumph in us, when we are so weake that we can scarcely groane. But *Paul* saith, that this groaning is in the eares of God, a most mighty cry, which filleth both heaven and earth.

The groning of the heart is a cry.

Christ also in the 18. of *Luke*, in the parable of the wicked judge, calleth this groaning of a faithfull heart, a cry, yea and such a cry as ceaseth nor day and night to cry unto God, where he saith: *Heare what the unrighteous Iudge saith. Now shall not God avenge his elect, which cry day and night unto him, yea though he suffer long for them? yea I tell you, he will avenge them quickely.* We at this day in so great persecution and contradiction of the Pope, of tyrants and Sectaries which fight against us both on the right hand and on the left, can do nothing else but utter such groanings. And these were our gunnes and attillery wherewith wee have so many yeares scattered the counsels and enterprises of our adversaries: whereby also we have begun to overthrow the kingdome of Antichrist. They also shall provoke Christ to haste the day of his glorious coming, wherein he shall abolish all rule, authoritie and power, and shall put all his enemies under his feete. So be it.

The weapons of the godly, wherewith they overthrow the kingdome of the Pope, &c.

In the 14. of *Exodus* the Lord speaketh unto *Moses* at the red sea, saying: *Why criest thou unto me?* Yet *Moses* cried not, but trembled and almost despaired, for he was in great trouble. It seemed that infidelity reigned in him, and not Faith. For he saw the people of Israell so compassed and enclosed with the Egyptians host and with the sea, that there was no way whereby they might escape. Here *Moses* durst not once open his mouth. How then did he cry? We must not judge therefore according to the feeling of our owne heart, but according to the word of God, which teacheth that the holy Ghost is given to those that are afflicted, terrified, and ready to despaire, to raise them up and to comfort them, that they

The cry of Moses at the red sea.

The office of the holy Ghost.

they be not overcome in their tentations and afflictions, but may overcome them, and yet not without great terrours and troubles.

The Papists dreamed that holy men had the holy Ghost in such sort that they never had nor felt any tentation. They spake of the holy Ghost onely by speculation and naked knowledge. But *Paul* saith, *that the strength of Christ is made perfect through our weakenesse*: Also, *that the Spirit helpeth our infirmities, and maketh intercession for us with unspeakeable groanings*. Therfore we have then most need of the helpe and comfort of the holy Ghost, yea and then is he most ready to helpe us, when we are most weake and neareſt to desperation. If any man suffer affliction with a constant and a joyfull heart, then hath the holy Ghost done his office in him. And indeed he exerciseth his worke specially and properly in those which have suffered great terrours and afflictions, and have, as the Psalme saith, *approached nigh to the gates of hell*. As I said of *Moses*, which saw present death in the waters, and on every side whithersoever he turned his face. He was therefore in extreame anguish and desperation, and (no doubt) he felt in his heart a mighty cry of the divell against him, saying: All this people shall this day perish, for they can escape no way, and of this great calamity thou onely shalt be found to be the Author, because thou hast led them out of Egypt. Besides all this, the people cried out against him, saying: Were there no graves in Egypt? Thou hast brought us out that we should die here in the wildernesse. Had it not been better for us to have served the Egyptians, then here wretchedly to die in the wilderneſle? The holy Ghost was not here in *Moses* by bare speculation and knowledge onely, but truly and effectually, who made intercession for him with an unspeakeable groaning, so that he sighed unto the Lord and said: O Lord thy commandement have I led forth this people: helpe us therefore. This groaning and sighing unto God, the Scripture calleth a crying.

In whom the holy Ghost doth his office, & at what time.

The tentation of Moses at the red sea.

Exod. 14, 11

This matter I have the more largely prosecuted, that I might plainely shew what the office of the holy Ghost is, and when he specially exerciseth the same. In temptation therefore we must in no wise judge thereof according to our owne sence and feeling, or by the crying of the law, sinne and the divell, &c. If we here follow our owne sense and beleeve those cryings, we shall thinke our selves to be destitute of all helpe and succour of the holy Ghost, and more

cast away from the presence of God. Nay rather let us then re-
member what *Paul* sayth: *The Spirit helpeth our infirmities, &c.* Al-
, it cryeth: *Abba Father*, that is to say, it uttereth a certaine feeble
hing and groaning of the heart (as it seemeth unto us) which not-
withstanding before God is a loud cry and an unspeakeable groaning.
Wherefore in the midst of thy temptation, and infirmitie, cleave on-
unto Christ and groane unto him: he giveth the holy Ghost which crieth, *Abba Father*: And this feeble groaning is a mighty cry in the eares of God, and so filleth heaven and earth, that God heareth nothing else: and moreover, it stoppeth the cries of all other things whatsoever.

The groanings of the faithfull before God, are great cries.

Thou must marke also that *Paul* saith, that the Spirit maketh intercession for us in our temptation: not with many words or long prayer, but only with a groaning, which notwithstanding cannot be expressed: and that he crieth not aloud with teares, saying: *Have mercy upon me, O God, &c.* but onely uttereth a little sound and a feeble groaning, as *Ah Father*: This is but a little word, and yet notwithstanding it comprehendeth all things. The mouth speaketh not, but affection of the heart speaketh after this manner. Although I be oppressed with anguish and terrour on every side, and seeme to be forsaken and utterly cast away from thy presence, yet am I thy child, and thou art my Father for Christs sake: I am beloved because of the beloved. Wherefore this little word *Father*, conceived effectually in the heart, passeth all the eloquence of *Demosthenes*, *Cicero*, and of the most eloquent Rhetoritians that ever were in the world. This matter is not expressed with words, but with groanings, which groanings cannot be uttered with any words or eloquence, for no tongue can expresse them.

Psal. 51. 1.

Ah Father.

I have used many words to declare that a Christian must assure himselfe that he is in the favour of God, and that he hath the crye of the holy Ghost in his heart. This have I done that we may learne to reject and utterly to abandon that devilish opinion of the whole kingdome of the Pope, which taught that a man ought to be uncertaine and to stand in doubt of the grace and favour of God, towards him. If this opinion be received, then Christ profiteth nothing. For he that doubteth of Gods favour towards him, must needs doubt also of the promises of God, and so consequently of the will of God, and of the benefites of Christ: namely that he was borne, suffered,

The Pope taught that we ought to doubt of the mercy of God toward us. He speaketh not here of that doubting which

sometime riseth of infirmitie in the godly: but of wilful doubting which the Papists teach and maintaine.

suffered, died, and rose againe for us, &c. But there can be no great blasphemy against God, then to deny his promises, to deny God himselfe, to deny Christ, &c. Wherefore it was not onely an extreme madnes, but an horrible impiety that the Monks did so earnestly practice the youth both men & women to their Monasteries, and to the holy orders (as they called them) as to a most certaine state of salvation; and yet when they had thus done, they bad them doubt of the grace and favour of God towards them.

Moreover, the Pope called all the world to the obedience of the holy Church of Rome, as to an holy state, in the wch they might undoubtedly attaine salvation; and yet after he had brought them under the obedience of his laws, he commanded them to doubt of their salvation. So the kingdome of Antichrist braggeth and vaunteth the first, of the holines of his orders, his rules and his lawes, and falsely promiseth everlasting life to such as observe and keepe them. But afterwards when these miserable men have long afflicted their bodies, wth watching, fasting & such like exercises, according to the traditions and ordinances of men, this is all that they gaine thereby, that they are uncertaine whether this obedience please God or no. Thus Sathan most horribly dallied in the death and destruction of soules through the Pope, and therefore is the Papacy a slaughter-house of consciences, and the very kingdome of the divell.

The Popes kingdome.

The Papacy is a very slaughter-house of consciences.

Now, to establish and confirme this pernicious and cursed error, they alleaged the saying of *Salomon*, *Eccles. 9. The* [illegible] *and the wise men are in the hands of God: and yet no man knoweth whether he be worthy of love or of hatred,* Some understood this of that hatred which is to come, and some againe of that which is present: but neither of them understand *Salomon*, who in this place meaneth nothing lesse then that which they dreame. Moreover, the whole Scripture teacheth us, especially and above all things, that we should not doubt, but assure our selves and undoubtedly beleeve that God is mercifull, loving and patient: that he is neither dissembler nor deceiver: but that he is faithfull and true and keepeth his promise: yea and hath performed that he promised, in delivering his onely begotten Sonne to death for our sinnes, that every one that beleeveth in him might not perish, but have everlasting life. Here we cannot doubt but that God is pleased with us, that he loveth us indeed, that the hatred and wrath of God [illegible]

The chiefe drift of the Scripture, is to make us certaine of the mercy of God toward us. *Iohn 3.16.*

aken away, seeing he suffered his Sonne to die for us wretched sin-
ners. Although this matter be set out and often repeated through-
out the whole Gospell, yet it profited nothing at all. This one saying
of *Salomon* perversly understood, did more prevaile (especially a-
mong the votaries and hypocrites of the straiter religion) then all
he promises and consolations of the whole Scripture, yea then Christ
himselfe. They abused the Scriptures therefore to their owne destru-
tion, and were most justly punished for despising the Scriptures and
rejecting the Gospell.

One onely sentence out of Ecclesiastes not well understood, was of more force in the Papacy, then all the promises of the Scripture.

It is expedient for us to know these things: First because the Pa-
pists vaunt of their holines, as if they had never committed any evill.
Therefore they must be convinced by their owne abominations, wher-
with they have filled the whole world, as their owne books do wit-
nesse, whereof there is yet an infinite number: Secondly, that we may
be fully certified that wee have the pure doctrine of the Gospell:
which certainty the Pope cannot glory. In whose kingdome though
all things else were found and uncorrupt, yet this monstrous doctrine
of doubting of Gods grace and favour, passeth all other monsters.
And although it be manifest, that the enemies of Christs Gospell
teach uncertaine things, because they command that mens consci-
ences should remaine in doubt, yet notwithstanding they condemne &
kill us as heritickes, because we dissent from them, and teach those
things which are certaine. And this they do with such divelish rage
and cruelty, as if they were most assured of their doctrine.

Doubtfulnes of salvation in the Papacy.

Let us therefore give thankes unto God, that we are delivered
from this monstrous doctrine of doubting, and can now assure our
selves that the holy Ghost crieth and bringeth forth in our hearts
unspeakeable groanings. And this is our anker hold and our foun-
dation. This Gospell commandeth us to behold, not our owne
good workes, our owne perfection: but God the promiser, and
Christ the Mediatour. Contrariwise, the Pope commaundeth us
to looke, not unto God the promiser, nor unto Christ our high Bi-
shop, but unto out workes and merites. Here, on the one side, doub-
ting and desperation must needes follow: but on the other side, as-
surance of Gods favour and joy of the spirit. For wee cleave unto
God who cannot lie. For he saith: Behold, I deliver my Sonne
to death, that through his bloud, he may redeeme thee from thy
sinnes and from eternall death. In this case I cannot doubt, unlesse

How we may know that we are in Gods favour, and have the holy Ghost.

The doctrin which wee professe is certaine.

I will utterly denie God. And this is the reason that our doctrine is most sure and certaine, because it carrieth us out of our selves, that we should not leane to our owne strength, our owne conscience, our owne feeling, our owne person, and our owne works: but to that which is without us, that is to say, the promise and truth of God which cannot deceive us. This the Pope knoweth not, and therefore he wickedly imagineth that no man knoweth, be he never so just or so wise, whether he be worthy of love or of hatred. But if he be just and wise he knoweth assuredly that he is beloved of God, or elle he is neither just nor wise.

The true meaning of the sentence out of the 9. of Ecclesiastes.

What thāks the world giveth to them that deserve well of it.

Moreover, this sentence of *Salomon* speaketh nothing at all of the hatred or favour of God towards men, but it is a morall sentence reproving the ingratitude of men. For such is the perverseneſſe and ingratitude of the world, that the better a man deserveth, the lesse thankes he shall have, and oftentimes he that should be his most friend, will be his most enemie, Contrariwise, such as least deserve, shall be most esteemed. So *David* a holy man, and a good King, was cast out of his kingdome. The Prophets, Christ and his Apostles were slaine. To conclude, the histories of all nations witnesse, that many men well deserving of their country, were cast into banishment by their owne Citizens, and there lived in great misery, and some also shamefully perished in prison. Wherefore *Salomon* in this place speaketh not of the conscience having to do with God, nor of the favour or judgement, the love or hatred of God: but of the judgement and affections of men among themselves. As though he would say: There are many just and wise men, by whom God worketh much good and giveth peace and quietnesse unto men. But so farre off are they from acknowledging the same, that oftentimes they requite them again most unkindely and uncourteously for their well doings and deservings. Therefore although a man do all things well and never so well, yet he knoweth not whether by this his diligence and faithfullneſſe he deserve the hatred or favour of men.

So wee at this day, when we thought we should have found favour among our owne countrymen, for that we preach unto them the Gospell of peace, life and eternall salvation, in stead of favour we have found bitter and cruell hatred. Indeed at the first many were greatly delighted with our doctrine, and received it gladly. We thought they would have beene our friends and brethren, and

with one consent together with us, they would have planted and preached this doctrine to others. But now we find that they are false brethren and our deadly enemies, which sow and spread abroad false doctrine, and that which we teach well and godly, they wickedly pervert and overthrow, stirring up offences in the Churches. Whosoever therefore doth his duty godly and faithfully, in what kind of life soever he be, and for his well doing receiveth nothing againe but the unkindnesse and hatred of men, let him not vexe and torment himselfe therefore, but let him say with Christ: *They hated me without a cause.* Againe: *For that they should have loved me, they slandered me, but I did pray.*

How we must overcome unthankfulnes

Psal. 109. 3 4

The Pope therefore with this divelliſh doctrine, whereby he commaunded men to doubt of the favour of God towards them, tooke away God and all his promises out of the Church, buried all the benefites of Christ, and abolished the whole Gospell. These inconueniences do necessarily follow, for men do not leane to the promises of God, but to to their owne works and merites. Therefore they cannot be assured of the good will of God towards them, but must needs doubt therof, and so at length despaire. No man can understand what Gods will is, and what pleaseth him, but in his word. This word assureth us that God hath cast away all the anger and displeasure which he had conceived against us, when he gave his onely begotten Sonne for our sins &c. Wherefore let us utterly abandon this divelliſh doubting, wherewith the whole Papacy was poisoned, and let us be fully assured that God is mercifull unto us, that we please him, that he hath a care over us, that we have the holy Ghost, which maketh intercession for us wth such crying & groaning as cannot be expressed.

The will of God is seen in his word.

Now, this is the true crying and groaning indeed, when a man in tentation calleth upon God: not as a tyrant, not as an angry Iudge, not as a tormentour, but as a father; although this groaning be so soft and so secret, that it can scantly be perceived. For in serious tentations, and in the time of triall where the conscience wrastleth with the judgement of God, it was wont to call God not a Father, but an enemy, an angrie, a cruell tyrant and Iudge. And this crying which Sathan stirreth up in the heart, farre passeth the cry of the mouth, and is strongly felt. For then it seemeth that God hath forsaken us, and will throw us downe into hell. So the faithfull complaine sometimes in the Psalmes *I am cast from the presence of God.*

Psal. 31. 22.

Also: *I am become as a broken vessell, &c.* This is not indeed the groaning that cryeth, *Abba, Father*: but the roring of Gods wrath, which crieth strongly, O cruell Iudge, O cruell tormentour, &c. Here it is now time that thou turne away thine eyes from the law, from works and from the sense and feeling of thine owne conscience, and lay hold by Faith on the promise, that is to say, on the word of grace and life which raiseth up the conscience againe, so that now it beginneth to grone and say: Although the law accuse me, sin and death terrifie me never so much, yet O my God, thou promisest grace, righteousnesse and everlasting life through Iesus Christ: And so the promise bringeth a sighing and a groaning, which cryeth: *Abba Father.*

Verse. Wherefore thou art no more a servant but a sonne.

This is the shutting up and the conclusion of that which he said before. As if he should say: This being true that we have received the spirit by the Gospel, whereby we crie, *Abba Father*: then is this decree pronounced in heaven, that there is now no bondage any more, but meere liberty and adoption. And who bringeth this liberty? Verily this groaning. By what means? The Father offereth unto me by his promise, his grace and his fatherly favour. This remaineth then, that I should receive this grace. And this is done when I againe with this groaning do cry, and with a childly heart do assent unto this name *Father*. Here then the Father and the Son meere, and the mariage is made up without all pompe and solemnity: that is to say, nothing else cometh betweene, no law nor work is here required. For what should a man do in these terrours and horrible darkenes of temptations? Here is nothing else but the Father promising, and calling me his sonne by Christ, who was made under the law, &c. And I receiving and answering by this groaning, saying, *Father*. Here then is no exacting, nothing is required, but only that childly groaning that apprehendeth a sure hope and trust in tribulation, and faith: Thou promisest, and callest me thy childe for Christs sake, and I againe receive thy promise and call thee *Father*. This is indeed to be made childe simply and without any works. But these things without experience and practise cannot be understood.

By what meanes the adoption cometh unto us.

Paul in this place taketh this word *Servant* otherwise then he did before in the third chapter, where he saith: *There is*

bond nor free, &c. Here he calleth him a servant of the law which is subject to the law, as he did a little before: *We are in bondage under the rudiments of the world.* Wherefore to be a servant according to *Paul* in this place, is to be guilty and captive under the law, under the wrath of God and death; to behold God, not as a mercifull Father, but as a tormentour, an enemy, and a tyrant. This is indeed to be kept in bondage and babylonicall captivity, and to be cruelly tormented therein. For the law delivereth not from sin and death, but revealeth and increaseth sin, and ingendreth wrath. This bondage (saith *Paul*) continueth no longer: it oppresseth us not, nor maketh us heavy any more, &c. *Paul* saith: *Thou shalt be no more a servant.* But the sentence is more generall if we say: there shall be no bondage in Christ any more, but meere freedome and adoption. For when faith cometh, that bondage ceaseth, as he said before in the third Chapter.

What Paul calleth a servant in this place.

Rom. 2. 20. Rom. 4. 15.

Now, if we by the spirit of Christ crying in our hearts, *Abba Father*, be no more servants, but children, then it followeth that we are not onely delivered from the Pope and all the abominations of mens traditions, but also from all the jurisdiction and power of the law of God. Wherefore we ought in no wise to suffer the law to reigne in our conscience, and much lesse the Pope with his vaine threatnings and terrours. Indeed he roareth mightily as a Lyon, *Apoc.* 10. and threatneth to all those that obey not his lawes, the wrath and indignation of almighty God and of his blessed Apostles, &c. But here *Paul* armeth and comforteth us against these roarings, when he saith: *Thou art no more a servant, but a sonne.* Take hold of this consolation by faith, and say: O law, thy tyranny can have no place in the throne where Christ my Lord sitteth: there I cannot heare thee (much lesse do I heare thee O Antichrist:) for I am free and a sonne, who must not be subject to any bondage or servile law. Let not *Moses* therefore with his lawes, (much lesse the Pope) ascend up into the bride chamber here to lie, that is to say, to reigne in the conscience, which Christ hath delivered from the law, to the end that it should not be subject to any bondage. Let the servants abide with the Asse in the valley: Let none but *Isaac* ascend up into the Mountaine with his Father *Abraham*: that is, let the law have dominion over the body and over the old man: let him be under the law and suffer the burden to be layd upon him: let him suffer himselfe to be exercised

The law must not be suffered to rule in the conscience.

The law hath no power over the conscience, but over the flesh.

Gen. 22. 4. 5.

exercised and vexed with the law; let the law limite and prescribe unto him what he ought to do, what he ought to suffer, and how he ought to live and to governe himselfe among men. But let it not defile the bed in which Christ should rest and sleepe alone: that is to say, let it not trouble the conscience. For she alone ought to live with Christ her Spouse in the kingdome of liberty and adoption.

If then (saith he) by the Spirit of Christ ye cry: *Abba, Father*, then are ye indeed no longer servants, but free men and sons. Therefore ye are without the law, without sin, without death: that is to say, ye are saved, and ye are now quite delivered from all evils. Wherefore the adoption bringeth with it the eternall kingdome, and all the heavenly inheritance. Now, how inestimable the glory of this gift is, mans heart is not able to conceive, and much lesse to utter. In the meane time we see this but darkely and as it were a far off: Wee have this little groaning and feeble faith which onely resteth upon the hearing and the sound of the voyce of Christ in giving the promise. Therefore we must not measure this thing by reason or by our owne feeling, but by the promise of God. Now because he is infinite, therefore his promise is also infinite, although it seeme to be never so much incloſed in these narrow streits, these anguishes I meane. Wherfore there is nothing that can now accuse, terrifie, or binde the conscience any more. For there is no more servitude but adoption: which not only bringeth unto us liberty from the law, sin and death, but also the inheritance of everlasting life, as followeth.

What the adoption bringeth.

1.Cor. 13. 12.

Verse 7. Now, if thou be a son, thou art also the heire of God through Christ.

For he that is a sonne, must be also an heire: for by this birth he is worthy to be an heire. There is no worke nor merite that bringeth to him the inheritance, but his birth onely: And so in obtinning the inheritance he is a meere patient and not an agent: that is to say, not to beget, not to labour, not to care: but to be borne is that which maketh him an heire. So wee obtaine eternall gifts, namely the forgivenesse of sinnes, righteousnes, the glory of the resurrection and everlasting life, not as agents, but as patients, that is, not by doing but by receiving. Nothing here cometh betweene, but faith alone apprehendeth the promise offered. Like as therefore

a ſon in the politicke and houſhold government is made an heire by his onely birth: ſo here faith maketh us onely ſons of God, borne of the word, which is the wombe of God, wherein we are conceived, carried, borne and nouriſhed up, &c. By this birth then we are made new creatures, formed by faith in the word: we are made Chriſtians, children and heires of God through Ieſus Chriſt. Now, being heires we are delivered from death, ſin and the Divell, and we have righteouſnes and eternall life.

The word of God is the wombe of God.

But this farre paſſeth all mans capacity, that he calleth us heires: not of ſome rich and mighty Prince, not of the Emperor, not of the world: but of God the Almighty creator of all things. This our inheritance then (as *Paul* ſaith in another place) is ineſtimable. And if a man could comprehend the great excellency of this matter, that he is the ſon and heire of God, and with a conſtant faith beleeve the ſame, this man would eſteeme all the power and riches of all the kingdomes of the world but as filthy dong in compariſon of his eternall inheritance. He would abhor whatſoever is high and glorious in the world: yea, the greater the pompe and glorie of the world is, the more would he hate it. To conclude, whatſoever the world moſt highly eſteemeth and magnifieth, that ſhould be in his eyes moſt vile and abominable. For what is all the world, with all his power, riches and glory in compariſon of God, whoſe ſonne and heire he is? Furthermore, he would heartily deſire with *Paul* to be loſed and to be with Chriſt, and nothing could be more welcome unto him, then ſpeedy death, which he would embrace as a moſt joyfull peace, knowing that it ſhould be the end of all his miſeries, and that thorough it he ſhould attaine to his inheritance, &c. Yea a man that could perfectly beleeve this, ſhould not long remaine alive, but ſhould be ſwallowed up incontinent with exceſſive joy.

Phil. 1. 23.

But the law of the members ſtriving againſt the law of the minde, hindreth faith in us, and ſuffereth it not to be perfect. Therefore we have need of the helpe and comfort of the holy Ghoſt, which in our troubles and afflictions may make interceſſion for us with unſpeakeable groanings, as before I have ſaid. Sinne yet remaineth in the fleſh, which oftentimes oppreſſeth the conſcience, and ſo hindreth faith, that we cannot with joy perfectly behold and deſire thoſe eternall riches which God hath given unto us through Chriſt. *Paul* himſelfe feeling this battell of the fleſh againſt the ſpi-

The godly have need of the comfort of the holy Ghoſt.

Rom.7.24. rit, cryeth out: *O wretched man that I am, who shall deliver me from this body of death?* He accuseth his body, which notwithstanding it behoved him to love, calling it by an odious name, *his death.* As if he would say: My body doth more afflict me, and more grievously vexe me then death it selfe: For it hindreth in him also this joy of spirit. He had not alwaies the sweet and joyfull cogitations of the heavenly inheritance to come, but he felt oftentimes also much heavinesse of spirit, great anguish and terrours.

Hereby we may plainely see how hard a matter faith is: which is not easily and quickly apprehended, as certaine full and lothing spirits dreame, which swallow up at once all that is contained in the holy Scriptures. The great infirmitie which is in the Saints, and the striving of the flesh against the Spirit, do sufficiently witnesse how feeble Faith is in them. For a perfect faith bringeth by & by a perfect contempt & loathing of this present life. If we could fully assure our selves, and constantly beleeve that God is our Father, and we his sons and heires, then should we utterly contemne this world with all the glory, righteousnesse, wisedome and power, with all the royall sceptres and crownes, and with all the riches and pleasures thereof. We should not be so carefull for this life: we should not be so addicted to the world and worldly things, trusting unto them when we have them, lamenting and despairing when we lose them: but we should do all things with great love, humility and patience. But we do the contrary: for the flesh is yet strong, but Faith is feeble and the spirit weake. Therefore *Paul* saith very well, that we have here in this life, but onely the first fruites of the Spirit, and that in the world to come, we shall have the tenths also.

Signes whereby it appeareth that our faith is weak.

In this life we have but onely the first fruites of the Spirit.

Verse 7. Through Christ.

Paul hath Christ alwaies in his mouth: he cannot forget him. For he did well foresee that nothing should be lesse knowne in the world (yea among them which should professe themselves to be Christians) then Christ and his Gospell. Therefore he talketh of him and setteth him before our eyes continually. And as often as he speaketh of grace, righteousnesse, the promise, adoption and inheritance, he is alwayes wont to adde: *In Christ* or *through Christ*: covertly impugning the law. As if he would say: These things come unto us, neither by the law, nor by the workes thereof much

Paul hath alwaies the name of Christ in his mouth.

lesse

esse by our owne strength: or by the works of mens traditions: but nely by Christ.

verse 8.9. But even then when ye knew not God, ye did service unto them which by nature are no Gods. But now seeing ye know God, yea rather are knowne of God: how turne ye againe unto impotent and beggerly rudiments, whereunto, as from the beginning, ye will be in bondage againe?

This is the conclusion of *Pauls* disputation. From this place unto the end of the Epistle he doth not much dispute, but onely giveth precepts as touching manners. Notwithstanding he first reproveth the *Galathians*, being sore displeased that this divine and heavenly doctrine should be so suddenly and easily removed out of their harts. As if he would say? Ye have teachers which will bring you backe againe into the bondage of the law. This did not I: but by my doctrine I called you out of darkenesse and out of the ignorance of God, into a wonderfull light and knowledge of him. I brought you out of bondage and set you in the freedome of the sonnes of God, not preaching unto you the workes of the law, or the merites of men, but the grace and righteousnes of God, and the giving of heavenly & eternall blessings through Christ. Now, seeing this is true, why do ye so soon forsake the light and returne to darkenesse? Why do ye suffer your selves so easily to be brought from grace unto the law, from freedome to bondage.

What the Gospell bringeth.

Here againe wee see (as before I have said) that to fall in Faith is an easie matter, as the example of the Galathians witnesseth. The example of the Anabaptists, Libertines, and such other heretickes witnesseth the same also at this day. We for our part do set forth the doctrine of Faith with continuall travell, by preaching, reading and by writing: we purely and plainely distinguish the Gospell from the law, and yet do wee little prevaile. This cometh of the divell, who goeth about by all subtile meanes to seduce men and to hold them in errour: he can abide nothing lesse then the true knowledge of grace and faith in Christ. Therefore, to the end he may take Christ cleane out of sight, he setteth before them other shewes, wherewith he so deceiveth them, that by little and little he leadeth them from faith and the knowledge of grace, to the disputation of the law. When he hath brought this about, then is Christ taken away. It is not without cause therefore that *Paul* speaketh

To slide in Faith is an easie thing.

The Divell laboureth to bring me from faith to the law.

speaketh so much and so often of Christ and that he goeth about purely to set forth the doctrine of faith: whereunto he attributeth righteousnes only & alone, and taketh it from the law, declaring that the law hath a cleane contrary effect: that is, to ingender wrath, to increase sin, &c. For he would gladly perswade us, that we should not suffer Christ to be plucked out of our heart: that the spouse should not suffer her husband to depart out of her armes, but should alwaies embrace him and cleave fast unto him, who being present there is no danger: yea there is the faithfull groaning, fatherly good will, adoption and inheritance.

Why Paul saith that the Galathians returned backe to weake and beggerly elements.

But why saith *Paul* that the *Galathians* turned backe againe to weake and beggerly rudiments or ceremonies, that is to say, to the law, whereas, they never had the law? for they were Gentiles (as notwithstanding he wrote these things to the Iewes also, as afterward we will declare) or why speaketh he not rather after this manner: Once when ye knew not God, ye did service unto them which by nature were no gods: but now, seeing ye know God, why turne ye backe againe, forsaking the true God to worship Idols? Doth *Paul* take it to be all one thing, to fall from the promise to the law, from faith to workes: and to do service unto gods which by nature are no gods? I answer: Whosoever is fallen from the article of Iustification, is ignorant of God, and an Idolater. Therefore it is one thing whether he afterwards turne againe to the law, or to the worshipping of Idols: it is all one, whether he be called a Monke, a Turke, a Iew, or an Anabaptist. For when this article is taken away there remaineth nothing else but errour, hypocrisie, impiety and Idolatry, how much soever it seeme in outwatd appearance to be the very truth, the true service of God, and true holinesse, &c,

God is knowne by Christ only.

The reason is, because God will or can be knowne no otherwise then by Christ, according to that saying of *Iohn* 1. *The only begotten Sonne which is in the bosome of the Father, he hath declared him.* He is the Seede promised unto *Abraham*, in whom God hath established all his promises. Wherefore Christ is the onely meane, and as ye would say, the glasse by the which we see God, that is to say, wee know his will. For in Christ we see that God is not a cruell exactour or a judge, but a most favourable, loving and mercifull Father, who to the end he might blesse us, that is to say, deliver us from the law, sinne, death and all evils.

ight endue us with grace, righteouſneſſe and everlaſting life, ared not his owne Son, but gave him for us all, &c. This is a true owledge of God, and a divine perſwaſion, which deceiveth us not, painteth out God unto us lively. Rom. 8. 32. The true knowledge of God.

He that is fallen from this knowledge, muſt needs conceive this taſie in his heart: I will ſet up ſuch a ſervice of God: I will enter o ſuch an order: I will chuſe this or that work, and ſo will I ſerve od, and I doubt not but God will accept this, and reward me with erlaſting life for the ſame. For he is merciſull and liberall, giving all od things even to the unworthy and unthankfull, much more will give unto me grace and everlaſting life for my great and manifold od deeds and merites. This is the higheſt wiſedome, righteouſnes d religion that reaſon can judge of: which is common to all na- ns, to the Papiſts, Iews, Turkes, Heretickes, &c. They can go no her then that Phariſie did, of whom mention is made in the Goſ- . They have no knowledge of the Chriſtian righteouſnes, or of the hteouſnes of faith. *For the natural man perceiveth not the miſteries God.* Alſo: *There is none that underſtandeth, there is none that ſeeketh r God, &c.* Therefore there is no difference at all betweene a iſt, a Iew, a Turke and an Hereticke. Indeed there is a diffe- ce of the perſons, the places, rites, religions, works and wor- ppings: notwithſtanding there is all one and the ſame reaſon, ſame heart, opinion and cogitation in them all. For the rke thinketh the ſelfe ſame thing that the Charter-houſe Monke h: namely, if I do this or that worke, God will be merciſull o me: if I do it not, he will be angry. There is no meane be- eene mans working and the knowledge of Chriſt. If this know- dge be darkened or defaced, it is all one whither thou be a Monke, Turke, a Iew, &c. The higheſt wiſedome of reaſon. Luke 18. 11, 12. 1. Cor. 2. 14. Rom. 3. 11. There is no difference betweene the Turkes, Iewes and Papiſts.

Wherefore it is an extreame madnes that the Papiſts and Turkes ſo ſtrive among themſelves about the religion and ſervice of d, contending that both of them have the true religion and true ſhip of God. And the Monkes themſelves agree not together. one of them will be accounted more holy then another for cer- fooliſh outward ceremonies, and yet in their hearts the opi- of them all is ſo like, that one egge is not more like to ano- . For this is the imagination of them all: If I do this worke, d will have mercy upon me: if I do it not, he will be angry The imagination of

And

all the merit-mongers alike.

And therefore every man that revolteth from the knowledge of Christ must needs fall into Idolatrie, and conceive such an imagination of God as is not agreable to his nature: As the Charter-house Monke for the observing of his Rule, the Turke for the keeping of his Alcoran, hath this affiance, that he pleaseth God, and shall receive a reward of him for his labour.

All merit-mongers honour a God which by nature is no God.

Such a God as after this sort forgiveth sins & justifieth sinners, can no where be found, and therefore this is but a vaine imagination, a dreame, and an Idoll of the heart. For God hath not promised that he will save and justifie men for the religions, observations, ceremonies, and ordinances devised by men: yea God abhorreth nothing more (as the whole Scripture witnesseth) then such will-workes, such service, rites and ceremonies: for the which also he overthroweth whole kingdomes and Empires. Therefore, as many as trust to their owne strength and righteousnes, do serve a God, but such a God as they themselves have devised, and not the true God indeed. For the true God speaketh thus: No righteousnes, wisedome, nor religion pleaseth me, but that onely whereby the Father is glorified through the Son. Whosoever apprehendeth this Son, and me, and my promise in him by faith, to him I am a God, to him I am a Father, him do I accept, justifie and save. All other abide under wrath, because they worship that thing which by nature is no God.

God abhorreth wilworshippings & works devised by man.

Doctrine concerning the true God.

Whosoever forsaketh this doctrine, must needs fall into the ignorance of God: he understandeth not what the true Christian righteousnesse, wisedome and service of God is: he is an Idolater abiding under the law, sinne, death, and the power of the Divell, and all things that he doth, are accursed and condemned. Therefore the Anabaptist imagining with himselfe that he pleaseth God if he be rebaptized, if he forsake his house, wife and children, if he mortifie his flesh and suffer much adversity, and at length death it selfe, yet there is not one drop of the knowledge of Christ in him, but secluding Christ, he dreameth altogether of his owne workes, of the forsaking of his goods, of his affliction and mortification, and now differeth nothing from the Turke, Iew or Papist in spirit or in heart, but onely in the outward appearance, workes and ceremonies which he hath chosen to himselfe. The same confidence in workes have all the Monkes and other religious orders: notwithstanding their apparell and other outward things,

To what evils they be subiect, which destroy the doctrine of faith.

things there is a difference.

There are at this day very many like unto these, which notwithstanding would be counted among the true professours & teachers of the Gospell and as touching the words, they teach that men are delivered from their sinnes by the death of Christ. But because they teach faith in such sort, that they attribute more to charitie then to faith, they highly dishonour Christ and wickedly pervert his word. For they dreame that God regardeth and accepteth us for our charities sake, wherby we being reconciled to God, do love God and our neighbour. If this be true, then have we no neede of Christ at all. Such men serve not the true God, but an idoll of their owne heart, which they themselves have devised. For the true God doth not regard or accept us for our charity, vertues, or newnesse of life, but for Christs sake, &c.

But they make this objection: Yet notwithstanding the Scripture commandeth that we should love God with all our heart, &c. It is true. But it followeth not, that because God commandeth us, therefore we do it. If we did love God with all our heart, &c. Then, no doubt, we should be justified, and live through this obedience, as it is written: *He that shall do these things shall live in them.* But the Gospell saith: Thou doest not these things: therefore thou shalt not live in them. For this sentence: *Thou shalt love the Lord thy God, &c.* requireth a perfect obedience, a perfect feare, trust and love towards God. These things men neither do nor can performe in this corrupt nature. Therefore this law: *Thou shalt love the Lord thy God, &c.* justifieth not, but accuseth and condemneth all men, according to the saying: *The law causeth wrath &c.* Contrariwise, *Christ is the finishing and accomplishing of the law to righteousnesse, to every one that beleeveth.* Of this we have spoken largely before.

Levit. 18. 5. *Rom.* 10. 5.

Rom. 4. 15. *Rom.* 10. 4.

In like manner the Iew keeping the law with this opinion, that he by this obedience will please God, serveth not the true God, but is an Idolater, worshipping a dreame and an idoll of his owne heart, which is no where to be found. For the God of his fathers, whom he saith he worshippeth, promised to *Abraham* a Seede, through the which all nations should be blessed. Therefore God is knowne and the blessing is given, not by the law, but by the Gospell of Christ. Although *Paul* speake these words: *Then when ye knew not God, yee did service, &c.* properly and principally

God is not knowne and the blessing given thorow the law, but by the Gospell.

to

to the *Galathians*, which were Gentiles: yet notwithstanding by the same words he also toucheth the Iewes, who though they had rejected their idols outwardly, yet in their hearts they worshipped them more then did the Gentiles, as he said, *Rom. 2. Thou abhorrest Idols, and committest sacriledge.* The Gentiles were not the people of God, they had not his word, and therefore their Idolatry was grosse. But the idolatrous Iewes cloaked their Idolatrie with the name & word of God (as all Iusticiaries which seeke righteousnesse by workes, are wont to do) and so with this outward shew of holinesse they deceived many. Therfore Idolatrie the more holy and spirituall it is, the more hurtfull it is.

The Gētiles Idolatry was grosse. Contrariwise the Iewes idolatrie was outwardly holy & therefore more hurtful

But how may these two contrary sayings which the Apostle here setteth downe, be reconciled together? *Yee knew not God: and yee worshipped God.* I answer: All men naturally have this general knowledge, that there is a God, according to that saying *Rom. 1. Forasmuch as that which may be known of God, was manifest in them.* For God was made manifest unto them, in that the invisible things of him did appeare by the creation of the world. Moreover, the ceremonies and religions which were and alwaies remained among all nations, sufficiently witnesse that all men have had a certaine generall knowledge of God. But whether they had it by nature or by the tradition of their forefathers, I will not here dispute.

But here some wil object againe: If all men knew God, wherefore then doth *Paul* say, that the *Galathians* knew not God before the preaching of the Gospell? I answer: There is a double knowledge of God, generall and particular. All men have the generall knowledge, namely that there is a God, that he created heaven & earth, that he is just, that he punisheth the wicked. But what God thinketh of us, what his will is towards us, what he will give or what we will do, to the end we may be delivered from sin and death, and be saved (which is the true knowledge of God indeed) this they know not. As it may be that I know some man by sight, whom yet indeede I know not throughly, because I understand not what affection he beareth towards me. So men know naturally that there is a God, but what his will is, or what is not his will, they do not know. For it is written: *There is none that understandeth God.* And in another place: *No man hath seene God*: that is to say, no man hath knowne what is the will of God. Now, what doth ira-

A general & particular knowledge of God.

Rom. 3. 11. Ioh. 1. 18.

vaile

vaile thee if thou know that there is a God, & yet art ignorant what is his will towards thee? Here some thinke one thing, and some another. The Iewes imagine this to be the will of God, if they worship him according to the rule of *Moses* law, the Turke if he observe his Alcoran, the Monke if he keepe his order, and performe his vowes. But all these are deceived and become vaine in their owne cogitations, as *Paul* saith *Rom.* 1. not knowing what pleaseth or displeaseth God: therefore in stead of the true and naturall God they worship the dreames and imaginations of their owne heart.

The diuers opinions of men concerning the will of God.

This is it that *Paul* meaneth when he saith: *When ye knew not God:* that is, when ye knew not the will of God, ye served those which by nature were no gods: that is to say, ye served the dreames and imaginations of your owne heart, whereby yee imagined without the word, that God was to be worshipped with this or that work, with this or that rite or ceremonie. For upon this proposition, which all men do naturally hold, namely that there is a God, hath sprong all Idolatrie, which without the knowledge of the Divinity could never have come into the world. But because men had this naturall knowledge of God, they conceived vaine and wicked imaginations of God without and against the word, which they esteemed and maintained as the very truth it selfe, and so dreamed that God is such a one, as by nature he is not. So the Monke imagineth him to be such a God as forgiveth sinnes, giveth grace and everlasting life for the keeping of his rule. This God is no where to be found: therefore he serveth not the true God, but that which by nature is no God: to wit, the imagination and idol of his owne heart: that is to say, his owne false and vaine opinion of God, which he dreameth to be an undoubted truth. Now, reason it selfe will enforce us to confesse, that mans opinion is no God. Therfore whosoever will worship God without his word, serveth not the true God (as *Paul* saith:) but that which by nature is no God.

Whence idolatrie came.

The opinion of the Monk as touching Gods will.

Worshippers of God without his word.

Therefore whether ye call rudiments here the law of *Moses*, or else the traditions of the Gentiles, (albeit he speaketh here properly and principally of the rudiments of *Moses*) there is no grer difference. For he that falleth from grace to the law, falleth wiat no lesse danger then he that falleth from grace to Idolatrie. Fth without Christ there is nothing else but meere Idolatrie, an idoll and false imagination of God, whether it be called *Moses* law

Without Christ all worshippings and

or

all lawes are idolatry.

or the Popes ordinance, or the Turkes Alcoran, &c. Therefore he saith with a certaine admiration:

Verse 9. But now seeing ye know God.

As though he would say: This is a marvellous thing, that ye knowing God by the preaching of Faith, do so suddenly revolt from the true knowledge of his will, (wherein I thought ye were so surely established, that I feared nothing lesse then that ye should be so easily overthrowne) and do now againe by the instigation of the false apostles, returne to the weake and beggerly ceremonies, which ye would serve againe afresh. Ye heard before by my preaching, that this is the will of God, to blesse all nations: not by circumcision or by the observation of the law, but by Christ promised to *Abraham*. They that beleeve in him shal be blessed with faithfull *Abraham*: they are the sonnes and heires of God. Thus (I say) have ye knowne God.

The will of God.

Gal 3.9.
Gal.4.7.

Verse 9. Yea rather are knowne of God, &c.

He correcteth the sentence going before: *But now seeing ye have knowne God*, or rather turneth it after this manner: *yea rather ye are knowne of God*: For he feared least they had lost God utterly. As if he would say: Alas, are ye come to this point, that now ye know not God, but returne againe from grace to the law? Yet notwithstanding God knoweth you. And indeed our knowledge is rather passive then active: that is to say, it consisteth in this, that wee are rather knowne of God, then that wee know him. All our doing, that is, all our endeavour to know & to apprehend God, is to suffer God to work in us. He giveth the word: which when we have received by faith given from above, we are new borne and made the sonnes of God. This is then the sense and meaning: *Ye are knowne of God*, that is, ye are visited with the word, ye are endued with faith and the holy Ghost, whereby ye are renewed, &c. Wherefore even by these words, *Yee are knowne of God*, he taketh away all righteousnesse from the law, and denieth that wee attaine the knowledge of God through the worthines of our owne works. *For no man knoweth the Father but the Sonne, and he to whom the Sonne will reveale him.* Also: *He by his knowledge shall justifie many, because he shall beare our iniquities.* Wherefore our knowledge concerning God, consisteth in suffering, and

Our knowledge concerning God

Ye are knowen of God.

Luke 10. 22.
Esa.53.11.

not in doing.

He much maruelleth therefore, that ſeeing they knew God truly by the Goſpell, they returned ſo ſuddenly to weake and beggerly rudiments, by the perſwaſion of the falſe Apoſtles. As I my ſelfe alſo ſhould greatly marvell if our Church (which by the grace of God is godly reformed in pure doctrine and faith) ſhould be ſeduced and perverted by ſome fond and franticke head, through the preaching of one or two Sermons, that they would not acknowledge me for their Paſtor any more. Which thing notwithſtanding ſhall one day come to paſſe, if not whileſt we liue, yet when we are dead and gone. For many ſhall then riſe vp, which will be maſters and teachers: who under a colour of true religion ſhall teach falſe and perverſe doctrine, and ſhall quickly overthrow all that we in ſo long time and with ſo great travell have builded. We are not better then the Apoſtles, who, whiles they yet lived, ſaw (not without their great griefe and ſorrow the) ſubuerſion of thoſe Churches which they themſelves have planted through our miniſtery. Therefore it is no great marvell if we be conſtrained to behold the like evill at this day in thoſe Churches, where Sectaries doe reigne, who hereafter when we are dead, ſhall poſſeſſe thoſe Churches which we have won and planted by our miniſtery, and with their poyſon infect and ſubvert the ſame. And yet notwithſtanding Chriſt ſhall remaine and reigne to the end of the world, and that marvellouſly, as he did vnder the Papacy.

The Apoſtles euen in their life time ſaw the ſubuerſion of thoſe Churches, which they had planted.

Paul ſeemeth to ſpeake very ſpitefully of the law when he calleth it rudiments (as he did alſo before in the beginning of this Chapter) and not onely rudiments, but weake and beggerly rudiments and ceremonies. Is it not blaſphemy to give ſuch odious names to the law of God? The law being in his true uſe, ought to ſerve the promiſes and to ſtand with the promiſes and grace. But if it fight againſt them, it is no more the holy law of God, but a falſe and a divelliſh doctrine, and doth nothing elſe but drive men to deſperation, and therefore muſt be reiected.

Rudiments or elements are called the principles and firſt beginnings of anything: and ſo the law is but as an A B.C. *in reſpect of* the Goſpell,

Wherefore when hee calleth the law weake and beggerly rudiments, hee ſpeaketh of the law in reſpect of proud and preſumptuous hypocrites which would bee iuſtified by it, and not of the *law* being ſpiritually vnderſtood, which ingendreth wrath. For the law, (as I have often ſaid) being in his owne proper uſe, accuſeth and condemneth a man: and in this reſpect it is not onely a ſtrong

Rom. 4. 15. When the law is weake and

beggerly, & when it is ſtrong and mighty.

and a rich rudiment, but alſo moſt mighty and moſt rich, yea rather an invincible power and riches: and if here the conſcience be compared with the law, then is it moſt weake and beggerly. For it is ſo tender a thing, that for a ſmall ſinne it is ſo troubled and terrified, that it utterly deſpaireth, unleſſe it be raiſed up againe. Wherefore the law in his proper uſe hath more ſtrength and riches, then heaven and earth is able to containe: inſomuch that one letter or on title of the law is able to kill all mankinde, as the hiſtory of the law given by *Moſes*, *Exod.* 19. 20. doth witneſſe. This is the true and divine uſe of the law, of which *Paul* ſpeaketh not in this place.

Paul therefore intreateth here of hypocrites, which are fallen from grace, or which have not yet attained to grace. Theſe, abuſing the law, ſeeke to be iuſtified by it. They exerciſe and tyre themſelves day and night in the workes thereof: as *Paul* witneſſeth of the Iewes, *Rom.* 10. *For I beare them record* (ſaith hee) *that they have the zeale of God, but not according to knowledge, for they being ignorant of the righteouſneſſe of God, &c.* Such doe hope ſo to be ſtrengthened and inriched by the law, that they may bee able to ſet their power and riches which they have gotten by the righteouſneſſe thereof, againſt the wrath and judgement of God, and ſo to appeaſe God, & to be ſaved therby. In this reſpect then we may well ſay that the law is a weake and a beggerly rudiment: that is to ſay, which can give neither helpe nor counſell.

When the lawe is a weake and beggerly rudiment.

And who ſo liſteth to amplifie this matter, may further ſay, that the law is a weake and a beggerly rudiment, becauſe it maketh men more weake and beggerly: againe, becauſe that of it ſelfe it hath no power, or riches whereby it is able to give or to bring righteouſneſſe: and moreover, that it is not onely weake and beggerly, but even weakneſſe and beggery it ſelfe. How then ſhall it inrich or ſtrengthen thoſe, which were before both weake and beggerly? Therefore to ſeeke to be iuſtified by the law, is as much as if a man being weake and feeble already, would ſeeke ſome other greater evill whereby he might overcome his weakneſſe and poverty, which notwithſtanding would bring unto him utter deſtruction. As if hee which hath the falling ſickneſſe, would ſeeke to ioyne unto it the peſtilence for a remedy: or if a leaper ſhould come to a leaper, or a begger to a begger, the one to helpe and inrich the other.

Paul therefore ſheweth, that they which ſeeke to be iuſtified by

the law, have this commodity thereby, that daily they become more and more weake and beggerly. For they be weake and beggerly of themselves: that is to say, they are by nature the children of wrath, subiect to death and everlasting damnation, and yet they lay hold upon that which is nothing else but meere weakenesse and beggery, seeking to be strengthened and inriched thereby. Therefore every one that falleth from the promise to the law, from faith to workes, doth nothing else but lay upon himselfe such a burden, being weake and feeble already, as he is not able to beare, *Act.* 15. and in hearing thereof is made ten times more weake, so that at length he is driven to despaire, unlesse Christ come and deliver him.

The more men seeke to be iustified by the law, the more they are drowned in sin.

This thing the Gospel also witnesseth, speaking of the woman which was grieved 12. yeares with a bloody issue, and suffered many things of many Physitiõs, upon whom she had spent all her substance, and yet could not be cured, but the longer she was under their hands, the worse she was. As many therefore as doe the workes of the law to the end they may be iustified thereby, are not only not made righteous, but twise more unrighteous then they were before, that is (as I have said) more weake and beggerly, and more unapt to doe any good work. This have I proved to be true both in my selfe & in many others. I have known many Monks in the Papacy, which with great zeale have done many great works for the attaining of righteousnes and salvation, and yet were they more impatient, more weake, more miserable, more faithles, more fearfull, & more ready to despaire then any other. The civill Magistrates who were ever occupied in great & weighty affaires, were not so impatient, so fearful, so faint-hearted, so superstitious & so faithles as these Iusticiaries & meritmongers were.

Luke 5.15. Of the woman which was diseased with the bloody issue

Whosoever then seeketh righteousnesse by the law, what can he imagine else, but that God being angry, must needes bee pacified with workes? Now, when he hath once conceived this fantasie, he beginneth to worke. But he can never find so many good works as are able to quiet his conscience, but still he desireth moe. Yea he findeth sinnes in these workes that hee hath done already. Therefore his conscience can never bee certified, but must needes bee alwayes in doubt, and thus thinke with it selfe: Thou hast not sacrificed as thou shouldest doe: thou hast not prayed aright: this thou hast left undone: this or that sinne thou hast committed. Here the heart trembleth and feeleth it selfe oppressed with innumerable sinnes

The conscience is never quieted through workes.

which ſtill increaſe without end, ſo that he ſwarveth from righteouſnes more and more untill at length he fall to deſperation. Hereof it cometh that many being at the point of death, have uttered theſe deſperate words: O wretch that I am: I have not kept mine order: Whither ſhall I flie from the wrath of Chriſt, that angry Iudge: Would to God I had beene made a ſwineheard, or the vileſt wretch in the whole world.

Thus the Monke in the end of his life is more weake, more beggerly, more faithleſſe and fearefull then he was at the beginning when he firſt entred into his order. The reaſon is, becauſe he would ſtrengthen himſelfe through weakneſſe, and inrich himſelfe through poverty. The law, or mens traditions, or the rule of his order, ſhould have healed him when hee was ſicke, and inriched him when he was poore: but hee is become more feeble and more poore then the Publicans and harlots. The Publicans and harlots have not an heape of good workes to truſt unto as the Monkes have: but although they feele their ſinnes never ſo much, yet they can ſay with the Publicane: *O Lord bee merciſull unto mee a ſinner*. But contrariwiſe the Monke which hath ſpent all his time in weake and beggerly elements, is confirmed in this opinion: If thou keepe thy rule thou ſhalt be ſaved, &c. With this falſe perſwaſion hee is ſo deluded and bewitched, that he cannot apprehend grace, no nor once remember grace. Thus, notwithſtanding all the workes which either he doth or hath done, be they never ſo many and ſo great, he thinketh that he hath never done enough, but hath ſtill an eye to moe workes, and ſo by heaping up of workes hee goeth about to appeaſe the wrath of God and to iuſtifie himſelfe, untill he be driven to utter deſperation. Wherefore, whoſoever falleth from faith and followeth the law, is like to Eſops dogge, which forgoeth the fleſh, and ſnatcheth at the ſhadow. Wherefore it is impoſſible that ſuch as ſeeke righteouſneſſe and ſalvation by the law (whereunto men are naturally enclined) ſhould euer find quietneſſe and peace of conſcience: yea they doe nothing elſe but heape lawes upon lawes, whereby they torment both themſelves and others, and afflict mens conſciences ſo miſerably, that through extreame anguiſh of heart many die before their time. For one law alwayes bringeth ten moe, and ſo they increaſe without number and without end.

Luke 18.13.

A lively deſcription of all the religious hypocrites in the kingdome of Antichriſt.

The fable is this, that a dogge ſwimming over the water with a peece of fleſh in his mouth, let the fleſh go, and ſnatched at the ſhadow which appeared in the water.

Now, who would have thought that the *Galathians*, which had

had learned so sound and so pure a doctrine of such an excellent Apostle and Teacher, could be so suddenly led away from the same, and utterly perverted by the false Apostles? It is not without cause that I repeate this so often, that to fall away from the truth of the Gospell is an easie matter. The reason is, because men do not sufficiently consider, no not the very faithfull, what an excellent and a precious treasure the true knowledge of Christ is. Therefore they do not labour so diligently and so carefully as they should doe, to obtaine and to retaine the same. Moreover, the greater part of those that heare the word, are exercised with no crosse or affliction: they wrastle not against sinne, death and the divell, but live in security without any conflict. Such men because they are not proved and tried with tentations, and therefore are not armed with the word of God against the subtilties of the divell, never feele the use and power of the word. Indeede whiles they are among faithfull ministers and preachers, they can follow their words and say as they say, perswading themselves that they perfectly understand the matter of justification. But when they are gone, and wolues in sheepes clothing are come in their place, it happeneth unto them as it did to the *Galathians*: that is to say, they are suddenly seduced and easily turned backe to weake and beggerly rudiments.

Falling away from the Gospell is very easie.

They that are not tried with afflictions and tentations, never feele the power of the word.

Paul hath here his peculiar manner of speech, which the other Apostles did not use. For there was none of them besides *Paul*, that gave such names to the law: to wit, that it is a weake and beggerly rudiment, that is to say, utterly unprofitable to righteousnesse. And surely I durst not have given such tearmes unto the law, but should have thought it great blasphemy against God, if *Paul* had not so done before. But of this I have intreated more largely before, where I shewed when the law is weake and beggerly, and when it is most strong and rich, &c. Now if the law of God be weake and unprofitable to justification, much more are the lawes and decrees of the Pope, weake and unprofitable to Iustification. Therefore wee give sentence against the ordinances, lawes and decrees of the Pope, with such boldnesse and assurance, as *Paul* did against the law of God, that they are not onely weake and beggerly rudiments, and utterly unprofitable to righteousnesse, but also execrable, accursed, divelish and damnable: for they blaspheme grace, they overthrow the Gospell, abolish faith, take away Christ, &c.

Pauls manner of speech.

If the law of God be weake and not able to obtaine righteousnesse, much more the Popes traditions.

For as much then as the Pope requireth that we ſhould keepe his laws as neceſſary to ſalvation, he is very Antichriſt and the Vicar of Sathan: And as many as cleave unto him, and confirme his abominations and blaſphemies, or keep them to this end, that therby they may merite the forgiveneſſe of their ſins, are the ſervants of Antichriſt and of the Divell. Now, ſuch hath the doctrine of the Papiſticall Church bin of a long time, that theſe laws ought to be kept as neceſſary to ſalvation. Thus the Pope ſitteth in the temple of God, vaunting himſelfe as God: he ſetteth himſelfe againſt God, and exalteth himſelfe above all that is called God or worſhipped, &c. And mens conſciences more feared and reverenced the laws and ordinances of the Pope, then the word of God and his ordinances. By this meanes he was made the Lord of heaven, of earth, and of hel, and bare a triple crowne upon his head. The Cardinals alſo and Biſhops his creatures, were made Kings and Princes of the world: and therefore if he did not burden mens conſciences with his laws, he could not long maintaine his terrible power, his dignity and his riches: but his whole kingdomé would quickly fall.

2. *Theſſ.* 2. 4

The Popes triple crowne.

This place which *Paul* here handleth, is weighty and of great importance, and therefore the more diligently to be marked: to wit, that they which fall from grace to the law, do utterly loſe the knowledge of the truth, they ſee not their owne ſinnes, they neither know God nor the Divell, nor themſelves, and moreover they underſtand not the force and uſe of the law, although they bragge never ſo much that they keepe and obſerve the ſame. For without the knowledge of grace, that is to ſay, without the Goſpell of Chriſt, it is impoſſible for a man to give this definition of the law: that it is a weake and a beggerly rudiment, and unprofitable to righteouſnes. But he rather judgeth quite contrary of the law: to wit, that it is not onely neceſſary to ſalvation, but alſo that it ſtrengthneth ſuch as are weake, and inricheth ſuch as are poore and beggerly: that is to ſay, that ſuch as obey and obſerve the ſame, ſhall be able to merite righteouſneſſe and everlaſting ſalvation. If this opinion remaine, the promiſe of God is denied, Chriſt is taken away, lying, impiety and idolatrie is eſtabliſhed. Now, the Pope with all his Biſhops, his Schoole and whole Synagogue, taught that his lawes are neceſſary to ſalvation: Therefore he was a teacher of weake and beggerly elements, whereby he made the

To fall from the grace of God.

What judgement they give of the law which know not Chriſt.

The thunderings of Luther againſt the Pope and his lawes.

Church

Church of Christ throughout the whole world, most weake & beggerly: that is to say, he burdened & miserably torméted the Church with his wicked lawes, defacing Christ and burying his Gospell.

Verse 9. Whereunto ye will be in bondage againe.

This he addeth, to declare that hee speaketh of proud and presumptuous hypocrites, which seeke to be justified by the law, as I have shewed before. For otherwise he calleth the law, holy & good. As. 1. Timoth. 1. *We know that the law is good, if a man use it rightly,* that is to say, civilly to bridle evill doers, and spiritually to increase transgressions. But, whosoever observeth the law to obtaine righteousnesse before God, maketh the law which is good, damnable and hurtfull unto himselfe. He reproveth the *Galathians* therefore, because they would be in bondage to the law againe, which doth not take away sinne, but increaseth sinne. For whilest a sinner, being weake and poore of himselfe, seeketh to be justified by the law, he findeth nothing in it but weaknes and poverty it selfe. And here two sicke and feeble beggers meete together, of whom the one is not able to helpe and heale the other, but rather molesteth and troubleth the other. *Gal 3.19.*

We as being strong in Christ, will gladly serve the law: not the weake and beggerly, but the mighty and rich law: that is to say, so farre foorth as it hath power and dominion over the body: For then we serve the law but onely in our body and outward members, and not in our conscience. But the Pope requireth that we should obey his lawes with this opinion, that if we doe this or that, we are righteous: if we doe it not, we are damned. Here the law is more then a weak & beggerly element. For whiles this bondage of the conscience continueth under the law, there can be nothing but meere weakneſſe and poverty. Wherefore all the weight of the matter lieth in this word, *To serve.* The meaning therefore of *Paul* is this, that he would not have the conscience to serve under the law as a captive, but to be free and have dominion over the law. For the conscience is dead to the law through Christ, & the law againe unto the conscience. Whereof we have more largely intreated afore in the second Chapter.

Verse 10. Ye observe dayes and moneths, times and yeares.

By these wordes hee plainely declareth what the false apo- The de-

Doctrine of the false Apostles.

The holy dayes of the Iewes.

stles taught, namely, the observation of dayes, moneths, times and yeares. The Iewes were commanded to keepe holy the Sabboth day, the new Moones, the first and the seventh moneth, the three appointed times or feastes, namely, the Paschall or Passeover, the Feast of weekes, of the tabernacles, and the yeare of Iubile. These ceremonies the *Galathians* were also constrained by the false Apostles to keepe as necessary to righteousnesse. Therefore he saith that they, losing the grace and libertie which they had in Christ, were turned backe to the serving of weake and beggerly elements. For they were perswaded by the false Apostles, that these lawes must needes be kept, and by keeping of them they should obtaine righteousnesse: but if they kept them not, they should be damned. Contrariwise *Paul* can in no wise suffer that mens consciences should bee bound to the law of *Moses*, but alwayes delivered them from the law. *Behold I Paul* (saith he a little after in the fifth chapt.) *do write unto you, that if yee be circumcised, Christ shall profit you nothing.* And Coloss 2. *Let no man judge you in meate or drinke, or in a peece of an holy day, or of a new Moone or Sabboth day, &c.* So saith our Saviour Christ: *The kingdome of God commeth not with observation of the law.* Luke 17.20. Much lesse then are mens consciences to be burdened and snared with humane traditions.

Verse 11. I am in feare of you, lest I have bestowed on you labour in vaine.

The fatherly affection of Paul towards the Galathians.

Here *Paul* sheweth himselfe to bee greatly troubled through the fall of the *Galathians*: Whom he would more bitterly reprove, but that he feareth lest if he should deale with them more sharpely, he should not onely not make them better, but more offend them and so utterly alienate their mindes from him. Therefore in writing hee changeth and mitigateth his words, and as though all the harme redounded unto himselfe, hee saith: *I am in feare of you least I have bestowed my labour on you in vaine*: That is to say, it grieveth me that I have preached the Gospell with so great diligence and faithfulnesse amongst you, and see no fruit to come thereof. Notwithstanding although hee shew a very loving and a fatherly affection towards them, yet withall hee chideth them somewhat sharply, but yet covertly. For when he saith, that he had laboured in vaine, that is to say, that he had preached the Gospel among the without any fruit, hee sheweth covertly, that either they were obstinate

To labour in vaine.

vnto

unbeleevers, or else were fallen from the doctrine of Faith. Now, both these, as well unbeleevers as back-fliders from the doctrine of faith, are sinners, wicked, unrighteous, and damned. Such therefore doe obey the law in vaine, they observe dayes, moneths and yeares in vaine. And in these words: *I am in feare of you, lest I have bestowed on you labour in vaine*, is contained a certaine secret excommunication. For the Apostle meaneth thereby that the *Galathians* were secluded & separate from Christ, unlesse they speedily returned to sound and sincere doctrine againe: yet hee pronounced no open sentence against them. For he perceived that he could doe no good with over sharpe dealing: wherefore hee changeth his stile and speaketh them very faire, saying:

Verse 12. Be yee as I: for I am even as you.

Hitherto *Paul* hath beene occupied wholly in teaching: and being moved with this great enormity & wicked revolting of the *Galathians*, he was vehemently incensed against them, and chid them bitterly, calling them fooles, bewitched, not beleeving the truth, crucifiers of Christ, &c. Now the greater part of his Epistle being finished, he beginneth to perceive that he had handled them too sharply. Therefore being carefull lest he should doe more hurt then good through his severity, he sheweth that this his sharpe chiding proceeded of a fatherly affection and a true Apostolicall heart: and so he qualifieth the matter with sweet and gentle words, to the end that if he had offended any, (as no doubt there were many offended) by these sweet and loving words he might winne them againe.

The Apostle now speaketh them faire, whom before he did sharply chide.

And here by his owne example he admonisheth all Pastors and Ministers, that they ought to beare a fatherly and motherly affection: not towards ravening wolves, but towards the poore sheepe, miserably seduced and going astray, patiently bearing with their faults and infirmities, instructing and restoring them with the spirit of meekenesse. For they cannot be brought into the right way againe by any other meanes: and by over-sharpe reproving and rebuking they are provoked to anger, or else to desperation, but not to repentance. And here is to be noted by the way, that such is the nature and fruit of true and sound doctrine, that when it is well taught and well understood, it joyneth mens hearts together with a singular concord: but when men reject godly and sincere

A right Image of a godly Pastor.

Gal. 6.1.

The fruite of sound doctrine.

Vnity and concord broken by wicked doctrine.

cere doctrine, and embrace errors, this vnity and concord is soone broken. Therfore as soone as thou seest thy brethren seduced by vain and fantasticall spirits, to fall from the article of Iustification, thou shalt perceive that by and by they will pursue the faithfull with bitter hatred, whom before they most tenderly loved.

This we find to bee true at this day in our false brethren and other Sectaries, who at the beginning of the reformation of the Gospell, were glad to heare us, and read our bookes with great zeale and affection. They acknowledged the grace of the holy Ghost in us, and reverenced us for the same, as the Ministers of God. Some of them also lived familiarly with us for a time, and behaved themselves very modestly and soberly. But when they were departed from us and perverted by the wicked doctrine of the sectaries, they shewed themselves more bitter enemies to our doctrine and our name, then any other. I doe much and often marvell whereupon they should conceive such a deadly hatred against us, whom they before so dearely and so tenderly loved: for we offended them not in any thing, nor gave them any occasion to hate us. Yea they are constrained to confesse that we desire nothing more then that the glory of God may be advanced, the benefit of Christ truely known, and the truth of the Gospell purely taught, which God hath now againe in these latter dayes revealed by us unto this unthankefull world: which thing shoul drather provoke them to love us then to hate us. I marvell therefore not without cause, whereof this chance commeth. Verily there is no other cause, but that they have gotten to themselves new masters and hearkened to new teachers, whose poyson hath so infected them, that now of very friends they are become our mortall enemies. And I see the condition of the Apostles and of all other faithfull Ministers to be such, that their disciples and hearers being once infected with the errors of the false Apostles and heretickes, have and doe set themselves against them, and become their enemies. There were very few amongst the *Galathians* which continued in the sound doctrine of the Apostle: all the rest being seduced by the false apostles, did not acknowledge *Paul* for their Pastor and teacher any more: yea there was nothing more odious unto them then the name and doctrine of *Paul*. And I feare me, that this Epistle brought very few of them backe againe from their error.

They which fal frō found doctrine, become worse then they were before.

The condition of the Apostles.

If the like case should happen unto us: that is to say, if in our ab-

absence our Church should be seduced by fantasticall heads, and we should write hither, not one or two, but many Epistles, we should prevaile little or nothing at all. Our men (a few onely excepted of the stronger sort) would use themselves no otherwise towards us, then they doe at this day which are seduced by the Sectaries: who would sooner worship the Pope, then they would obey our admonitious or approve our doctrine, No man shall perswade them that they reject Christ, and returne againe to weake and beggerly elements, and to those which by nature are no gods. They can abide nothing lesse, then to heare that their teachers by whom they are seduced, are overthrowers of the Gospell of Christ, and troublers of mens consciences. The Lutherans (say they) are not onely wise, they alone doe not preach Christ, they alone have not the holy Ghost, the gift of prophecy, and the true understanding of the Scriptures. Our teachers are in nothing inferiour unto them: yea in many things they excell them, because they follow the Spirit, and teach spirituall things. Contrariwise, they never yet tasted what true divinitie meant, but sticke in the letter, and therefore they teach nothing but the Catechisme, Faith, and Charity, &c. Wherefore (as I am wont to say) like as to fall in faith is an easie matter: so it is most perilous, to wit, even from the high heaven into the deepe pit of hell. It is not such as properly followeth the nature of man, as murther, adultery, and such like: but divelish, & the proper worke of the Divel. For they which so fall cannot be easily recovered, but most commonly they continue perverse and obstinate in their errour. Therefore the latter end of those men is worse then the beginning: as our Saviour Christ witnesseth when he saith: The uncleane spirit being cast out of his house, when he returneth, he entreth in againe not alone, but taketh unto him seven spirits worse then himselfe, and there dwelleth, &c.

The Anabaptistes bragge altogether of the spirit, of illuminations & revelations.

Falling from Faith is easie.

Mat.12.43.

Paul therefore perceiving through the revelation of the holy Ghost, that it was to bee feared least the mindes of the *Galathians*, whom of a godly zeale hee had called foolish and bewitched, &c. by this sharpe chiding should rather bee stirred up against him, then amended, especially since he now knew that the false Apostles were among them, who would expound this sharpe chiding, which proceeded from a fatherly affection, unto the worst, crying out: Now, *Paul* which some of you so greatly praise, shewethwhat he is, and with what spirit he is led; who when he was with you, would seeme

to bee vnto you a father, but his letters shew in his absence that he is a tyrant, &c.) Therefore hee is so troubled through a godly care and fatherly affection, that hee cannot well tell how and what to write to them. For it is a dangerous thing for a man to defend his cause against those which are absent, and have now begunne to hate him, and are perswaded by others that his cause is not good. Therefore being in great perplexity, he saith a little after: I am troubled and at my wits end for your cause, that is, I know not what to doe, or how to deale with you.

Verse 12. Be ye as I am, for I am as ye are.

These words are to be understood, not of doctrine, but of affections. Therefore the meaning is not: *Be yee as I am*: that is to say, thinke of doctrine as I doe: but beare such an affection towards me, as I doe towards you. As though he would say: Perhaps I have too sharpely chidden you, but pardon this my sharpnesse, and judge not my heart by my words, but my words by the affection of my heart. My words seeme rough, and my chastisement sharpe, but my heart is loving and fatherly. Therefore (O my *Galathians*) take this my chiding with such a mind as I beare towards you: For the matter required that I should shew my selfe so sharpe and severe towards you.

He mitigateth his former sharpe chiding.

Even so may we also say of our selves. Our correction is severe and our manner of writing sharpe and vehement: but certainely there is no bitternesse in our heart, no envie, no desire of revenge against our adversaries: but there is in us a godly carefulnesse and sorrow of spirit. We doe not so hate the Pope and other erronious spirits, that we wish any evill unto them, or desire their destruction: but rather wee desire that they may returne againe to the right way, and be saved together with us. The schoolemaster chastiseth his scholler, not to hurt him but to reforme him. The rod is sharpe, but correction is necessary for the child, and the heart of him that correcteth, loving and friendly. So the father chastiseth his sonne, not to destroy him, but to reforme and amend him. Stripes are sharpe and grievous to the child, but the fathers heart is loving and kind: And unlesse hee loved his child, hee would not chastise him, but cast him off, despaire of his welfare, and suffer him to perish. This correction therefore which hee giveth to his child, is a token of a fatherly affection, and is profitable for the child. Even

The master.

The fathers chastisement necessary & profitable.

ſo, O my *Galathians*, thinke ye likewiſe of my dealing towards you: then will ye not iudge my chiding to be ſharpe and bitter, but profitable for you. *Chaſtiſement for the preſent time ſeemeth not to bee ioyous, but grievous: but afterwards it bringeth the quiet fruit of righteouſneſſe unto them which are exerciſed thereby:* Let the ſame affection therefore be in you towards me, which I beare towards you. I beare a loving heart towards you: the ſame I deſire againe of you. Heb. 12. 11.

Thus he ſpeaketh them faire, and with this faire ſpeech he ſtill continueth, that he might pacifie their minds which were ſtirred up againſt him by his ſharpe chiding. Notwithſtanding he revoketh not his ſevere words. Indeed he confeſſeth that they were ſharpe and bitter: but neceſſitie (ſaith he) compelled mee to reprehend you ſomewhat ſharpely and ſeverely: but that which I did, proceeded of a ſincere and loving heart towards you. The Phiſitian giveth a bitter potion to his patient, not to hurt him, but to cure him. If then the bitterneſſe of the medicine, which is given to the ſicke body, is not to bee imputed to the Phiſitian, but to the medicine and the malady: iudge ye alſo in like manner of my ſevere and ſharpe reprehenſion. The Phiſitian.

Verſe 12. *Brethren, I beſeech you: ye have not hurt me at all.*

Is this to beſeech the *Galathians*, when hee calleth them bewitched, diſobedient to the truth, and crucifiers of Chriſt? It ſeemeth rather to be a great rebuke. But contrariwiſe *Paul* ſaith, that it is no rebuke, but an earneſt beſeeching, and indeed ſo it is. And it is as much as if he ſaid: I confeſſe that I have chidden you ſomewhat bitterly, but take it in good part, and then ſhall ye find this my chiding, to be no chiding, but a praying and a beſeeching. If a father likewiſe doe ſharpely correct his ſonne, it is as much as he ſaid: My ſonne, I pray thee be a good child, &c. It ſeemeth indeede to be a correction, but if yee reſpect the fathers heart, it is a gentle and an earneſt beſeeching. The ſtripes of a friend are better then the kiſſes of an enemy.

Verſe 12. *Ye have not hurt me at all.*

As if hee ſaid: Why ſhould I be angry with you, or of a maliciou minde ſpeake evill of you, ſeeing yee have nothing offends me? Why then ſayeſt thou that wee are perverted, that wee have forſaken thy doctrine, that wee are fooliſh, bewitched, &c. Theſe things An obiection

things doe witneſſe that we have offended thee, He anſwereth: Ye have not offended me, but your ſelves, and therefore I am thus troubled, not for mine owne cauſe, but for the love I beare unto you. Thinke not therefore that my chiding did proceed of malice or any evill affection. For I take God to witneſſe, ye have done me no wrong, but contrariwiſe ye have beſtowed great benefits upon me.

Thus ſpeaking them faire, hee prepareth their mindes to ſuffer his fatherly chaſtiſement with a childly affection. And this is to temper wormewood or a bitter potion with hony and ſugar, to make it ſweete againe. So parents ſpeake their children faire when they have well beaten them, giving them apples, peares and other like things, whereby their children know that their parents love them and ſeeke to doe them good, how ſharpe ſoever their correction doth appeare.

Verſe 13. And yee know how through the infirmitie of the fleſh, I preached the Goſpel unto you at the firſt. And the triall of me which was in my fleſh, yee deſpiſed not, neither abhorred, but ye received me as an Angel of God, yea as Chriſt Ieſus.

He praiſeth the Galathians becauſe they were not offended with his infirmity.

Now he declareth what pleaſure he had received of the *Galathians*. The firſt benefite (ſaith he) which I eſteeme as the greateſt of all, was this. When I beganne firſt to preach the Goſpell amongſt you, and that through infirmity of the fleſh and great tentations, my croſſe did nothing at all offend you: but ye ſhewed your ſelves ſo loving, ſo kind and ſo friendly towards me, that not onely ye were not offended with this my infirmity of the fleſh, with my tentations and afflictions wherewith I was almoſt overwhelmed: but alſo ye loved me dearely, and received me as an Angel of God, yea rather as Chriſt Ieſus himſelfe. This is indeede a great commendation of the *Galathians*, that they received the Goſpell of a man ſo contemptible and afflicted on every ſide as *Paul* was. For where he preached the Goſpell amongſt them, both the Iewes and Gentiles murmured and raged againſt him. For all the mighty, wiſe, religious and learned men, hated, perſecuted and blaſphemed *Paul*. With all this the *Galathians* were no whit offended, but turning their eyes from the beholding of this infirmitie, theſe tentations and dangers, they did not onely heare that poore, deſpiſed,

sed, wretched and afflicted *Paul*, and acknowledged themselves to be his disciples, but also they received and heard him as an Angel of God, yea as Christ Iesus himselfe. This is a worthy commendation and a singular vertue of the *Galathians*: and indeed it is such a commendation as he giveth to none of all those to whom he wrote, besides the *Galathians*.

Ierome and certaine other of the ancient Fathers expound this infirmity of the flesh in *Paul*, to bee some disease of the body or some tentation of lust. These men lived when the Church was outwardly in a peaceable and prosperous estate without any crosse or persecution. For then the Bishops began to increase in riches, estimation and glory in the world. And many also exercised tyranny over the people which were committed to their charge, as the Ecclesiasticall history witnesseth. Few did their duty, and they that would seeme to doe it, forsaking the doctrine of the Gospel, set forth their owne decrees to the people. Now when the Pastors and Bishops are not exercised in the word of God, but neglect the pure and sincere preaching thereof, they must needs *fall into* security: For they are not exercised with tentations, with the crosse and persecutions, which are wont alwayes undoubtedly to follow the pure preaching of the word. Therefore it was impossible that they should understand *Paul*. But we by the grace of God, have found and sincere doctrine, which also we preach and teach freely, and therefore are compelled to suffer the bitter hatred, afflictions and persecutions of the divell and the world. And if we were not exercised outwardly by tyrants & Sectaries with force and subtilty, & inwardly with terrours and the fiery darts of the Divell, *Paul* should be as obscure and unknowne unto us as he was in times past to the whole world, and yet is to the Papists, the Anabaptists and other our adversaries. Therefore the gift of knowledge and interpretation of the Scriptures, and our study, together with our inward and outward tentations, open unto us the meaning of *Paul*, and the sence of all the holy Scriptures.

What the infirmity of the flesh is after Ieroms opinion.

Luthers judgement touching the Fathers which lived in the temporall succession of the Church.

The crosse is alwayes ioyned with the doctrine of faith.

The profit that cómeth of tentations.

Paul therefore calleth the infirmitie of the flesh, no disease of the body or tentation of lust, but his suffering and affliction which hee sustained in his body: which hee setteth against the vertue and power of the spirit. But lest we should seeme to wrest and pervert *Pauls* words, let vs heare himselfe speaking in the 2. *Corinthians*, 12. *Very gladly will I reioyce rather in mine infirmities, that the power*

The infirmity of the flesh in Paul.

power of Christ may dwell in me. Therefore I take pleasure in infirmities, in reproaches, in necessities, in persecutions, in anguish for Christs sake: for when I am weake then am I strong. And in the 11. Chapter, *In labours more abundant: in stripes above measure: in prisons more plenteous: in death oft. Of the Iewes five times received I fortie stripes save one: I was thrice beaten with rods, I was once stoned: I suffered thrice shipwrake, &c.* These afflictions which hee suffered in his body hee calleth the infirmitie of the flesh, and not any corporall disease. As though he would say: When I preached the Gospell amongst you, I was oppressed with sundry tentations and afflictions. I was alwaies in danger both of the Iewes and of the Gentiles, and also of false brethren. I suffered hunger, and wanted all things. I was as the very filth and ofcowring of the world. He maketh mention of that his infirmitie in many places, as in the 1. *Corinth.* 4. 2. *Corinth.* 4. 6. 11. 12, and in many other.

We see then that *Paul* calleth afflictions the infirmities of the flesh which hee suffered in the flesh, like as the other Apostles, the Prophets and all godly men did: notwithstanding hee was mighty in spirit. For the power of Christ was in him, which alwayes reigned and triumphed through him. Which thing hee testifieth in the 2. *Cor.* 12. in these words: *For when I am weake then am I strong.* Also: *I will gladly reioyce in my infirmities, that the power of Christ may dwell in mee.* And in the 2. Chapter, *Thanks bee to God which alwayes maketh vs to triumph in Christ.* As though hee would say: Indeed the Divell, the Iewes and the Gentiles rage cruelly against us: notwithstanding wee continue constant and invincible against all their assaults, and will they nill they, our doctrine prevaileth and triumpheth. This was the strength and power of the Spirit in *Paul*, against the which hee setteth here the infirmitie and bondage of the flesh.

The power of the spirit in Paul.

Now, this infirmitie of the flesh in the godly doth wonderfully offend reason. Therefore *Paul* so highly commendeth the *Galathians*, because they were not offended with this great infirmitie, and with this vile and contemptible forme of the crosse which they saw in him: but received him as an Angell, yea as Christ Iesus. And Christ himselfe also armeth the faithfull against this base and contemptible forme of the Crosse in which he appeared, when hee saith: *Blessed is hee that is not offended in me.* And surely it is

Matt. 11. 6.

great matters that they which beleeve in him, do acknowledge him to be Lord of all, and Saviour of the world: whom notwithstanding they heare to have been the most miserable of all others, the least of men, yea a very scorne of men, and a contempt of the world: briefly, despised and hated of all men, and condemned to the death of the crosse, and even of his owne people, and especially of those that were esteemed the best, the wisest, the holiest of all others. This is a great matter (I say) not to be moved with these great offences, and to be able, not only to contemn them, but also to esteeme this poore Christ so spitefully scorned, spit upon, whipped and crucified, more then the riches of all the richest, the strength of all the strongest, the wisedome of all the wisest, the holinesse of all the holiest men, with all the crownes and scepters of all the Kings and Princes of the whole world. They therfore are worthily called blessed of Christ, which are not offended in him. *Psal.11.7.*

Now, *Paul* had not only outward tentations (wherof I have spoken already) but also inward and spirituall tentations, as Christ had in the garden: such as that was wherof he complaineth in the 2. *Cor.* 12. *that he felt the pricke or sting of the flesh, and the Angell of Satan which buffeted him.* This I say by the way, because the Papists expound this to be a motion of fleshly lust; but it was a spirituall tentation. And herein is no repugnance in that he addeth this word *flesh*, saying: *A pricke was given me in the flesh.* Yea he calleth it of purpose a pricke in the flesh. For the *Galathians* and others which were conversant with *Paul*, had seen him oftentimes in great heavines, anguish, and terrour, Wherefore the Apostles had not onely bodily, but also spirituall tentations, which also he confesseth in the 2. *Cor.* 7. with these words: *Fightings without, and terrours within*, And *Luke* saith in the last of the acts, that *Paul* when he had long striven in the tempests of the sea, even unto the heavinesse of the spirit, was againe refreshed, and waxed bold when he saw the brethren that came from *Rome* to meet him at the market of *Appius* and three Tavernes. Also, in the 2. *Phil.* he confesseth, that God, had mercy upon him, in that he restored *Epaphroditus* so weake and neare to death, unto health againe, least he should have sorrow upon sorrow. Therefore besides outward tentations, the Apostles also suffered great anguish, heavines and terrours,

The spirituall tentations of Paul.

The anguish of the spirit in the Apostles.

But why saith *Paul*, that he was not despised of the *Galathi-*

ans? It seemeth that they despised him, when they fell away from his Gospell. *Paul* expoundeth himselfe. When I first preached to you the Gospell (saith he) ye did not as other people have done, who being greatly offended through this my infirmity and tentation of the flesh, have despised and rejected me. For mans reason is soone offended with this vile and contemptible forme of the crosse, & judgeth those to be starke mad, which, being so afflicted, will go about to comfort, to helpe and to succour others: Also, those that boast of their great riches, that is to say, of righteousnesse, strength, victory over sinne, death and all evils, of joy, salvation and everlasting life, and yet notwithstanding are needy, weake, heavy hearted and despised, evill intreated and slaine, as very noisome poisons both of common-weale and religion, and they which kill them thinke they doe high service unto God. Therefore, when they promise unto others eternall treasures, & they themselves perish so wretchedly before the world, they are laughed to scorne and compelled to heare: *Physitian cure thy selfe.* And hereof come these complaints which are every where in the Psalmes: *I am a worme and no man, &c.* Againe: *Depart not from me, for tribulation is at hand, and there is none to helpe, &c.*

Iob.16.2.

Luke 4.23.

Psal.22.6.11.

The praise of the Galathians.

This is therefore a great commendation of the *Galathians*, that they were not offended with this infirmitie and tentation of *Paul*, but received him as an Angell of God, yea as Christ Iesus. It is indeede a great vertue and worthy of great praise to heare the Apostle. But it is a greater, and a true Christian vertue, to give eare unto one so miserable, weake and contemptible as *Paul* was among the *Galathians* (as here hee witnesseth of himselfe) and to receive him as an Angell from heaven, and to give him such honour as if he had beene Christ Iesus himselfe, and not to be offended with his afflictions, being so great and so many. Wherefore, by these words he highly commendeth the vertue of the *Galathians*, which hee saith, hee will keepe in perpetuall remembrance, and so greatly esteemeth the same, that he desireth it may be known unto all men. Notwithstanding in setting forth so highly their benefits and praises, hee sheweth covertly how entirely they loved him before the comming of the false Apostles, and therewithall he moveth them to continue as they begamne, and to embrace him with no lesse love and reverence then they did before. And hereby it may also appeare, that the false Apostles had greater author-

tie among the *Galathians* then *Paul* himselfe had. For the *Galathians* being moved with their authority, preferred them farre above *Paul*, whom before they so dearely loved and received as an Angel of God, &c.

Verse 15. *What was then our felicity?*

As if he would say: How happy were ye counted? How much were ye then praised, and commended? the like manner of speech we have in the song of the virgin Marie: *All generations shall call me blessed*, And these words: *What was then your felicity?* containe in them a certaine vehemencie. As if he would say: Ye were not onely blessed, but in all things most blessed and highly commended. Thus he goeth about to qualifie and mitigate his bitter potion, that is to say, his sharp chiding, fearing lest the *Galathians* should be offended therewith: especially, seeing he knew that the false Apostles should slander him, and most spitefully interprete his words. For this is the quality and nature of these vipers, that they will slander and maliciously pervert those words which proceed from a simple and sincere heart, and wrest them cleane contrary to the true sence and meaning therof. They are marvellous cunning workmen in this matter, far passing all the wit & eloquence of all the Rhetoricians in the world. For they are led with a wicked spirit, which so bewitcheth them, that they being inflamed with a devillish rage against the faithfull, can no otherwise do, but maliciously interpret and wickedly pervert their words and writings. Therefore they are like unto the spider, that sucketh venim out of sweete and pleasant flowers: which proceedeth not of the flowers, but of their owne venimous nature, which turneth that into poison, that of it selfe is good and wholesome. *Paul* therefore by these mild and sweet words goeth about to pervert the false Apostles, to the end they should have no occasion to slander and pervert his words after this manner: *Paul* handleth you very ungently, he calleth you fooliſh, bewitched, and disobedient to the truth, which is a sure token that he seeketh not your salvation, but accounteth you as damned and rejected from Christ.

Luke 1. 48.

Heretickes wrest things that are spoken well, to an evil meaning.

Verse 15. *For I beare you record, that if it had beene possible, ye would have plucked out your owne eyes and have given them to me.*

He

He praiseth the *Galathians* above measure. Ye did not only intreat me (saith he) most courteously and with all reverence, receiving me as an Angell of God, &c. but also if necessity had required, ye would have plucked out your owne eyes and given them to me: yea, you would have bestowed your lives for me. And indeed the *Galathians* bestowed their lives for him: For in that they received and maintained *Paul* (whom the world accounted most execrable and accursed) they turned upon their owne heads, as receivers and maintainers of *Paul*, the cruell hatred & indignation of all the Iews and Gentiles.

The Galathians succoured Paul with their great perill.

So also at this day the name of *Luther* is most odious to the world. He that praiseth me sinneth worse then any Idolater, blasphemer, perjurer, whoremonger, adulterer, murtherer or theefe. It must needs be therefore that the *Galathians* were well established in the doctrine and faith of Christ, seeing that they with so great danger of their lives, received and maintained *Paul* which was hated throughout all the world. For else they would never have sustained that cruell hatred of the whole world.

The name of Luther odious.

Verse 16. *Am I therefore become your enemie, because I tell you the truth.*

Here he sheweth the reason, why he speaketh the *Galathians* so faire. For he suspecteth that they take him for their enemy, because he had reproved them so sharply. I pray you (saith he) set apart these rebukes, and separate them from doctrine, and ye shall finde that my pupose was not to rebuke you, but to teach you the truth. Indeed I confesse that my Epistle is sharpe and severe: but by this severity I go about to call you backe againe to the truth of the Gospell, from the which ye are fallen, and to keepe you in the same: therefore apply this sharpenesse and this bitter potion, not to your persons, but to your disease: And judge me not to be your enemy in rebuking you so sharply, but rather thinke that I am your father. For unlesse I loved you dearely as my children, and knew also that I am beloved of you, I would not have reproved you so sharpely.

What Paul sought by his sharpe chiding.

It is the part of a friend, freely to admonish his friend if he do amisse, and when he is so admonished, if he be wise he is not angry with the other which hath so friendly admonished him and told him the truth, but giveth him thankes. It is commonly seen in

the world that truth bringeth hatred, and that he is accounted an enemy which speaketh the truth. But amongst friends it is not so: much lesse amongst Christians. Seeing therefore I have reprehended you of meere love, to the end ye might abide in the truth, ye ought not to be offended with me nor lose the truth, or thinke me your enemy because of my friendly and fatherly reprehension. All these things are spoken of *Paul*, to confirme that which he said before: *Be ye as I am: ye have not hurt me, &c.* Truth procureth hatred.

Verse 17. They are jealous over you amisse, &c.

He reproveth here the flattery of the false Apostles. For Satan is wont by his ministers, through wonderfull subtilty and crafty sleights to beguile the simple: As *Paul* saith, *Rom. 16. With faire speech and flattering they deceive the hearts of the simple*, For first of all, they make great protestations that they seeke nothing else but the advancement of Gods glorie: and moreover that they are moved by the Spirit (because the milerable people are neglected, or else because the truth is not purely taught of others) to teach the infallible truth, that by this meanes the elect may be delivered from errour, and may come to the true light & knowledge of the truth. Morover, they promise undoubted salvation to those that receive their doctrine. If vigilant & faithfull pastors do not withstand these ravening wolves, they will do great harme to the Church under this pretence of godlinesse and under this sheeps clothing. For the *Galathians* might say: Why doest thou invey so bitterly against our teachers for that they be jealous over us? For that which they do, they do of zeale and meere love: this is not to offend thee, &c. Indeed (saith he) they are jealous over you, but their jealousie is not good. The nature and subtilty of the false Apostles.

Here note that zeale or jealousie, properly signifieth an angry love, or, as ye would say, a godly envy. *Elias* saith: *I have beene very jealous for the Lord of hosts.* After this manner the husband is jealous towards the wife, the father towards the sonne, the brother towards his brother, that is to say, they love him entirely: yet so that they hate their vices and go about to amend them. Such a zeale the false Apostles pretended to beare towards the *Galathians*. *Paul* indeed confesseth that they were very zealous towards the *Galathians*, but their zeale (saith he) was not good. Now, by this colour and subtill pretence the simple are deceived, when these zeale. 3 King. 19. 10. The simple are deceived by the

pretence & fained zeale of heretikes.

seducers doe make them to beleeve that they beare a great zeale and affection toward them, and that they are very carefull for them: *Paul* therefore warneth us here to put a difference betwixt a good zeale and an evill zeale. Indeede a good zeale is to bee commended but not an evill zeale. I am as zealous over you (saith *Paul*) as they. Now judge yee which of our zeales is better, mine or theirs: which is good and godly: which is evill and carnall. Therefore let not their zeale so easily seduce you.

A good zeale and an evill zeale.

Verse 17. They would exclude us, that you should altogether love them.

The zeale of the false apostles.

As if he said: True it is, that they are very zealous towards you, but by this meanes they seeke that yee againe should bee zealous towards them, and reject me. If their zeale were sincere & godly, then surely they would be content that I also should be beloved of you as well as they. But they hate our doctrine, and therefore their desire is that it may be utterly abolished, and their owne preaching amongst you. Now, to the end they might bring this to passe, they goe about by this jealousie to plucke your hearts from me, and to make me odious unto you, that when ye have conceived an hatred against me and my doctrine, and turned your affection and zeale towards them, yee should love them onely, and receive no other doctrine but theirs. Thus he bringeth the false apostles into suspition among the *Galathians*, shewing that by this goodly pretence they goe about to deceive them. So our Saviour Christ also warneth us, saying: *Take heede of false prophets that come to you in sheepes clothing.*

Mat 7.15.

Many evils followed Pauls doctrine, although it was godly and holy.

Paul suffered the same tentation which we suffer at this day. Hee was marvellously troubled with this enormitie, that after the preaching of his doctrine which was divine and holy, he saw so many sects, commotions, dissipations of common-weales, changes of kingdomes and other like things to ensue, which were the cause of infinite evils and offences. Hee was accused by the Iewes to be a pernicious fellow, a mover of sedition in his whole nation, and to be an authour of the sect of Nazarites. As if they had said: This is a seditious and a blasphemous fellow: for he preacheth such things whereby he not onely overthroweth the Iewish common-wealth, excellently well ordered and established by the lawes of God: but al-

Act. 24 5.

so

so abolished even the ten commandements, the religion and service of God, and our Priesthood, and published throughout the world, the Gospell (as he calleth it:) whereof are sprung infinite evils, seditions, offences and sects. Hee was compelled to heare of the Gentiles also which cryed out against him in Philippi, that hee was a troubler of the citie, and preached ordinances which were not lawfull for them to receive, &c. *Act.16.20.*

Such troubles of common-weales and other calamities, as famine, warres, dissentions and sects, the Iewes and Gentiles imputed to the doctrine of *Paul* and of the other Apostles: and therefore they persecuted them as common plagues, and enemies of the publique peace and religion. The Apostles notwithstanding all this did not cease to doe their office, but most constantly preached and confessed Christ. For they knew that they should rather obey God then men: and that it was better that the whole world should be troubled and in an uproare, then that Christ should not be preached, or that one soule should be neglected and perish. *Act.5.29.*

The Iewes imputed all evils to the doctrine of the Apostles.

In the meane time it was (no doubt) a heavy crosse to the Apostles to see these offences: for they were not made of iron. It was a wonderfull griefe unto them, that that people for whose sakes *Paul* wished to be separate from Christ, should perish, with all their ornaments. They saw that great tumults & changes of kingdomes should follow their doctrine. And (which was more bitter unto them then death it selfe, but especially to *Paul*) they saw that amongst themselves there sprang up many sects. It was heavy newes to *Paul*, when hee heard that the Corinthians denied the resurrection of the dead: when hee heard that the Churches which were planted by his ministery, were troubled: that the Gospell was overthrowne by the false Apostles, and that all Asia was revolted from his doctrine, and certaine great personages besides. *Rom.9.3.*

The Apostles were the beholders of great evils, not without their great griefe.

But he knew that his doctrine was not the cause of these offences and sects, and therefore he was not discouraged, hee forsooke not his vocation, but went forward, knowing that the Gospell which he preached, was the power of God to salvation to all that believe, howsoever it seemed to the Iewes and Gentiles to bee a foolish and offensive doctrine. He knew that they are blessed which are not offended by this word of the crosse, whether they be teachers or hearers, as Christ himselfe saith: *Blessed is hee which is not offended*

The consolation of Paul. *Rom.1.16.*

in me. Contrariwise he knew that they were condemned, which judged this doctrine to be fooliſh and hereticall. Therefore he ſaith, as Chriſt ſaid of the Iewes and Gentiles which were offended with this doctrine: *Let them alone, they are blinde, and leaders of the blinde.*

Mat. 15. 14.

All the troubles which are at this day, the world layeth unto Luthers charge

We alſo are conſtrained at this day to heare the ſame ſpoken of us, which was ſaid of *Paul* and the other Apoſtles: to wit, that the doctrine of the Goſpell which we profeſſe, is the cauſe of many and great enormities, as of ſeditions, wars, ſects & innumerable offences. Yea they impute unto us all the troubles which are at this day. Surely we teach no hereſies or wicked doctrine, but we preach the glad tidings concerning Chriſt, that he is our high prieſt and our Redeemer. Moreover, our adverſaries are conſtrained (if they will confeſſe the truth) to grant us this, that wee have given no occaſion through our doctrine, of ſeditions, wars or tumults: but alwaies have taught that honour and reverence muſt be given to the Magiſtrate, becauſe God hath ſo commanded. Neither are we the authors of offences: but in that the wicked are offended, the fault is in themſelves and not in us. God hath commanded us to preach the doctrine of the Goſpell without any reſpect of offence. But becauſe this doctrine condemneth the wicked doctrin and idolatrie of our adverſaries, they being provoked thereby, raiſe offences of themſelves, which the Schoolemen called offences taken, which they ſaid, ought not to be avoided, nor can be avoided.

Offence taken.

Chriſt taught the Goſpell, having no regard to the offence of the Iewes. *Suffer them,* (ſaith he) *they are blinde and leaders of the blinde.* The more the Prieſts forbadde the Apoſtles to preach in the name of Chriſt, the more the Apoſtles gave witneſſe, that the ſame Ieſus whom they had crucified, is both Lord and Chriſt, and whoſoever ſhould call upon him, ſhould be ſaved, and that there is none other name given unto men under heaven, whereby they muſt be ſaved, &c. Even ſo we preach Chriſt at this day, not regarding the clamours of the wicked Papiſts and all our adverſaries, which cry out that our doctrine is ſeditious and full of blaſphemy, that it troubleth common-weales, overthroweth religion and teacheth hereſies, and briefly that it is the cauſe of all evils. When Chriſt and his Apoſtles preached, the ſame was ſaid likewiſe of them. Not long after, the

Mat. 15 14.

Act 3. 21. 36
Act. 4 12.

The complaints of the adverſaries againſt the doctrine of the Goſpell.

Ro-

Romanes came, and according to their owne prophecy, destroyed both the place and the nation. Wherefore let the enemies of the Gospell at this day take heed that they be not overwhelmed with these evils, which they prophecy unto themselves.

The Papists justifie their owne horrible sinnes, & condemne our good deeds.

These they make grievous and hainous offences, that Monkes and Priests do marry wives, that we eate flesh upon the fridayes and such like. But this is no offence to them at all, that by their wicked doctrine they seduce and daily destroy innumerable soules, that by their evill example they offend the weake, that they blaspheme and condemne the glorious Gospell of the mighty God, and that they persecute and kill those that love the sincerity of doctrine and the word of life: this (I say) is to them no offence, but an obedience, a service and an acceptable sacrifice unto God. Let us suffer them therefore: *For they are blind, and leaders of the blind. He that hurteth, let him hurt still, and he that is filthy, let him be more filthy.* But we, because we beleeve, will speake and set forth the wonderfull works of the Lord so long as wee have breath, and will endure the persecutions of our adversaries untill that time that Christ our high Bishop and King shall come from heaven, who we hope will come shortly as a just judge to take vengeance of all those that obey not his Gospel. So be it

Mat. 15. 14. *Apoc.* 22.

With these offences which the wicked alleadge, the godly are nothing moved. For they know that the diuell hateth nothing more then the pure doctrine of the Gospell, and therefore he goeth about to deface it with innumerable offences, that by this meanes he might roote out it of mens hearts for ever. Before, when nothing else was taught in the Church but mens traditions, the divell did not so rage. For whilest the strong man kept the house, all that he possessed was in peace: but now when a stronger commeth which vanquisheth and bindeth that strong one and spoileth his house, then he beginneth to rage indeede. And this is an infallible token, that the doctrine which we professe is of God. For else (as it is said in the 40. of Iob) that *Behemoth would lie hid under the trees in the covert of the reeds and fens.* But now, that he rangeth about like a roaring Lion, and stirreth up such hurly burlies, it is a manifest token that he feeleth the power of our preaching.

The Divell defaceth the Gospell with infinite offences.

Luke 11. 21. 22.

1. *Pet.* 5. 8.

When *Paul* saith: *They are jealous over you, but amisse*, he sheweth by the way who are the authours of Sects: to wit, those jealous spirits which in all time overthrow the true doctrine, and trouble

Zealous spirits without

knowledge, are the authors of Sects.

trouble the publique peace. For these being stirred up with a perverse zeale, imagine that they have a certaine singular holines, modesty, patience and doctrine above others, and therfore they thinke that they are able to provide for the salvation of all men, that they can teach more profound and profitable things, ordaine better service and ceremonies then all other teachers besides: whom they despise as nothing in comparison of themselves, and abase their authority, and corrupt those things which they have purely taught. The false Apostles had such a wicked and perverse zeale, stirring up sects, not onely in Galatia, but also in all the places whersoever *Paul* and the other Apostles had preached: after the which sects followed innumerable offences and marvellous troubles. *For the Divell* (as Christ saith) *is a lyar and a murtherer*, and therefore hee is wont not onely to trouble mens consciences by false doctrine, but also to stirre up tumults, seditions, warres and all mischiefe.

Ioh. 8. 44.

There are very many at this day which are possessed with this kind of jealousie, which pretend great religion, modestie, doctrine, & patience, and yet in very deed they are ravening wolves: who with their hypocrisie seek nothing else but to discredit us, that the people might esteeme, love & reverence them onely, & receive no other doctrine but theirs. Now, because these men have a great opinion of themselves, and despise other, it cannot be, but that there must needes follow horrible dissentions, sects, divisions & seditions. But what should we doe? We cannot remedie this matter: as *Paul* could not do in his time. Notwithstanding he gained some, which obeyed his admonitions. So I hope also that I have called some backe from the errours of the Sectaries.

Ver. 18. *But it is a good thing to love earnestly alwayes in a good thing, and not onely when I am present with you.*

As if hee should say: I commend you for this, that ye loved me so entirely when I preached the Gospell amongst you in the infirmitie of the flesh. Yee ought to beare the same affection towards me now when I am absent, even as if I had never departed from you. For although I be absent in body, yet have yee my doctrine, which ye ought to retaine and maintaine, seeing ye received the holy Ghost through it: thinking with your selves that Paul is alwayes present with you as long as yee have the doctrine. I doe not therefore reprehend your zeale, but I praise it, and so farre foorth I praise it

as it is the zeale of God or of the ſpirit, and not of the fleſh. Now, the zeale of the ſpirit is alwayes good: for it is an earneſt affection and motion of the heart to a good thing, & ſo is not the zeale of the fleſh. He cõmendeth therefore the zeale of the *Galathians*, that therby he may pacifie their mindes, and that they may patiently ſuffer his correction. As if he would ſay: Take my correction in good part: for it proceedeth of no diſpleaſure, but of a ſorrowfull heart and carefull for your ſalvation. This is a lively example to teach all Miniſters how to be carefull for their ſheepe, and to aſſay every way, that by chiding, faire ſpeaking, or intreating, they may keepe them in ſound doctrine, and turne them from ſubtill ſeducers and falſe teachers.

The zeale of the ſpirit and of the fleſh.

A lively picture of a faithfull paſtor.

Verſe 19. My little children of whom I travell in birth againe, untill Chriſt be formed in you.

All his words are weighty and fitly framed to the purpoſe, that they may moove the hearts of the *Galathians*, and win their favour againe. And theſe are ſweete and loving words, when hee calleth them his children. When he ſaith: *of whom I travell in birth*, it is an allegorie. For the Apoſtles are in the ſtead of parents: as Schoolemaiſters alſo are in their place and calling. For as parents beget the bodily forme, ſo they beget the forme of the minde. Now, the forme of a Chriſtian minde is Faith, or the confidence of the heart which layeth hold upon Chriſt, and cleaveth to him alone and to nothing elſe. The heart being furniſhed with this confidence or aſſurance: to wit, that for Chriſts ſake we are righteous, hath the true forme of Chriſt. Now this forme is given by the miniſtery of the word, as it is ſaid. 1. *Cor.* 4. *I have begotten you through the Goſpell*, that is to ſay, in ſpirit, that ye might know Chriſt and beleeve in him. Alſo 2. *Cor.* 3. *Yee are the Epiſtle of Chriſt, miniſtred by us, and written, not with inke, but with the Spirit of the living God.* For the word commeth from the mouth of the Apoſtle, or of the Miniſter, and entreth into the heart of him that heareth it. There the holy Ghoſt is preſent, and imprinteth the word in the heart, ſo that it conſenteth unto it. Thus every godly Teacher is a father, which gendreth and formeth the true ſhape of a Chriſtian heart, and that by the miniſtery of the word.

The Apoſtles are parents.

The forme of a Chriſtian mind: and how it is gotten.

Moreover, by theſe words, *Of whom I travell in birth*, he toucheth the falſe Apoſtles. As though hee would ſay: I did bege-

you

you rightly through the Gospel: but these corrupters have formed a new shape in your heart, not of Christ, but of *Moses*: so that now your affiance is not grounded any more upon Christ, but upon the works of the law. This is not the true forme of Christ, but it is another forme, and altogether devillish. And he saith not: of whom I travell in birth untill my forme be fashioned in you, but untill Christ be formed in you: that is to say, I travell that ye may receive againe the forme and similitude of Christ, and not of *Paul*. In which words he againe reproveth the false apostles: For they had abolished the forme of Christ in the hearts of the beleevers, and had devised another forme, that is to say, their owne: As he saith Chap. 6. *They would have you circumcised, that they might rejoyce in your flesh.*

The forme of Christ.

Of this forme of Christ he speaketh also in the third to the Colossians: *Put ye on the new man which is renewed in knowledge after the image of him that created him.* *Paul* therefore goeth about to repaire the forme of Christ in the *Galathians* that was disfigured and corrupted by the false apostles: which is, that they should thinke, and will as God doth, whose thought and will is, that wee should obtaine remission of our sins, and everlasting life by Iesus Christ his onely Sonne, whom he sent into the world to the end he might be the propitiation of our sinnes, and that we should know that through this his Son he is appeased and become our loving father. They that beleeve this are like unto God, that is to say, all their thoughts are of God, as the affection of their heart is: they have the same forme in their minde which is in God or in Christ. This is to be renued in the spirit of our mind, and to put on the new man which after God is created in righteousnesse and true holinesse, as *Paul* saith, *Ephes.* 4,

Who be like unto God.

He saith then, that he travelleth againe of the *Galathians* in birth, and yet so notwithstanding, that the forme of the children should not be the forme of the Apostle: so that the children should not resemble the forme of *Paul*, or of *Cephas*, *&c.* but of another father, that is to say, of Christ. I will fashion him (saith he) in you that the same minde may be in you, which was in Christ himselfe. To be briefe: *I travell of you*: that is to say, I labour carefully to call you backe to your former faith, the which ye have lost, (being deceived by the craft and subtilty of the false apostles) and are returned to the law and works. Therefore I must now againe care-

Phil. 2.5.

carefully travell to bring you backe, from the law to the Faith of Christ. This he calleth to travell in birth, &c.

Verse 20. And I would I were with you now, that I might change my voice, &c.

An epistle or letter is a dead messenger.

These are the true cares of an Apostle. It is a common saying, that a letter is a dead messenger: for it can give no more then it hath. And no Epistle or letter is written so exactly, wherein there is not somwhat lacking. For the circumstances are divers: there is a diversity of times, places, persons, manners and affections: all which no epistle can expresse: Therefore it moveth the reader diversly, making him now sad, now merry, as he himselfe is disposed. But if any thing be spoken sharpely or out of time, the lively voice of a man may expound, mitigate, or correct the same. Therfore the Apostle wisheth that he were with them, to the end he might temper and change his voice, as he should see it needfull by the qualities of their affections. As, if he should see any of them very much troubled, he might so temper his words, that they should not be oppressed thereby, with more heavinesse: Contrariwise: if he should see others high minded, he might sharpely reprehend them, least they should be too secure and careleſſe, and so at length become contemners of God.

Wherefore he could not devise how he being absent, should deale with them by letters. As if he would say: If my epistle be too sharp, I feare I shal more offend then amend some of you. Againe: if it be too gentle, it will not profite those which are perverse and obstinate: for dead letters and words give no more then they have. Contrariwise, the lively voice of a man compared to an Epistle, is a Queene: For it can adde and diminish: it can change it selfe into all manner of affections, times, places, and persons. To be breife, I would gladly convert you by letters, that is to say, call you back from the law to the faith of Iesus Christ: but I feare that I shall not so do by my dead letters. But if I were with you, I could change my voice, I could reprove them bitterly that are obstinate, and comfort the weake with sweete and loving words, as occasion should require.

Verse 20, For I am troubled for you,

That is to say: I am so troubled in my spirit, that I know not how

how by letters to behave my selfe towards you. Here is a lively description of the true affection of an Apostle. He omitteth nothing, he chideth the *Galathians*: he intreateth them: he speaketh them faire: he highly commendeth their faith, labouring by all meanes to bring them backe againe to the truth of the Gospell, and to deliver them out of the snares of the false Apostles. These are vehement words, proceeding from an heart stirred up and enflamed with a hote burning zeale, and therefore ought diligently to be considered.

The true affection of an Apostle.

Verse 21. Tell me, ye that will be under the law, do ye not heare the law?

Here would *Paul* have closed up this epistle, for he desired not to write any more, but rather to be present with the *Galathians*, and to speake unto them himselfe. But he being in great perplexity and very carefull for this matter, taketh by the way this allegorie, which then came into his mind. For the people are greatly delighted with allegories and similitudes, & therfore Christ himself oftentimes useth them. For they are as it were certaine pictures which set forth things as if they were painted before the eyes of the simple, and therefore they move and perswade very much, especially the simple and ignorant. First therefore he stirreth up the *Galathians* with words and writings: Secondly he painteth out the matter it selfe before their eyes with this goodly allegorie.

The use of allegories and similitudes.

Now, *Paul* was a marvellous cunning workeman in handling of allegories: for he is wont to apply them to the doctrine of faith, to grace, and to Christ, and not to the law and the workes thereof, as *Origine* and *Hierome* do, who are worthily reprehended for that they turned the plaine sentences of the Scripture, where allegories have no place, into unfit and foolish allegories. Therefore to use allegories, it is oftentimes a very dangerous thing. For unlesse a man have the perfect knowledge of Christian doctrine, he cannot use allegories rightly and as he should do.

How Paul handleth allegories.

Origen and Hierome.

An obiectiō.

But why doth *Paul* call the booke of Genesis, out of the which he alleageth the history of *Ismael* and *Isaac*, the law, seeing that booke containeth nothing at all concerning the law: and specially that place which he alleageth, speaketh not of any law: but onely containeth a plaine historie of *Abrahams* two children? *Paul* is wont to call the first book of *Moses* the law, after the manner of the

The answer.

Iews:

Iewes: which although it containe no law besides the law of circumcision, but principally teacheth faith, and witnesseth that the Patriarkes pleased God because of their faith: yet the Iewes notwithstanding, because of the law of circumcision therein contained, called the booke of *Genesis*, with the rest of the books of *Moses*, the law. So did *Paul* himselfe also being a Iew. And Christ under the name of the law, comprehendeth, not onely the books of *Moses* but also the Psalmes, *Iohn* 15. *But it is, that the word might be fulfilled which is written in their law: They hated me without a cause.* Psal. 35. 19.

Verse 22. 23. *For it is written, that Abraham had two sons, one by a seruant, and one by a free woman. But he which was of the seruant was borne after the flesh; and he which was of the free woman, was borne after the promise.*

As if he said: Ye forsake grace, Faith and Christ, and turne backe againe to the law: ye will be under the law, and become wise through it. Therefore I will talke with you of the law. I pray you consider the law diligently. Ye shall find that *Abraham* had two sons, *Ismael* by *Agar*, and *Isaac* by *Sara*. They were both the true sons of *Abraham*. *Ismael* was as wel the true son of *Abraham* as *Isaac* was, for both came of one father, of one flesh, and of one seed. What was then the difference? This maketh not the difference (saith *Paul*) that the mother of the one was free and the other bond, (albeit it pertaineth to the allegorie:) but that *Ismael* which was borne of the bondwoman, was borne after the flesh, that is to say, without the promise and word of God. But *Isaac* was not onely borne of the free woman, but also according to the promise. What then? Yet was *Isaac* notwithstanding as well borne of the seed of *Abraham* as *Ismael* was. I grant that they were both the children of one father, and yet notwithstanding there is a difference. For although *Isaac* was borne of the flesh, yet the promise went before. None observed this difference but onely *Paul*, which he gathered out of the text of *Genesis* after this manner.

Abrahams two sonnes.

Ismael was a son after the flesh, & Isaac after the promise.

An obiection.

The answer.

Whereas *Agar* conceived and brought forth *Ismael*, there was no word of God that foreshewed that this should come to passe: but by permission of *Sara*, *Abraham* went in to his seruant *Agar*, whom *Sara*, being barren, had given to wife unto *Abraham*,

Abraham, as it is said in the book of *Genesis*. For *Sara* had heard that *Abraham* by the promise of God, should have seed of his body, and she hoped that she should be the mother of this seed. But when she had waited now for the promise many yeares with great anguish of spirit, and saw that the matter was so long differred, she was out of hope. This holy woman therfore giveth place for the honour of her husband, and resigneth her right to another, that is to say, to her maid. Notwithstanding she suffereth not her husband to matrie another wife out of his house, but she giveth unto him in mariage her servant, to the end that she might be builded by her: For so saith the historie, *Genes.* 16. *Now, Sara Abrahams wife bare him no children, and she had a maid an Egyptian, Agar by name. And Sara said unto Abraham: Behold now the Lord hath restrained me from child bearing, I pray thee go in to my maid: it may be that I shall be builded by her.* This was a great humilitie of *Sara*, who so abased her selfe, and tooke in good part this tentation and triall of her faith. For thus she thought, God is no lyer: that which he hath promised to my husband he will surely performe. But peradventure God will not that I shall be the mother of that Seed. It shall not grieve me that *Agar* should have this honour, unto whom let my Lord enter, for I may peradventure be builded by her.

Sara had heard the promise of God as concerning the seede, but she waiteth not for Gods appointed time.

Sara resigneth up her right.

The humility of Sara.

Ismael therefore is borne without the word at the onely request of *Sara*. For there is no word of God which commanded *Abraham* thus to do, or promised unto him a sonne, but all this is done at * adventure. Which also the words of *Sara* do declare: *It may be* (saith she) *that I shall be builded by her.* Seeing therefore there was no word of God spoken to *Abraham* before, as there was when *Sara* should bring forth *Isaac*, but onely the word of *Sara*: it is evident enough that *Ismael* was the sonne of *Abraham* after the flesh onely without the word of God: therefore he was borne at adventure, and unlooked for as another childe is. This *Paul* observed and diligently considered.

Ismael was the sonne of Abraham according to the flesh.

* That is sayd to be done at adventure or by chance, wherof man knoweth not the cause: although unto God it be fore-known and appointed.

In the 9. Chap. to the *Romanes* he prosecuteth the same argument which here he repeateth and setteth forth in an allegorie, and concludeth strongly, that all the sonnes of *Abraham* are not the sonnes of God. *Abraham* (saith he) hath two sorts of children. Some are borne of his flesh and bloud, but the word and promise of God goeth before, as *Isaac*. Other are borne without the pro-

Abraham hath two sorts of children.

mise

miſe, as *Iſmael*. Therefore the children of the fleſh (ſaith hee) are not the children of God, but the children of the promiſe, &c. And by this argumẽt he mightily ſtoppeth the mouthes of the proud Iewes, which gloried that they were the ſeede and children of *Abraham*: As alſo Chriſt doth in the 3. of *Mathew* and in the eight of *Iohn*. As if he ſaid: It followeth not, I am the carnall ſeede of *Abraham*, therefore I am the child of God. *Eſau* is the naturall ſonne, therefore the heire. Nay rather (ſaith he) they that will be the children of *Abraham*, beſides their carnall birth, muſt be alſo the ſonnes of the promiſe, and muſt beleeve. And they are the true children of *Abraham*, and conſequently of God, who have the promiſe and beleeve.

Who be the true ſonnes of Abraham.

But *Iſmael*, becauſe he was not promiſed of God to *Abraham*, is a ſonne after the fleſh only, and not after the promiſe, and therefore he was borne at adventure, as other children be. For no mother knoweth whether ſhe ſhall have a child or no, or if ſhe perceive her ſelfe to be with child, yet ſhe cannot tell whether it ſhall be a ſonne or a daughter. But *Iſaac* was expreſly named, *Gen. 17. Sara thy wife* (ſaith the Angel to *Abraham*) *ſhall beare thee a ſonne, and thou ſhalt call his name Iſaac*. Here the ſonne and the mother are expreſly named. Thus, for this humility of *Sara*, becauſe ſhe gave up her right and ſuffered the contempt of *Agar*, *Geneſis* 16. God requited her with this honour, that ſhe ſhould be the mother of the promiſed ſonne, &c.

Verſe 24. *The which things are ſpoken by allegories.*

Allegories doe not ſtrongly perſwade in Divinity, but as certaine pictures they beautifie and ſet out the matter. For if *Paul* had not proved the righteouſneſſe of faith againſt the righteouſneſſe of workes by ſtrong and pithy arguments, hee ſhould have little prevailed by this allegory. But becauſe hee had fortified his cauſe before with invincible arguments taken of experience, of the example of *Abraham*, the teſtimonies of the Scriptures and ſimilitudes: now in the end of his diſputation he addeth an allegory, to give a beautie to all the reſt. For it is a ſeemely thing ſometimes to adde an allegory when the foundation is well laid, and the matter throughly proved. For as painting is an ornament to ſet foorth and garniſh an houſe already builded: ſo is an allegory the light of a matter which is already otherwiſe proved and confirmed.

An allegory is that whereby one thing is ſpoken, & another thing meant.

Verse 25. For these mothers are the two Testaments: the one which is Agar of mount Sina, which gendreth unto bondage. (For Agar or Sina is a mountaine in Arabia.)

Abraham is a figure of God, which hath two sonnes, that is to say, two sorts of people are represented by *Ismael* and *Isaac*. These two are borne unto him by *Agar* and *Sara*, the which signifie the two Testaments, the old and the new. The old is of mount Sina, begetting unto bondage, which is *Agar*. For the Arabians in their language call *Agar* the same mountain which the Iewes call Sina (which seemeth to have that name of brambles and thornes) which also *Ptolomæus* and the Greeke commentaries doe witnesse. After the same manner diverse names are given to many mountaines, according to the diversitie of nations. So the mount which *Moses* calleth Hermon, of the Sidonians is called *Sirion*, and of the Amorites *Senir*.

Sina. Agar. Hermon.

Now, this serveth very well to the purpose, that Mount Sina in the Arabians language signifieth as much as an handmaid: and I thinke the likenesse of this name gave *Paul* light and occasion to seeke out this allegorie. Likewise then as *Agar* the bond maid brought foorth to *Abraham* a sonne, and yet not an heire but a servant: so Sina the allegoricall *Agar*, brought foorth to God a sonne, that is to say, a carnall people. Againe, as *Ismael* was the true sonne of *Abraham*, so the people of Israel had the true God to be their father, which gave them his law, his oracles, religion and true service, and the temple: as it is said in the Psalme 147. *He sheweth his word unto Iacob, his statutes and his judgements unto Israel.* Notwithstanding this onely was the difference: *Ismael* was borne of a bondmaid after the flesh, that is to say, without the promise, and could not therefore be the heire. So the mysticall *Agar*, that is to say, mount Sina where the law was given and the old Testament ordained, brought foorth to God the great *Abrahams* people, but without the promise, that is to say, a carnall and a servile people, and not the heire of God. For the promises as touching Christ the giver of all blessing, and as touching the deliverance from the curse of the law, from sinne and death, also as touching the free remission of sinnes, of righteousnesse and everlasting life, are not added to the law, but the law saith: *He that shall doe these things shall live in them*:

The people of the law.

Leuit. 18.5. Rom. 10.

There

Therefore the promises of the law are conditionall, promising life, not freely, but to such as fulfill the law, and therefore they leave mens consciences in doubt: for no man fulfilleth the law. But the promises of the new Testament have no such condition joyned unto them, nor require any thing of us, nor depend upon any condition of our worthinesse, but bring and give unto us freely forgivenesse of sinnes, grace, righteousnesse and life everlasting for Christs sake, as I have said more largely in another place. The promises of the law and the Gospell.

Therefore the law or the old Testament containeth onely conditionall promises: for it hath alwayes such conditions as these are, joyned to it: *If ye hearken to my voyce: if yee keepe my statutes: if yee walke in my waies, yee shall be my people, &c.* The Iewes not considering this, layed hold of these conditionall promises as if they had beene absolute and without all condition: which they supposed that God could never revoke, but must needes keepe them. Herevpon, when they heard the Prophets foreshew the destruction of the citie of Ierusalem, of the temple, of the kingdome and priesthood, (which could well discerne betwixt the corporall promises of the law, and the spirituall promises concerning Christ and his kingdome:) they persecuted and killed them as hereticks and blasphemers of God: For they saw not this condition that was annexed: *If yee keepe my Commandements it shall goe well with you, &c.* The promises of God in the law are conditionall.

Therefore *Agar* the bondmaide bringeth forth but a bond servant. *Ismael* then is not the heire, although he be the naturall sonne of *Abraham*, but remaineth a bond servant. What is here lacking? The promise and the blessing of the word. So then the law given in mount Sina, which the Arabians call Agar, begetteth none but servants. For the promise made as concerning Christ, was not annexed to the law. Wherefore, (O ye *Galathians*) if ye, forsaking the promise and faith, fall backe to the law and workes, ye shall alwaies continue servants: that is, yee shall never bee delivered from sinne and death, but yee shall alwaies abide under the curse of the law. For *Agar* gendreth not the seede of the promise and heires, that is to say, the law justifieth not, it bringeth not the adoption and inheritance, but rather it hindreth the inheritance, and worketh wrath. The law bringeth forth bond servants. The law maketh not heires, neither doth it justifie.

Verse 25. And it answereth to Ierusalem which now is, and shee is in bondage with her children.

This is a wonderfull allegorie. As *Paul* a little before made *Agar* of Sina, so now of Ierusalem he would gladly make *Sara*: but he dareth not, neither can he so doe: but is compelled to ioyne Ierusalem with mount Sina. For he saith: The same belongeth to *Agar*, seeing mount Agar reacheth even to Ierusalem. And it is true that there be continuall mountaines, reaching from Arabia Petrea, unto Cades Bernea of Iurie. He saith then that this Ierusalem which now is, that is to say, this earthly and temporall Ierusalem is not *Sara*, but pertaineth to *Agar*, for there *Agar* reigneth. For in it is the law begetting unto bondage: in it is the worship and ceremonies, the Temple, the Kingdome, the Priesthood: and whatsoever was ordained in Sina, by the mother which is the law, the same is done in Ierusalem. Therefore I joyne her with Sina, and I comprehend both in one word, to wit, Sina or Agar.

The earthly Ierusalem pertaineth to Agar.

I durst not have beene so bold to handle this allegorie after this manner, but would rather have called Ierusalem Sara or the new Testament, especially seeing the preaching of the Gospell beganne in it, the holy Ghost was there given, and the people of the new Testament were there borne: and I would have thought that I had found out a very fit allegorie. Wherefore it is not for every man to use allegories at his pleasure: for a goodly outward shew may soone deceive a man and cause him to erre. Who would not thinke it a very fit thing to call Sina Agar, and Ierusalem Sara? Indeede *Paul* maketh Ierusalem Sara, but not this corporall Ierusalem, which he simply joyneth unto Aagar: but that spirituall and heavenly Ierusalem in which the law reigneth not, nor the carnall people, as in that Ierusalem which is in bondage with her children, but wherein the promise reigneth, wherein is also a spirituall and a free people.

It is not for every man to dally with allegories.

Sara the heavenly Ierusalem.

And to the end that the law should be quite abolished, and that whole kingdome which was established in Agar the earthly Ierusalem was horribly destroyed, with all her ornaments, the temple, the ceremonies, &c. Now, although the new Testament began in it, and so was spread throughout the whole world, yet notwithstanding it appertaineth to Agar: that is to say, it is the citie of the law, of the ceremonies and of the Priesthood instituted by *Moses*. Briefly it is gendred of Agar the bondwoman, and therefore is in bondage with her children, that is to say, it walketh in the works

The earthly Ierusalem destroyed.

The earthly Ierusalem is in bondage.

of the law, and never attaineth to the libertie of the ſpirit, but abideth continually under the law, ſinne, an evill conſcience, the wrath and judgement of God, and under the guilt of death and hell. Indeed it hath the libertie of the fleſh, it hath a corporall kingdome, it hath magiſtrates, riches and poſſeſſions, and ſuch like things: but we ſpeake of the libertie of the ſpirit, whereby we are dead to the law, to ſinne and death, and we live and reigne in grace, forgiveneſſe of ſinnes, righteouſneſſe, and everlaſting life. This cannot the earthly Ieruſalem performe, and therefore it abideth with Agar.

Verſe 26. But Ieruſalem which is above is free: which is the mother of us all.

That earthly Ieruſalem (ſaith he) which is beneath, having the policie and ordinances of the law, is Agar, and is in bondage with her children: that is to ſay, ſhe is not delivered from the law, ſinne and death. But Ieruſalem which is above, that is to ſay, the ſpirituall Ieruſalem, is Sara (albeit *Paul* addeth not the proper name of Sara, but giveth her another name, calling her the free woman,) that is to ſay that true Lady and free woman, which is the mother of us all, gendring us unto libertie, and not unto bondage as Agar doth. Now, this heavenly Ieruſalem which is above, is the Church, that is to ſay, the faithfull diſperſed throughout the whole world, which have one and the ſame Goſpell, one and the ſame Faith in Chriſt, the ſame holy Ghoſt, and the ſame Sacraments. Ieruſalem which is above.

Therefore underſtand not this word [*Above*] of the triumphant Church (as the Schoolemen call it) in heaven: but of the militant Church in earth. For the godly are ſaid to have their converſation in heaven, *Philip.* 3. *Our converſation is in heaven*, not locally: but in that a Chriſtian beleeveth, in that he layeth hold of thoſe neſtimable, thoſe heavenly and eternall gifts, hee is in heaven, phesians 1. *Which hath bleſſed us with all ſpirituall bleſſing in avenly things in Chriſt.* We muſt therefore diſtinguiſh the hea- The earthly & heavenly bleſſing. enly and ſpirituall bleſſing, from the earthly. For the earthly leſſing is to have a good civill government both in common reale and families: to have children, peace, riches, fruites of the rth, and other corporall commodities. But the heavenly bleſ- The heavenly bleſſing what it is. g is to be delivered from the Law, ſinne and death: to be juſti- d and quickned to life: to have peace with God: to have a faith-

full heart, a joyfull conſcience, and a ſpirituall conſolation: to have the knowledge of Ieſus Chriſt: to have the gift of propheſie, and the revelation of the Scriptures: to have the gifts of the holy Ghoſt, and to rejoyce in God. Theſe are the heavenly bleſsings which Chriſt giveth to his Church.

Wherefore Ieruſalem which is above, that is to ſay the heavenly Ieruſalem, is the Church which is now in the world, and not the city of the life to come, or the Church triumphant: as the idle and unlearned Monkes and Schooledoctors dreamed, which taught that the Scripture hath foure ſences: the literall ſence, the figuratiue ſence, the allegoricall ſence, and the morall ſence: and according to theſe ſences they have fooliſhly interpreted almoſt all the words of the Scriptures: As this word Ieruſelem literally ſignified that citie which was ſo named: figuratively a pure conſcience: allegorically the Church militant: morally the celeſtiall Citie or the Church triumphant. With theſe trifling and fooliſh fables they rent the Scriptures into ſo many and diverſe ſences, that ſilly poore conſciences could receive no certaine doctrine of any thing. But *Paul* ſaith here, that the old and earthly Ieruſalem belongeth unto Agar, and that it is in bondage with her children, and is utterly aboliſhed. But the new and heavenly Ieruſalem, which is a Queene and a free woman, is appointed of God in earth and not in heaven, to be the mother of us all, of whom we have beene gendred, and yet daily are gendred. Therefore it is neceſſary that this our mother ſhould be in earth among men, as alſo her generation is. Notwithſtanding ſhe gendreth by the holy Ghoſt, by the miniſtery of the Word and Sacraments, and not in the fleſh.

The foure ſences of the Scriptures, according to the Papiſts.

The heavenly Ieruſalem which is yet upon earth.

This I ſay to the end that in this matter wee ſhould not be carried away with our cogitations into heaven, but that wee ſhould know that *Paul* ſetteth the Ieruſalem which is above, againſt the earthly Ieruſalem, not locally but ſpiritually. For there is a diſtinction betweene thoſe things which are ſpirituall, and thoſe which are corporall or earthly. The ſpirituall things are above, the earthly are beneath: So Ieruſalem which is above, is diſtinguiſhed from the carnall and temporall Ieruſalem which is beneath, not locally (as I have ſaid) but ſpiritually. For this is ſpirituall Ieruſalem which tooke her beginning in the corporall Ieruſalem, hath not any certaine place as hath the other in Iudea: but

By the heavenly Ieruſalem he meaneth the ſpirituall Ieruſalem, which he ſetteth againſt the earthly Ieruſalem.

The ſpirituall Ieruſalem diſperſed throughout,

is disperſed throughout the whole world, and may be in *Babylon*, in *Turkie*, in *Tartarie*, in *Scythia*, in *Indea*, in *Italie*, in *Germanie*, in the Iles of the ſea, in the mountaines and valleys, and in all places of the world where men dwell which have the Goſpel, and beleeve in Ieſus Chriſt. the whole world.

Wherefore Sara or Ieruſalem our free mother, is the Church it ſelfe, the ſpouſe Chriſt, of whom we all are gendred. This mother gendreth free children without ceaſing to the end of the world, as long as ſhe exerciſeth the miniſterie of the word, that is to ſay, as long as ſhe preacheth and publiſheth the Goſpell: for this is truly to gender. Now, ſhe teacheth the Goſpell after this manner: to wit, that we are delivered from the curſe of the law, from ſinne, death, & all other evils by Ieſus Chriſt, and not by the law, neither by workes. Therefore Ieruſalem which is above, that is to ſay, the Church, is not ſubject to the law & works, but ſhe is free, & a mother without the law, ſin & death. Now ſuch a mother as ſhe is, ſuch children ſhe gendreth.

This allegory teacheth very aptly, that the Church ſhould doe nothing elſe but teach and preach the Goſpell truely and ſincerely, and by this meanes ſhould gender children. So, wee are all fathers and children one to another: for wee are begotten one of another. I being begotten by other through the Goſpell, doe now beget other, which ſhall alſo beget other hereafter, and ſo this begetting ſhall endure to the end of the world. Now, I ſpeake of the generation, not of Agar the bondmaide, which gendreth her bondſervants by the law; but of Sara the free woman, who gendreth heires without the law, and without mens workes or endeavours. For in that Iſaac is heire and not Iſmael (albeit notwithſtanding that both of them were the naturall ſonnes of *Abraham*,) Iſaac had the inheritance by the word of promiſe, namely: *Sara thy wife ſhall bring thee a ſonne, and thou ſhalt call his name Iſaac.* This did Sara well underſtand, and therefore ſhee ſaith: *Caſt out the bondwoman and her ſonne:* And *Paul* alſo alleageth theſe words afterwards. Wherefore as Iſaac hath the inheritance of his father onely by the promiſe and by his birth, without the law and without workes: even ſo we are borne through the Goſpell of that free woman Sara, that is to ſay, the Church, true heires of the promiſe. She inſtructeth us, nouriſheth us, and carieth us in her wombe, in her lap, and in her armes: ſhe formeth and faſhi-

The Church begetteth children by teaching.

Iſaac inherited through the promiſe Gen. 17. 19.

Ephe 4 15. fashioneth us to the image of Christ, untill we grow up to a perfect man, &c. So all things are done by the ministery of the word. Wherefore the office of the free woman is to gender children to God her husband without ceasing & without end: that is to say, such children as know that they are justified by Faith, and not by the law.

Esa 54.1. *Verse 27. For it is written: Rejoyce thou barren that bearest no children: breake foorth and crie thou that travellest not: for the desolate hath many mo children then shee which hath an husband.*

Esa 54. *Paul* alleageth this place out of Esay the Prophet, which is altogether allegoricall. It is written (saith hee) that the mother of many children, and she which hath an husband, must be sicke and die: and contrariwise, that the barren and shee which hath no children, must have abundance of children. After the same manner *Hanna* singeth in her song, out of the which Esay the Prophet tooke his Propheſie, 2.Sam.2. *The bow and the mighty men are broken, and the weake have girded themselves with strength. They that were full are hired foorth for bread, and the hungrie are no more hired; so that the barren hath borne seven: and shee that had many children is feeble.* A marvellous matter (saith he): She that was fruitfull shall be made barren, and she that was barren fruitfull. Moreover, such as before were strong, full, rich, glorious, righteous, and blessed, shall become feeble, hungry, poore, ignominious, sinners, subiect to death and damnation: And contrariwise the feeble and hungry, &c. shall be strong and satisfied, &c.

The seng of Hanna.

The difference betweene the Synagogue and the Church.

The difference which is betweene Agar and Sara, that is to say, betweene the Synagogue and the Church, or betweene the law and the Gospel. The law being the husband of the fruitfull woman, that is to say, of the Synagogue, begetteth very many children. For men of all ages, not onely idiots, but also the wisest and best (that is to say, all mankind except the children of the free woman) do neither see nor know any other righteousnesse then the righteousnesse of the law: much lesse doe they know any which is more excellent: Wherefore they thinke themselves righteous if they follow the law and outwardly performe the workes thereof.

The righteousnesse of the law is well known to reason.

These

These, although they be fruitfull, have many disciples, and shine in the righteousnesse and glorious workes of the law, yet notwithstanding are not free, but bond servants: For they are the children of Agar, which gendreth to bondage. Now, if they be servants, they cannot be partakers of the inheritance, but shall bee cast out of the house: for servants remaine not in the house for ever: Yea, they are already cast out of the kingdome of grace and libertie. *For he that beleeveth not, is condemned alreadie.* They remaine therefore under the malediction of the law, under sinne and death, under the power of the Divel, and under the wrath and judgement of God. *Iob.8.35.* *Iob 3.18.*

Now, if the morall law it selfe or the ten cõmandements of God, can doe nothing else but gender servants, that is to say, cannot justifie, but onely terrifie, accuse, condemne, and drive mens consciences to desperation: how then (I pray you) shall the lawes of men, or the lawes of the Pope justifie, which are the doctrines of Divels? They therefore that teach and set forth either the traditions of men, or the law of God as necessary to obtaine righteousnesse before God, doe nothing else but gender servants. Notwithstanding such teachers are counted the best men, they obtaine the favour of the world, and are most fruitfull mothers, for they have an infinite number of disciples: For mans reason understandeth not what Faith and true godlinesse is, and therefore it neglecteth and despiseth it, and is naturally addicted to superstition and hyporisie, that is to say, to the righteousnesse of workes. Now, because this righteousnesse shineth and flourisheth every where, therefore it is a mighty Empresse of the whole world. They therefore which teach the righteousnesse of workes by the law, beget many children which outwardly seeme to be free, and have a glorious shew of excellent vertues, but in conscience they are servants and bondslaves of sinne: therefore they are to be cast out of the house and condemned.

The teachers of the law gender bond servants.

Reason is delighted with hypocrisie.

Contrariwise Sara the free woman, that is to say, the true Church seemeth to bee barren. For the Gospell which is the word of the crosse and affliction, which the Church preacheth, shineth not so brightly as the doctrine of the law and workes, and therefore she hath not so many disciples to cleave unto her. Moreover, she beareth this title, that shee forbiddeth good workes, maketh men secure, idle, and negligent, raiseth up heresies and seditions, and is

The Church seemeth to be barren. 1 Cor. 1.18.

The Gospell hath but few disciples.

the

the cause of all mischiefe: and therefore she seemeth to bring no successe or prosperity, but all things seeme to be full of barrennesse, desolation, and desperation. Therefore the wicked are certainely perswaded, that the Church with her doctrine cannot long endure. The Iewes assured themselves, that the Church which was planted by the Apostles, should shortly be overthrowne: the which by an odious name they called a Sect. For thus they speake to *Paul* in the 28. chapter of the Actes: *As concerning this Sect, we know that every where it is spoken against.* In like manner how often (I pray you) have our adversaries beene deceived, which some whiles appointed one time, and some whiles another, when we should be certainly destroyed? Christ and his Apostles were oppressed: but after their death the doctrine of the Gospell was further spread abroad then it was during their life. In like manner our adversaries may oppresse us at this day, but the word of God shall abide for ever. How much soever then the Church seemeth to be barren and forsaken, weake and despised, and outwardly to suffer persecution: and moreover be compelled to heare this reproach, that her doctrine is heretical and seditious, notwithstanding she alone is fruitfull before God: she gendreth by the ministery of the word an infinite number of children, heires of righteousnesse and everlasting life: and though outwardly they suffer persecution, yet in spirit they are most free: who not onely are judges over all doctrines and workes, but also are most victorious conquerours against the gates of hell.

The Church is in heavinesse.

The Prophet therefore confesseth, that the Church is in heavinesse: for else hee would not exhort her to rejoyce. Hee granteth that she is barren before the world: for else he would not call her barren and forsaken having no children: but before God, saith he, she is fruitfull, and therefore he biddeth her to rejoyce. As though he would say: Thou art indeed forsaken and barren, and hast not the law for thy husband, and therefore thou hast no children. But rejoyce: for although thou hast not the law for thy husband, but art forsaken as a virgine that is ready to marry (for he will not call her a widow,) which should have an husband if she were not forsaken of him, or if he were not slaine, thou (I say) which art solitary and forsaken of thy husband the law, and not subject to the marriage of the law, shalt be a mother of innumerable children. Wherefore the people or the Church of the new Testament is altogether

The people of grace.

without

without the law as touching the conscience, and therefore she seemeeth to be forsaken in the sight of the world. But although shee seeme to be never so barren without the law and without works, yet notwithstanding she is most fruitfull before God, and bringeth foorth an infinite number of children, not in bondage but in freedome. By what meanes? Not by the law, but by the word and Spirit of Christ which is given by the Gospell, through the which she conceiveth, bringeth forth and nourisheth her children.

Paul therefore plainely sheweth by this allegory the difference betweene the Law and the Gospell: First when he calleth Agar the old Testament, and Sara the new: Againe, when hee calleth the one a bondmaid, the other a free woman: Moreover when he saith that the married and fruitfull is become barren, and cast out of the house with her children: Contrariwise when the barren and forsaken is become fruitfull, and bringeth forth an infinite number of children, and those also inheritours. By these differences are resembled the two sorts of people, of Faith and of the Law I meane. The people of Faith have not the Law for their husband, they serve not in bondage, they are not borne of that mother Ierusalem which now is: but they have the promise, they are free, and are borne of free Sara.

The difference betwixt the law and the Gospell.

He separateth therefore the spirituall people of the new Testament, from the other people of the Law, when he saith that the spirituall people are not the children of Agar the bondmaid, but of Sara the freewoman, which knoweth nothing of the law. And by this meanes he placeth the people of Faith, far above & without the law. Now, if they be above and without the law, then are they justified by the spirituall birth onely, which is nothing else but Faith; and not by the law or by the workes thereof. Now, as the people of grace, neither have, nor can have the law: so the people of the law neither have nor can have grace: for it is impossible that the law and grace should stand together. Therefore we must be justified by faith, and lose the righteousnesse of the law: or else be justified by the law, and lose the righteousnesse of faith. But this is a foule and a lamentable losse to lose grace, and to returne to the law. Contrariwise it is an happy and blessed losse, to lose the law, and lay hold of grace.

The people of grace without the law, and the people of the law without grace.

We therefore (following the example and diligence of *Paul*) doe endeavour as much as is possible to set foorth plainely the difference betweene the law and the Gospell: which is very easie as touching

ching the words. For who seeth not that Agar is not Sara, and that Sara is not Agar? Also, that Ismael is not Isaac, and that hee hath not that which Isaac hath? A man may easily discerne these things. But in great terrours and in the agony of death, when the conscience wrastleth with the judgement of God, it is the hardest thing of all others to say with a sure and stedfast hope: I am not the son of Agar, but of Sara, that is to say the law belongeth nothing unto me: For Sara is my mother, who bringeth foorth free children and heires, and not servants.

Paul then by this testimony of Esay hath prooved that Sara, that is to say, the Church is the true mother which bringeth forth free children and heires: Contrariwise that Agar, that is to say, the Synagogue gendreth many children indeed, but they are servants and must bee cast out. Moreover, because this place speaketh also of the abolishing of the law and of Christian libertie, it ought to be diligently considered. For as it is the most principal and speciall article of Christian doctrine, to know that we are justified and saved by Christ, so is it also very necessary to know and understand well the doctrine concerning the abolishment of the law. For it helpeth very much to confirme our doctrine as touching Faith, and to attaine sound & certaine consolation of conscience, when we are assured that the law is abolished, and specially in great terrours and serious conflicts.

The law is abolished to all Christians.

I have often said before, and now I say againe (for it cannot be too often repeated,) that a Christian laying hold of the benefit of Christ through faith, hath no law, but all the law is to him abolished with all his terrours and torments. This place of Esay teacheth the same thing, and therefore it is very notable and full of comfort, stirring vp the barren and forsaken to rejoyce, which was counted worthy to be mocked or pitied according to the law. For such as were barren, were accursed according to the law. But the holy Ghost turneth this sentence, and pronounceth the barren worthy of praise and blessing: and contrariwise the fruitfull and such as bring foorth children, accursed, when hee saith: *Rejoyce thou barren, which bearest not: Breake foorth into joy and rejoyce thou that travellest not: For the desolate hath many moe children then the married wife.* Howsoever then Sara, that is to say, the Church seemeth to bee forsaken and barren before the world, not having the righteousnesse and workes of the law: yet notwithstanding

Esa. 54. 1. The Church is forsaken and barren before the world.

ſtanding ſhee is a moſt fruitfull mother, having an infinite number of children before God, as the Prophet witneſſeth. Contrariwiſe, although *Agar* ſeeme never ſo fruitfull and to bring forth never ſo many children, yet notwithſtanding ſhee hath no iſſue remaining: for the children of the bondwoman are caſt out of the houſe together with their mother, and receive not the inheritance with the children of the free woman, as *Paul* ſaith afterwards.

Becauſe therefore we are the children of the free woman, the law our old husband is aboliſhed, *Rom.7.* Who as long as he had dominion over us, it was impoſsible for us to bring forth children free in ſpirit, or knowing grace: but wee remained with the other in bondage. True it is, that as long as the law reigneth, men are not idle, but they labour ſore, they beare the burthen and the heate of the day, they bring foorth and gender many children: but as well the fathers as the children ar baſtards, and doe not belong to the free mother: Therefore they are at the length caſt out of the houſe and inheritance with *Iſmael*: they die and are damned. It is impoſsible therefore that men ſhould attaine to the inheritance, that is to ſay, that they ſhould be juſtified and ſaved by the law, although they travell never ſo much, and be never ſo fruitfull therein. Accurſed therefore be that doctrine, life and religion, which endeavoureth to get righteouſneſſe before God by the law or the works thereof. But let us proſecute our purpoſe as touching the aboliſhment of the law.

Mat.20.12. The people of the lawe, laborious & painefull.

The Schoole-doctours ſpeaking of the aboliſhment of the law, ſay that the judiciall and the ceremoniall lawes are pernicious and deadly ſince the comming of Chriſt, and therefore they are aboliſhed: but not the morall law. Theſe blinde Doctours knew not what they ſaid. But if thou wilt ſpeake of the aboliſhment of the law, talke of it as it is in his owne proper uſe, and office, and as it is ſpiritually taken; and comprehended with all the whole law, making no diſtinction at all between the Iudiciall, Ceremonial and Morall law. For when *Paul* ſaith, that we are delivered from the curſe of the law by Chriſt, he ſpeaketh of the whole law, and principally of the morall law, which only accuſeth, curſeth and condemneth the conſcience, which the other two do not. Wherfore we ſay that the Morall law or the law of the ten commandements hath no power to accuſe and terrifie the conſcience, in which Ieſus Chriſt reigneth by his grace: for he hath aboliſhed the power therof.

The whole law is aboliſhed.

The whole law aboliſhed by Chriſt but principally the law of the ten cõmandements.

Not

The godly man feeleth the terrours of the law, but by faith in Christ he is raised up and comforted againe.

Not that the conscience doth not at all feele the terrours of the law. (For indeede it feeleth them:) but that they cannot condemne it, nor bring it to desperation. *For there is no condemnation to them that are in Christ Iesus. Rom. 8.* Also: *If the Sonne shall make you free, ye shall be free indeed. Iohn 8.* Howsoever then a Christian man be terrified through the law shewing unto him his sin, notwithstanding he despaireth not For he beleeveth in Iesus Christ, and being baptised in him and cleansed by his blood, hee hath remission of all his sinnes. Now, when our sinne is pardoned through Christ, who is the Lord of the law, (and yet so pardoned that he gave himselfe for it) the law being a servant hath no more power to accuse and condemne us for sinne, seeing it is forgiven us, and we are now made free, forasmuch as the Sonne hath delivered us from bondage. Wherefore the law is wholly abolished to them that beleeve in Christ.

The law hath no power over those that beleeve.

But thou wilt say: I doe nothing. True it is that thou canst doe nothing, whereby thou mayest bee delivered from the tyranny of the law. But heare this joyfull tidings which the holy Ghost bringeth unto thee out of the words of the Prophet: *Rejoyce thou that art barren, &c.* As if hee would say: Why art thou so heavy, why doest thou so mourne: since there is no cause why thou shouldest so doe? But I am barren and forsaken. Well: although thou be never so barren and forsaken, not having the righteousnesse of the law, notwithstanding Christ is thy righteousnesse: hee was made a curse for thee to deliver thee from the curse of the law. If thou beleeve in him, the law is dead unto thee. And looke how much Christ is greater then the law, so much hast thou a more excellent righteousnesse then the righteousnesse of the law. Moreover, thou art fruitfull and not barren: for thou hast many moe children then she which hath an husband.

The publick lawes of Moses perraine not to us.

There is also another abolishment of the law which is outward: to wit, that the politicke lawes of *Moses* doe nothing belong unto us. Wherefore we ought not to call them backe againe, nor superstitiously bind our selves unto them: as some went about to doe in times past, being ignorant of this libertie. Now, although the Gospell make us not subject to the judicicall lawes of *Moses*, yet notwithstanding it doth not exempt us from the obedience of all politicke lawes, but makth us subject in this corporall life, to the lawes of that government wherein we live, that is to say, it commandeth

deth every one to obey his Magistrate and lawes, *not onely because of wrath, but also for conscience sake.* 1. *Pet.* 2. *Rom.* 13. And the Emperour, or any other Prince should not offend, if he used some of the judiciall lawes of *Moses:* yea he might use them freely and without offence. Therefore the popish Schoolemen are deceived, which dreame that the judiciall lawes of *Moses* are pernicious and deadly since the comming of Christ.

Likewise we are not bound to the ceremonies of *Moses*: much lesse to the ceremonies of the Pope. But because this bodily life cannot be altogether without ceremonies (for there must needs be some introduction,) therefore the Gospell suffereth ordinances to be made in the Church as touching dayes, times, places, &c. that the people may know upon what day, in what houre, and in what place to assemble together to heare the word of God. It permitteth also that lessons and readings should be appointed, as in the Schooles, especially for the instruction of children and such as are ignorant. These things it permitteth, to the end that all may be done comely and orderly in the Church. 1, *Cor.* 14. not that they which keepe such ordinances thereby merite remission of sinnes. Moreover they may be changed or omitted without sinne, so that it be done without offence of the weake.

Two things to be taken heed of in the keeping or commanding of ceremonies: the offence of the weake, and the pernitious opinion of merite.

Now *Paul* speaketh here especially of the abolishment of the morall law: which is diligently to be considered. For he speaketh against the righteousnes of the law that he might establish the righteousnes of faith, concluding thus: If onely grace or faith in Christ justifie, then is the whole law abolished without any exception. And this he confirmeth by the testimony of *Esay*, whereby he exhorteth the barren and forsaken to rejoyce: for it seemeth that she hath no child, nor hope ever to have any, that is to say, she hath no disciples, no favour nor countenance of the world, because she preached the word of the crosse of Christ crucified, against all the wisdom of the flesh. But thou that art barren (saith the Prophet) let not this any whit trouble thee: yea rather lift up thy voice and rejoyce, for she that is forsaken hath moe children then she that hath an husband: that is to say, she that is married and hath a great number of children shall be made weake, and she that is forsaken shall have many children.

He calleth the Church barren because her children are not begotten by the law, by workes, by any industrie or indevour of man: but

but by the word of Faith in the ſpirit of God. Here is nothing elſe but birth: no working at all. Contrariwiſe they that are fruitfull, labour and exerciſe themſelves with great travell in bearing and bringing forth. Here is altogether working, and no birth. But becauſe they endeavour to get the right of children and heires by the righteouſneſſe of the law or by their owne righteouſneſſe, they are ſervants and never receive the iuheritance, no though they tire themſelves to death with continuall travell. For they goe about to obtaine that by their owne works againſt the will of God, which God of his meere grace will give to all beleevers for Chriſts ſake. The faithfull worke well alſo, but they are not thereby made ſonnes and heires (for this their birth bringeth unto them) but this they do to the end that they being now made children and heires might glorifie God by their good workes, and helpe their neighbours.

That is their regeneration in Chriſt by Faith & the holy Ghoſt.

Verſ. 28. Therefore brethren wee are after the manner of Iſaac, children of the promiſe.

That is to ſay, we are not children of the fleſh, as *Iſhmael*, or as all the fleſhly Iſrael, which gloried that they were the ſeed of *Abraham* and the people of God. But Chriſt anſwered them, *Iohn* 8. *If ye were the ſonnes of Abraham, ye would not ſeeke to kill me which ſpeake the truth unto you.* Alſo: *If God were your father, then would ye love me and receive my word.* As if hee would ſay: Brethren borne and brought up together in one houſe, know one anothers voice: *But ye be of your father the Divel, &c,* We are not ſuch children (ſaith he) as they are which remaine ſervants, and at length ſhall be caſt out of the houſe; but we are children of the promiſe as *Iſaac* was: that is to ſay, of grace and of faith, borne onely of the promiſe. Concerning this I have ſpoken ſufficiently before in the third Chapter, interpreting upon this place: *In thy ſeede ſhall all the nations of the earth be bleſſed.* Therefore we are pronounced righteous: not by the law, by workes, or our owne righteouſneſſe, but by the meere mercy and grace of God. *Paul* repeateth very often, and diligently ſetteth forth the promiſe which is received by faith alone: for he knew that it was very neceſſary ſo to doe.

The children of the promiſe.

Hitherto as touching the allegory out of *Geneſis*: to the which *Paul* annexeth the place of *Eſay* as an interpretation. Now he applieth

applieth the hiſtorie of *Iſmael* and *Iſaac* for our example and conſolation.

Verſe 29. But as then he that was borne after the fleſh, perſecuted him that was borne after the ſpirit, even ſo is it now.

This place containeth a ſingular conſolation. Whoſoever are borne and live in Chriſt, and rejoyce in this birth and inheritance of God, have *Iſmael* for their enemie and their perſecutor. This we learne at this day by experience: For we ſee that all the world is full of tumults, perſecutions, ſects and offences. Wherefore, if we did not arme our ſelves with this conſolation of *Paul*, and ſuch like, and well underſtand this Article of Iuſtification, we ſhould never bee able to withſtand the violence and ſubtill ſleights of Satan. For who ſhould not be troubled with theſe cruell perſecutions of our adverſaries, and with theſe ſects and infinite offences which a ſort of buſie and fantaſticall ſpirits ſtirre up at this day? Verily it is no ſmall griefe unto us, when wee are conſtrained to heare that all things were in peace and tranquilitie before the Goſpell came abroad: but ſince the preaching and publiſhing thereof, all things are unquiet, and the whole world is in an uproare, ſo that every one armeth himſelfe againſt another. When a man that is not indued with the ſpirit of God heareth this, by and by hee is offended, and judgeth that the diſobedience of ſubjects againſt their Magiſtrates, that ſeditions, warres, plagues and famine, that the overthrowing of common-weales, kingdomes and countries, that ſects, offences, and ſuch other infinite evils doe proceed altogether of the doctrine of the Goſpell.

Iſmael alwayes perſecuteth *Iſaac.*

A conſolation againſt offences.

The Iudgement of the world concerning the Goſpell.

Againſt this great offence we muſt comfort and arme our ſelves with this ſweete conſolation, that the faithfull muſt beare this name and this title in the world, that they are ſeditious and ſchiſmatickes, and the authours of innumerable evils. And hereof it commeth, that our adverſaries thinke they have a juſt cauſe againſt us, yea that they doe God good ſervice when they hate, perſecute, and kill us. It cannot bee then but that *Iſmael* muſt perſecute *Iſaac*: but *Iſaac* againe perſecuteth not *Iſmael*. Who ſo will not ſuffer the perſecution of *Iſmael*, let him not profeſſe himſelfe to be a Chriſtian.

What the faithfull muſt be content to be called in this world

Ioh. 16. 2.

But let our adverſaries (which ſo mightily amplifie theſe evils at this day) tell us what good things inſued the preaching of the Goſpell

What followed the

preaching of the Gospell.

Gospell of Christ and his Apostles. Did not the destruction of the kingdome of the Iewes follow? was not the Romane Empire overthrowne? was not the whole world in an uproare? And yet the Gospell was not the cause hereof, which Christ and his Apostles preached for the profite and salvation of men, and not for their destruction. But these things followed through the iniquitie of the people, the natiõs, the Kings & Princes, who being possessed of the divel, would not hearken to the word of grace, life, and eternall salvation: but detested and condemned it as a doctrine most pernitious and hurtfull to religion and common-weales. And that this should so come to passe, the Holy Ghost foretold by *David*, when he saith, *Psal. 2. Why doe the heathen rage, and the people murmure in vaine? &c.*

Such tumults and hurly-burlies wee heare and see at this day. The adversaries lay the fault on our doctrine. But the doctrine of grace and peace stirreth not up these troubles: but the people, nations, Kings and Princes of the earth (as the Psalmist saith) rage, murmure, conspire and take counsell, not against us (as they thinke) nor against our doctrine, which they blaspheme as false and seditious: but against the Lord and his annoynted. Therefore all their counsels and practises are and shall bee disappointed and brought to nought: *Hee that dwelleth in the heaven shall laugh: the Lord shall have them in derision.* Let them cry out therefore as long as they list, that we raise up these tumults and seditions: notwithstanding this Psalme comforteth us, and saith, that they themselves are the authours of these troubles. They cannot beleeve this, and much lesse can they beleeve that it is they which murmure, rise up, and take counsell against the Lord and his annoynted: nay rather they thinke that they maintaine the Lords cause, that they defend his glory, and doe him acceptable service in persecuting us: but the Psalme lyeth not, and that shall the end declare. Here wee doe nothing, but we onely suffer, as our conscience beareth us witnesse in the holy Ghost. Moreover, the doctrine for the which they raise up such tumults and offences, is not ours, but it is the doctrine of Christ. This doctrine we cannot deny, nor forsake the defence thereof, seeing Christ saith: *Whosoever shall be ashamed of mee and of my words in this adulterous and sinfull nation, of him shall the sonne of man be ashamed when hee shall come in his glory, and in the glory of the Father and of the holy Angels.*

Psal. 2. 4.

The blindnesse of the adversaries. Ioh. 16. 2.

Luk. 9. 26.

He

He therefore that will preach Christ truely, and confesse him to be our righteousnesse, must be content to heare that he is a pernicious fellow, and that he troubleth all things. They which have troubled the world (said the Iewes of *Paul* and *Silas*, *Acts* 17.) are also come unto us, and have done contrary to the decrees of *Cæsar*. And in the 24. of the *Acts*, We have found this pestilent fellow stirring up sedition among all the Iewes throughout the whole world, and the authour of the sect of the Nazarites, &c. In like manner also the Gentiles complaine in the 16. of the Acts: *These men trouble our citie.* So at this day they accuse *Luther* to be a troubler of the Papacy and of the Romane Empire. If I would keepe silence, then all things should be in peace which the strong man possesseth, and the Pope would not persecute me any more. But by this meanes the Gospell of Iesus Christ should be blemished and defaced. If I speake, the Pope is troubled, and cruelly rageth. Either wee must lose the Pope, an earthly and mortall man, or else the immortall God, Christ Iesus, life and eternall salvation. Let the Pope perish then, and let God be exalted, let Christ reigne and triumph for ever.

Paul a pestiferous fellow.

Luke 11, 21, 22.

Christ himselfe when hee foresaw in Spirit the great troubles which should follow his preaching, comforted himselfe after this manner: *I came* (saith hee) *to send fire upon the earth, and what will I but that it be kindled?* In like manner wee see at this day that great troubles follow the preaching of the Gospell through the persecution and blasphemy of our adversaries, and the ingratitude of the world. This matter so grieveth us, that oftentimes after the flesh, and after the judgement of reason, we thinke it had been better that the doctrine of the Gospell had not been published, then that after the preaching thereof the publike peace should be so troubled. But according to the spirit we say boldly with Christ: I came to send fire upon the earth, and what will I, but that it should now be kindled? Now, after that this fire is kindled, there follow forth with great commotions. For it is not a King or an Emperour that is thus provoked: but the God of this world, which is a most mightie spirit, and the Lord of the whole world. This weake word, preaching Christ crucified, fetteth upon this mightie and terrible adversary. * *Behemoth* feeling the divine power of this word, stirreth up all his members, shaketh his taile, and maketh the depth of the sea to boyle like a pot. *Iob* 41. Hereof come all

Luke 12. 49. How Christ comforteth himselfe against the evils that should follow his preaching.

* He meaneth the divell.

theſe tumults, all theſe furious and cruell rages of the world.

Wherefore let it not trouble us that our adverſaries are offended and cry out, that there commeth nogood by the preaching of the Goſpell. They are infidels, they are blind and obſtinate, and therefore it is impoſsible that they ſhould ſee any fruite of the Goſpell. But contrariwiſe, wee which beleeve, doe ſee the ineſtimable profites and fruits thereof: although outwardly for a time wee bee oppreſſed with infinite evils, deſpiſed, ſpoyled, accuſed, condemned as the outcaſts and filthy dung of the whole world, and put to death, and inwardly afflicted with the feeling of our ſinne, and vexed with divels. For we liue in Chriſt, in whom, and by whom we are made Kings and Lords over ſinne, death, the fleſh, the world, hell, and all evils. In whom, and by whom alſo we tread under our feete the Dragon and Baſiliske which is the King of ſinne and death. How is this done? In faith. For the bleſſednesſe which we hope for, is not yet reuealed, which in the meane time we waite for in patience, and yet notwithſtanding doe now aſſuredly poſſeſſe the ſame by faith.

The fruits of the Goſpell.

We ought therefore diligently to learne the article of Iuſtification: for that onely is able to ſupport us againſt theſe infinite ſlanders and offences, and to comfort us in all our tentations and perſecutions. For we ſee that it cannot otherwiſe be, but that the world will be offended with the pure doctrine of the Goſpell, and continually crye out that no good commeth of it: *For the naturall man vnderſtandeth not thoſe things which are of the Spirit of God*: for they are fooliſhneſſe to him. 1 *Cor.* 2. He onely beholdeth the outward evils, troubles, rebellions, murthers, ſects, and ſuch other like things. With theſe ſights hee is offended and blinded, and finally falleth into the contempt and blaſpheming of God and his word.

The article of Iuſtification comforteth us againſt all offences.

On the contrary part, we ought to ſtay and comfort our ſelves in this, that our adverſaries doe not accuſe and condemne us for any manifeſt wickedneſſe which wee have committed, as adultery, murther, theft, and ſuch like, but for our doctrine. And what doe we teach. That Chriſt the Sonne of God, by the death of the Croſſe hath redeemed us from our ſinnes, and from everlaſting death. Therefore they doe not impugne our life, but our doctrine: yea the doctrine of Chriſt, and not ours. Therefore if there be any offence, it is Chriſts offence, and not ours; and ſo the fault wherefore they perſecute us,

Why our adverſaries doe condemne us.

us, Christ hath committed, and not we. Now, whether they will condeme Christ, and plucke him out of heaven as an heretike and seditious person for this fault, that he is our onely iustifier and Saviour, let them looke to that. As for us, we commending this his owne cause unto himselfe, are quiet beholders whether of them shall have the victory, Christ or they. Indeed after the flesh it grieveth us that these Ismalites hate and persecute us so furiously: notwithstanding according to the spirit wee glorie in these afflictions, both because we know that we suffer them not for our sinnes, but for Christs cause, whose benefite and whose glory we set forth, and also because *Paul* giveth us warning aforehand, that *Ismael* must mocke *Isaac* and persecute him.

Griefe after the flesh, & glory after the spirit.

The Iewes expound this place, which *Paul* alleadgeth out of the 21. of *Genesis*, of *Ismael* mocking and persecuting *Isaac* after this maner, that *Ismael* constrained *Isaac* to commit Idolatrie. If he did so, yet I beleeve not that it was any such grosse Idolatry as the Iewes dreame of: to wit, that *Ismael* made Images of clay after the maner of the Gentiles, which he compelled *Isaac* to worship: For, this *Abraham* would in no wise have suffered. But I thinke that *Ismael* was in outward shew a holy man, as *Cain* was, who also persecuted his brother, and at length killed him: not for any corporall thing, but because he saw that God esteemed him above the other. In like maner *Ismael* was outwardly a lover of religion: he sacrificed, and exercised himselfe in well doing. Therefore he mocked his brother *Isaac*, and would be esteemed a better man then he for two reasons: First for his religion and service of God: Secondly for his civill government and inheritance. And these two things hee seemed justly to challenge to himselfe. For he thought that the kingdome and Priesthood pertained to him by the right of Gods law as the first borne, and therefore he persecuted *Isaac* spiritually because of religion, and corporally because of his inheritance.

What maner of man Ismael was.

This persecution alwayes remaineth in the Church, especially when the doctrine of the Gospell flourisheth: to wit, that the children of the flesh mocke the children of the promise, and persecute them. The Papists persecute us at this day, and for none other cause, but for that we teach that righteousnesse commeth by the promise. For it vexeth the Papists that wee will not worship their Idols, that is to say, that we set not forth their righteousnesse, their workes

Ismael alwayes persecuteth Isaac.

workes and worshippings devised and ordained by men, as availeable to obtaine grace and forgivenes of sinnes. And for this cause they goe about to cast us out of the house, that is to say, they vaunt that they are the Church, the children and people of God, and that the inheritance belongeth unto them, &c. Contrariwise they excommunicate and banish us as heretikes and seditious persons, and if they can, they kill us also: and in so doing they thinke they doe God good service. So, as much as in them lieth, they cast us out of this life, and the life to come. The Anabaptists and such other doe hate us deadly, because wee impugne and detest their errours and heresies which they spread abroad, and daily renue in the Church, and for this cause they judge us to be farre worse then the Papists, and therefore they have conceived a more cruell hatred against us, then against the Papists.

The divell persecuteth the Church by violence and subtilty.

As soone therefore as the word of God is brought to light, the Divell is angry, and useth all his force and subtill slights to persecute it, and utterly to abolish it. Therefore hee can no otherwise doe, but raise up infinite sects, horrible offences, cruell persecutions, and abhominable murthers: For hee is the father of lying and of murther. Hee spreadeth his lies throughout the world by false teachers, and hee killeth men by tyrants. By these meanes he possesseth both the spirituall and the corporall kingdome: the spirituall kingdome by the lying of false teachers (stirring up also without ceasing every man particularly by his fiery darts to heresies and wicked opinions:) the corporall kingdome by the sword of tyrants. Thus this father of lying and of murther, stirreth up persecution on every side, both spirituall and corporall, against the children of the free-woman. The spirituall persecution which wee are at this day constrained to suffer of heretickes, is to us most grievous and intollerable, because of the infinite offences and slaunders wherewith the Divell goeth about to deface our doctrine. For we are enforced to heare, that the errours and heresies of the Anabaptists and other heretickes, and all other enormities doe proceed from our doctrine. The corporall persecution, by which tyrants lye in wait for our goods and lives, is more intollerable: For they persecute us not for our sinnes, but for the testimony of the word of God. Let us learne therefore even by the title which Christ giveth to the Divell: to wit, that hee is the father of lying and murther, *Iohn* 8, that when the Gospell flourisheth, and Christ reigneth,

The spirituall and corporall persecution of the godly.

then

then ſects of perdition muſt needs ſpring up, and murtherers perſecuting the Goſpell, muſt rage every where. And *Paul* ſaith: *That there muſt be hereſies.* He that is ignorant of this, is ſoone offended, and falling away from the true God, and true faith, he returneth to his old God, and old falſe faith. 1.Cor.11.19.

Paul therefore in this place armeth the godly before hand, that they ſhould not be offended with thoſe perſecutions, ſects and offences, ſaying: *But as then he that was borne after the fleſh, &c.* As if he would ſay: If we be the children of the promiſe, and borne after the ſpirit, we muſt ſurely looke to be perſecuted of our brother which is borne after the fleſh: that is to ſay, not onely our enemies which are manifeſtly wicked, ſhall perſecute us, but alſo ſuch as at the firſt were our deare friends, with whom we were familiarly converſant in one houſe, which received from us the true doctrine of the Goſpel, ſhall become our deadly enemies, and perſecute us extreamely. For they are brethren after the fleſh, and muſt perſecute their brethren which are borne after the ſpirit. So Chriſt in the 41. Pſalme complaineth of *Iudas: The man of my peace whom I truſted, which did eate of my bread, hath lifted up the heele againſt me.* But this is our conſolation, that wee have not given any occaſion to our Iſmaelites to perſecute us. The Papiſts perſecute us becauſe wee teach the pure and ſincere doctrine of the Goſpell: which if we would forſake, they would perſecute us no more. Moreover, if wee would approue the pernicious hereſies of the Sectaries, they would praiſe us. But becauſe wee deteſt and abhorre the impietie both of the one and the other, therefore doe they ſo ſpiteſully hate, and ſo cruelly perſecute us.

False brethren at the firſt are friends, but afterwards they become moſt deadly enemies.

But not onely *Paul* (as I have ſaid) armeth us againſt ſuch perſecutions and offences, but Chriſt himſelfe alſo moſt ſweetly comforteth us in the 15 of *Iohn*, ſaying: *If yee were of the world, the world would love you: but becauſe yee are not of the world, but I have choſen you out of the world, therefore the world hateth you.* As if he would ſay: I am the cauſe of all theſe perſecutions which yee endure: and if yee be killed, it is I for whoſe ſake ye are killed. For if yee did not preach my word and confeſſe me, the world would not perſecute you. But it goeth well with you: *For the ſervant is not greater then his maiſter. If they have perſecuted me, they will alſo perſecute you for my names ſake.*

Chriſt armeth and comforteth his, againſt the malice and perſecutions of the world.

Mat.10.24. Ioh.15.20.

By theſe words Chriſt layeth all the fault upon himſelfe, and deli-

delivereth us from all feare. As if he would say: Ye are not the cause why the world hateth and persecuteth you, but my name which you preach and confesse, is the cause thereof. *But be of good comfort, I have overcome the world.* This comfort upholdeth us, so that we doubt nothing but that Christ is strong enough, not onely to beare, but also to vanquish all the cruelties of tyrants, and the subtill sleights of heretikes, and this he hath declared in shewing forth his power against the Iewes and Romanes, whose tyrannie and persecutions he suffered for a time. He also suffered the subtill and craftie practises of heretickes, but in time and place he overthrew them all, and remained king and conquerour. Let the Papists then rage as much as they will: Let the Sectaries slander and corrupt the Gospell of Christ as much as they can: notwithstanding Christ shall reigne eternally, and his word shall stand for ever, when all his enemies shall bee brought to nought. Moreover, this is a singular consolation that the persecution of *Ismael* against *Isaac* shall not alwayes continue, but shall endure for a little while, and when that is ended, the sentence shall be pronounced, as followeth:

Christ remaineth King and Conqueror, though the gates of hell fight against him.

Gen.21.10. *Verse 30. But what saith the Scripture? Cast out the servant and her sonne: For the sonne of the servant shall not bee heire with the sonne of the free woman.*

This word of *Sara* was very grievous to *Abraham*: and no doubt, when he heard this sentence, his fatherly bowels were moved with compassion towards his sonne *Ismael*: for he was borne of his flesh. And this the Scripture plainely witnesseth, *Genesis* 21. when it saith: *And this thing was very grievous in Abrahams sight, because of his sonne.* But God confirmed the sentence which *Sara* pronounced, saying to *Abraham*: *Let it not be grievous in thy sight for the childe and for thy bond woman: In all that Sara shall say unto thee heare her voyce: For in Isaac shall thy Seed be called.*

Gen 21 21. God confirmeth the sentence of Sara.

The Ismaelites heare in this place the sentence pronounced against them, which overthroweth the Iewes, Grecians, Romanes, and all others which persecute the Church of Christ. The selfe same sentence also shall overthrow the Papists, and as many as trust in their owne workes, which at this day boast themselves to bee the people of God and the Church: which also trust that they shall surely receive the inheritance, and judge

The sentence pronounced against the Ismaelites is effectuall, &c.

us which rest upon the promise of God, not onely to be barren and forsaken, but also heretickes cast out of the Church, and that it is impossible that we should be sonnes and heires. But God overthroweth their judgement, and pronounceth this sentence against them, that because they are the children of the bond woman, and persecute the children of the free woman, therefore they shall be cast out of the house, and shall have no inheritance with the children of promise: to whom onely the inheritance belongeth, because they are the children of the free woman. This sentence is ratified, and can never be revoked: wherefore it shall assuredly come to passe, that our Ismaelites shall not onely lose the Ecclesiasticall and publike government which now they have, but also everlasting life. For the Scripture hath foretold, that the children of the bond woman shall be cast out of the house, that is to say, out of the kingdome of grace: for they cannot be heires together with the children of the free woman.

Now, here it is to be noted, that the holy Ghost calleth the people of the law and workes, as it were in contempt, the child of the bond-woman. As if he said: Why doe ye vaunt of the righteousnes of the law and workes, and why doe ye glory that ye are the people and the children of God for the same? If ye know not of whom ye are borne, I will tell you: Ye are bond-servants of a bond-woman. And what servants? The bond servants of the law, and consequently of sinne, of death, and of everlasting damnation. Now a servant is no inheritour, but is cast out of the house. Wherefore the Pope with all his kingdome, and all other Iusticiaries (what outward appearance of holinesse soever they have) which hope to obtaine grace and salvation by the law, are servants of that bond-woman, and haue no inheritance with the children of the free-woman. I speake now, not to the Popes, Cardinals, Bishops and Monkes that were manifestly wicked, who have made their bellies their god, and have committed such horrible sinnes as I will not willingly name: but of the best of them, such I meane as lived holily, and went about through great labour and travell by keeping of their monkish order, to pacifie the wrath of God, and to merite remission of their sinnes, and everlasting life. These heare their sentence here pronounced, that the sonnes of the bond-woman must be cast out of the house with their mother the bond-woman.

The people of the law are the sons of the bond-maid.

The Pope & all that seek righteousnesse by workes are children of the bond-woman.

Such sentences diligently considered, make us certaine of our doctrine

The world embraceth the righteousnesse of workes, and condemneth the righteousnesse of faith.

doctrine, and confirme us in the righteousnesse of faith, against the doctrine and righteousnesse of workes which the world embraceth and magnifieth, condemning and despising the other. And this troubleth and offendeth weake consciences: which albeit they plainely see the impietie, the execrable wickednesse, and horrible abominations of the Papists, yet notwithstanding, they are not easily perswaded, that all the multitude which beareth the name and title of the Church doe erre, and that there are but few of them which have a sound and right opinion of the doctrine of Faith. And if the Papacie had the same holines and austeritie of life which it had in the time of the ancient Fathers, *Hierome*, *Ambrose*, *Augustine*, and others, when the Cleargie had not yet so evill a name for their Simonie, excesse, abundance of riches, dissolute living, voluptuousnesse, whoredome, sodomitry, & such other infinite abominations, but lived after the rules and decrees of the fathers religiously, and holily in outward shew, and unmarried, what could we doe now against the Papacie?

A comparison of the old Papacie and of the Papacie at this day.

The single life which the Clergy kept very straightly in the time of the Fathers, was a goodly thing, and made of men very Angels in the sight of the world, and therefore *Paul* in the second chapter to the Collossians calleth it the religion of Angels. And the Papists sing thus of their virgines: Hee led an angelicall life whilest hee lived in the flesh, and yet lived contrary to the flesh. Moreover, the life which they call the contemplatiue life (whereunto the Clergie men were then very much given, utterly neglecting all civill and houshold government) had a goodly shew of holinesse. Wherefore, if that outward shew and appearance of the old Papacy remained at this day, wee should peradventure doe but little against it by our doctrine of Faith, seeing we do now so little prevaile when (that old shew of outward holinesse and severe discipline being utterly abolished) there is nothing to be seene but a very sinke and puddle of all vices and abominations.

The contemplatiue life of Monkes and such other, which sequestred themselves from the world and all worldly affaires.

But admit the case that the old discipline and religion of the Papacie were yet remaining: notwithstanding we ought by the example of *Paul* (who vehemently pursued the false Apostles, which outwardly appeared to be very godly and holy men) to fight against the meritmongers of the Papisticall kingdome, and to say: Although ye live a single life, tyring and consuming your bodies with continuall travell, and walking in the humilitie and religion

ligion of Angels, yet are ye ſervants of the law, of ſinne and of the divell, and muſt be caſt out of the houſe: for ye ſeeke righteouſneſſe and ſalvation by your workes, and not by Chriſt.

Wherefore we ought not ſo much to conſider the wicked life of the Papiſts, as their abhominable doctrine and hypocriſie, againſt the which wee ſpecially fight. Let us ſuppoſe then that the religion and diſcipline of the old Papacie doth yet ſtill flouriſh, and that it is now obſerved with as much ſeveritie and ſtraitneſſe as ever it was: yet muſt we ſay notwithſtanding: If yee have nothing but this holineſſe and chaſtitie of life to ſet againſt the wrath and judgement of God, ye are in very deed the ſonnes of the bond-woman which muſt be caſt out of the kingdome of heaven and be damned.

The devotion and diſcipline of the old Poperie.

No holineſſe of life can be ſet againſt Gods judgement.

And now they themſelves do not defend their wicked life, nay rather they which are the beſt and the ſoundeſt of them all do deteſt it: but they fight for the maintenance & defece of the doctrine of divels, for hypocriſie, and for the righteouſnes of workes. Here they alledge the authoritie of Councels, and the examples of holy Fathers, whom they affirme to have bin the authors of their holy orders and ſtatutes. Therefore we fight not againſt the manifeſt wickednes & abominations of the Papacy, but againſt the greateſt holines, & holieſt Saints thereof, which think they lead an angelicall life, whileſt they dreame that they keep not only the cõmandemẽts of God, but alſo the counſels of Chriſt, and doe workes of ſupererogation, and ſuch as they are not bound to doe. This we ſay is to labour in vaine, except they lay hold of that onely & alone, which Chriſt ſaith is onely neceſſary and choſe the good part with *Mary*, which ſhal not be taken from them.

The Papiſts at this day doe not defend their wicked life, but their doctrine.

The Papiſts devide the Goſpell into precepts and counſels. The precepts they are bound to keepe, ſay they, but not the counſels, & therefore if they keep them, it is a worke of ſupererogation, that is, more then needeth.

This did *Bernard*, a man ſo godly, ſo holy, and ſo chaſte, that hee is to be commended and preferred above them all. Hee being once grieuouſly ſicke, and having no hope of life, put not his truſt in his ſingle life wherein he had lived moſt chaſtly, nor in his good workes and deedes of charitie, whereof hee had done many: but removed them farre out of his ſight, and receiving the benefit of Chriſt by faith, he ſaid: *I have lived wickedly. But thou Lord Ieſus Chriſt by double right doeſt poſſeſſe the kingdome of heaven; Firſt, becauſe thou art the ſonne of God: Secondly, becauſe thou haſt purchaſed it by thy death & paſſion. The firſt thou keepeſt for thy ſelfe by thy birthright. The ſecond thou giveſt to mee, not by the right of my workes, but by the right of grace. Hee ſet not againſt the

* Bernards confeſſion.

wrath

wrath of God his monkerie nor his angelicall life: but hee tooke hold of that one thing which was necessary, and so was saved. I thinke that *Ierome*, *Gregorie*, and many other of the Fathers were saved after the same sort. And it is not to bee doubted, but that also in the old Testament many kings of Israel and other Idolaters were saved in like manner, who at the houre of death casting away their vaine trust which they had in Idols, took hold of the promise of God, which was made unto the seed of *Abraham*, that is to say, Christ in whom all nations should be blessed. And if there bee any of the Papists which shall be saved, they must simply leane not to their owne good deeds and deserts, but to the mercy of God offered unto us in Christ, and say with *Paul*: *I have not mine owne righteousnesse which is of the law, but that which is by Faith in Christ.*

Phil.3.9.

Verse 31. *Then brethren we are not children of the servant, but of the free woman.*

Paul here concludeth his allegorie of the barren Church, and of the fruitfull people of the law. We are not (saith hee) the children of the bond woman: that is to say, wee are not under the law which begetteth unto bondage, that is, which terrifieth, accuseth, and bringeth to desperation: but we are delivered from it by Christ: therefore it cannot terrifie nor condemne us. Of this we have spoken enough before. Moreover, although the sonnes of the bondwoman doe persecute us never so much for a time, yet this is our comfort, that they shall be compelled to leave the inheritance unto us, which belongeth unto us that are the sonnes of the free woman; and shall at length be cast into utter darknesse.

The children of the bondwoman shall at length be cast out. *Matth.25.38.*

Paul therefore by these words [bond woman and free woman] tooke occasion (as we have heard) to reject the righteousnes of the law, and to confirme the doctrine of Iustification. And of purpose he taketh hold of this word (free woman) vehemently urging and amplifying the same, especially in the beginning of the chapter following. Whereupon hee taketh occasion to reason of Christian libertie, the knowledge whereof is very necessary: For the Pope hath in a manner quite overthrowne it, and made the Church subject to mans traditions and ceremonies, and to a most miserable and filthy bondage. That libertie which is purchased by Christ, is unto us at this day a most strong fort and munition whereby we

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defend our selves against the tyrannie of the Pope. Wherefore we must diligently consider this doctrine of Christian libertie, as well to confirme the doctrine of iustification as also to raise up and comfort weake consciences, against so many troubles and offences, which our adversaries doe impute unto the Gospell. Now, Christian libertie is a very spirituall thing, which the carnall man doth not understand. Yea they which have the first fruits of the spirit, and can talke well thereof, doe very hardly retaine it in their heart. It seemeth to reason that it is a matter of small importance. Therefore if the holy Ghost doe not magnifie it that it may bee esteemed accordingly, it is contemned.

Christian libertie.

Rom. 8. 23.

The fifth Chapter.

PAVL now drawing towards the end of his Epistle, disputeth very vehemently in defence of the doctrine of Faith and Christian libertie, against the false Apostles, the enemies and destroyers of the same: against whom he casteth out very thundring words, to beate them downe and utterly to vanquish them. And therewithall he exhorteth the *Galathians* to flie their pernicious doctrine as a dangerous poyson. In this exhortation hee entermingleth threatnings and promises, trying every way that he may keepe them in that libertie which Christ hath purchased for them, saying:

Paul tryeth every way to keepe the *Galathians* in the libertie of the Gospell.

Verse 2. *Stand fast therefore in that libertie wherein Christ hath made us free.*

That is to say: Bee yee stedfast. So *Peter* saith: *Bee sober and watch, for your adversary the divell as a roaring Lyon walketh about, seeking whom hee may devoure, whom resist, being stedfast in the Faith.* Be yee not careless (saith he) but stedfast and constant. Lye not downe and sleepe, but stand up. As if he would say: It standeth you in hand to bee watchfull and constant, that yee may keepe and hold fast that libertie wherein Christ hath made you free. They that are secure and negligent can not keepe this libertie. For Satan most deadly hateth the light of the Gospell, that is

1. Pet. 5. 8. 9.

The godly must stand fast, that they lose not their liberty in Christ.

to

to say, the doctrine of grace, libertie, consolation and life. Therefore when he seeth that it beginneth once to appeare, forthwith he fighteth against it with all might and maine, stirring up stormes and tempests to hinder the course thereof, and utterly to overthrow it. Wherefore *Paul* warneth the faithfull not to sleepe, nor to be negligent: but constantly and valiantly to resist Sathan, that he spoile them not of that libertie which Christ hath purchased for them.

Every word hath here a certaine vehemency. *Stand*, (saith he) As if he should say: Here have ye need of great diligence & vigilancy. *In that libertie.* In what libertie? Not in that wherewith the Emperour hath made us free, but in that wherewith Christ hath made us free. The Emperor hath given, or rather was compelled to give to the Bishop of Rome, a free citie, and other lands: also immunities, priviledges, and prerogatives, &c. This is also a libertie, but it is a civill libertie, whereby the Pope with all his Clergie is exempt from all publique charges. Moreover, there is a fleshly, or rather a divellish libertie, whereby the Divell chiefly reigneth throughout the whole world. For they that enjoy this libertie, obey neither God nor lawes, but doe what they list. This libertie the people seeke and embrace at this day: and so doe the Sectaries, which will be at libertie in their opinions and in all their doings, to the end they may teach and doe whatsoever they dreame to be good and sound, without reprehension. These stand in that libertie wherein the Divel hath made them free. But we speake not here of this libertie: albeit the whole world seeketh no other libertie. Neither doe we speake of the civill libertie: but of a farre other manner of libertie, which the Divell hateth and resisteth with all his power.

The freedome of the Papists.

The liberty of the flesh

The Anabaptists and Libertines with other Sectaries, will be free to doe what they list.

This is that libertie whereby Christ hath made vs free: not from an earthly bondage, or from the Babylonicall captivitie, or from the tyranny of the Turkes, but from Gods everlasting wrath. And where is this done? In the conscience. There resteth our libertie, and goeth no farther. For Christ hath made us free, not civilly, nor carnally, but divinely, that is to say, we are made free in such sort, that our conscience is now free and quiet, not fearing the wrath of God to come. This is that true and inestimable libertie, to the excellencie and Majestie whereof if wee compare the other, they are but one droppe of water in respect of the whole sea. For who is able to expresse what a thing it is when a man is sa-

Freedome from the wrath of God.

red in his heart, that God neither is nor will bee angry with him, but will be for ever a mercifull and loving Father unto him for Christs sake? This is indeed a marvellous and an incomprehensible libertie, to have the most high and soveraigne Majestie so favourable unto us, that hee doth not onely defend, maintaine and succour us in this life, but also as touching our bodies will so deliver us, that our bodies which are sowne in corruption, in dishonour and infirmitie, shall rise againe in incorruption, in glory & power. Wherefore this is an inestimable libertie, that wee are made free from the wrath of God for ever: and is greater then heaven and earth, and all other creatures.

To have God favourable unto us for Christs sake, is an incomprehensible freedome.

1. Cor. 15. 42. 43 44.

Liberty from the law, sinne and death, &c.

Of this libertie there followeth another, whereby through Christ we are made free from the law, sinne, death, the power of the Divell, hell, &c. For as the wrath of God cannot terrifie us, for that Christ hath delivered us from the same: so the law, sinne and death, cannot accuse and condemne us. And although the law accuse us, and sinne terrifie us, yet they cannot drive us to desperation. For Faith, which overcommeth the world, by and by saith: These things belong not unto me: For Christ hath made mee free, and delivered me from them all. Likewise death which is the most mightie and dreadfull thing in all the world, is utterly vanquished in the conscience by this libertie of the spirit. Wherefore the Majestie of this Christian libertie is highly to be esteemed, and diligently considered. It is an easie matter for a man to speake these words [freedome from the wrath of God, sinne, and death,] but in the time of tentation, experience and practise to apply them to himselfe, and to feele the excellencie of this libertie and the fruit thereof, it is a harder matter then can be expressed.

The fruits of Christian liberty are not easily felt, & laid hold of in tentations.

Therefore our conscience must bee instructed and prepared before hand, that when we feele the accusation of the law, the terrours of sinne, the horror of death, and the wrath of God, we may remove these heavy sights, and fearefull fantasies out of our mindes, and set in the place thereof the freedome purchased by Christ, the forgivenesse of sinnes, righteousnesse, life, and the everlasting mercy of God. And albeit the feeling of the contrary bee very strong, yet let us assure our selves that it shall not long endure: according to that saying of the Prophet: *For a moment in mine anger I hid my face from thee for a little season: but with everlasting mercy I have*

A remedy against the anguish and terrours of the conscience.

Esa. 54. 8.

haue compassion on thee. But this is very hard to doe. Wherefore that libertie which Christ hath purchased for us, is not so soone beleeved as it is named. If it could bee apprehended with a sure and a stedfast Faith, then no rage or terrour of the world, of the law, sinne, death, or the divell, could be so great, but by and by it should be swallowed up as a little drop of water is swallowed of the maine sea. And certainely this Christian libertie swalloweth up at once and taketh quite away the whole heape of evils, the law, sinne, death, Gods wrath, and briefly the serpent himselfe with his head and whole power, and in the stead thereof it placeth righteousnesse, peace, and everlasting life, &c. But blessed is hee that understandeth and beleeveth.

Luke 11.28.

Christian libertie.

Let us learne therefore to magnifie this our libertie purchased by Iesus Christ the sonne of God, by whom all things were created both in heaven and earth, Which libertie he hath purchased with no other price then with his owne blood, to deliver us, not from any bodily or temporall servitude, but from a spirituall and everlasting bondage under mighty and invincible tyrants, to wit, the law, sinne, death and the divell, and so to reconcile us unto God his father. Now, since these enemies are overcome, and wee reconciled unto God by the death of his Sonne, it is certaine that wee are righteous before God, and that whatsoever we doe, pleaseth him. And although there be certaine remnants of sinne yet still in us, they are not laid to our charge, but pardoned for Christs sake.

Libertie is freely given unto us for Christs sake.

Paul useth words of great force and vehemencie. *Stand* (saith he) *in that libertie wherein Christ hath made you free.* This libertie then is not given unto us by the law, or for our righteousnesse, but freely for Christs sake: Which thing *Paul* here witnesseth, and plainely declareth throughout his whole Epistle. Christ also in the eight of *Iohn* saith: *If the Sonne shall make you free, you shall bee free indeed.* Hee onely is set betwixt us and the evils which trouble and afflict us: hee hath overcome them and taken them away, so that they can no more oppresse us, nor condemne us. Instead of sinne and death hee giveth unto us righteousnesse and everlasting life: and by this meanes he changeth the bondage and terrours of the law, into the libertie of conscience and consolation of the Gospell, which saith: *Bee of good comfort my sonne: thy sinnes are forgiven thee.* Whosoever then beleeveth in Christ is

Mat. 9.2.

So

Sonne of God, hee hath this libertie.

Reason cannot perceive the excellency of this matter: which when a man considereth in spirit, he shall see that it is inestimable. For who is able to conceive in his minde how great and unspeakeable a gift it is to have the forgiveneſſe of sinnes, righteousneſſe and everlasting life, in the stead of the law, sinne, death, and the wrath of God, and to have God himselfe favourable and mercifull for ever? The Papists and the hypocrites that seeke the righteousneſſe of the law, or their owne righteousneſſe, doe glory that they likewise have remission of sinnes, righteousnes, life, and the grace of God. For they vaunt that they also have this liberty, & they promise the same unto others: but in very deede they are the servants of corruption, and in the time of tentation all their vaine confidence vanisheth away even in a moment. For they trust unto the workes and satisfaction of men, and not to the word of God, nor unto Christ. Wherefore it is impossible for the Iusticiaries which seeke to win heaven, life and salvation by works and merits, to know what the liberty and deliverance from sinne is.

Hypocrites brag much of God.

Contrariwise, our liberty hath for her foundation Christ himselfe, who is our everlasting high Bishop, sitting at the right hand of God, and making intercession for us. Wherefore the forgiveneſſe of sinnes, righteousneſſe, life and liberty which we have through him, is sure, certaine and perpetuall, so that we believe the same. Wherefore if we cleave unto Christ with a stedfast faith, and stand fast in that libertie wherein he hath made us free, we shall obtaine those inestimable gifts: but if we be carelesse and negligent, we shall lose them. It is not without cause that *Paul* bidderh us watch and stand fast: for he knew that the divell seeketh nothing more, then to spoile us of this libertie which cost Christ so great a price, and to entangle us againe by his ministers in the yoke of bondage, as followeth.

The secure and careles lose this Christian libertie.

Verse 1. And bee not entangled againe with the yoake of bondage.

Paul hath spoken most effectually and profoundly as concerning grace and Christian liberty, and with high and haughty words hath exhorted the Galathians to continue in the same: for it is easily lost. Therefore he bidderh them stand fast, lest that through negligence or securitie, they fall backe againe from grace and faith,

to the law and workes. Now, because reason judgeth that there can be no danger in preferring the righteousnesse of the law before the righteousnesse of faith: therefore with a certaine indignation he conveyeth against the law, and with great contempt he calleth it a yoke, yea, a yoke of bondage. So *Peter* calleth it also, Acts. 15. *Why tempt ye God to lay a yoke on the Disciples neckes, which neither our fathers nor we were able to beare?* And thus he turneth all things to the contrary. For the false Apostles did abase the promise, and magnified the law and the workes thereof in this wise: If yee will be made free (say they) from sinne and death, and obtaine righteousnesse and life, fulfill the law, be circumcised, observe dayes, moneths, times & yeares, offer sacrifices, and doe such other like things: then shall this obedience of the law justifie and save you. But *Paul* saith the contrary. They (saith hee) that teach the law after this sort, doe not set mens consciences at liberty, but snare and entangle them with a yoke, yea and that with a yoke of bondage.

The law is a yoke of bondage.

He speaketh therefore of the law very basely and contemptuously, and calleth it a hard bondage and a servile yoke. And this hee doth not without great cause. For this pernicious opinion of the law, that it justifieth and maketh men righteous before God, is deepely rooted in mans reason, and all mankinde is so wrapped in it, that it can hardly get out. And *Paul* seemeth here to compare those that seeke righteousnesse by the law, vnto oxen that be tied to the yoke, to the end he might take from it the glory of justifying and of righteousnesse. For like as oxen doe draw in the yoke with great toyle, receive nothing thereby but forrage and pasture, and when they be able to draw the yoke no more, are appointed to the slaughter: even so they that seeke righteousnesse by the law, are captives and oppressed with the yoke of bondage, that is to say, with the law: and when they have tyred themselves a long time in the workes of the law with great and grievous toyle, in the end this is their reward, that they are miserable and perpetuall servants. And whereof? Even of sinne, death, Gods wrath, and of the divel. Wherefore there is no greater or harder bondage, then the bondage of the law. It is not without cause then, that *Paul* calleth it the yoke of bondage. For as we have often said before, the law doth but reveale, increase and aggravate sinne, accuse, terrifie, condemne and gender wrath, and finally it driveth poore consci-

They that seeke righteousnes by the law, are compared to oxen tyed to the yoke.

into desperation, which is the most miserable and most grievous bondage that can be. *Rom.* 3.4.5.

He useth therefore very vehement words. For he would gladly perswade them that they should not suffer this intollerable burden to be laid upon their shoulders by the false Apostles, or bee entangled againe with the yoke of bondage. As if he should say: We stand not here upon a matter of small importance, but either of everlasting libertie, or everlasting bondage. For like as freedome from Gods wrath & all evils is not temporall or carnall, but everlasting: even so the bondage of sinne, death, the divell and damnation (wherewith all they be oppressed which will be made righteous and saved by the law) is not corporall and such as continueth for a time, but everlasting. For such workers of the law as goe about to performe and accomplish all things precisely and exactly (for of such *Paul* speaketh) can never find quietnesse and peace of conscience in this life. They alwayes doubt of the good wil of God towards them: they are alwaies in feare of death, the wrath and judgement of God, & after this life they shal be punished for their unbeliefe with everlasting damnation.

Therefore the doers of the law, and such as stand altogether upon the righteousnesse and workes thereof, are rightly called the Divels Martyrs. They take more paines and punish themselves more in purchasing hell (according to the proverbe) Then the Martyrs of Christ doe in obtaining heaven. For they are tormented two manner of wayes: First, they miserably afflict themselves whileſt they live here, by doing of many hard and great workes, and all in vaine; and afterwards when they die, they reape for a recompence, everlasting damnation. Thus are they most miserable Martyrs, both in this life and in the life to come, and their bondage is everlasting. Contrariwise, the godly have troubles in this world, but in Christ they have peace, because they beleeve that he hath overcome the world. Wherefore wee must stand fast in that freedome which Christ hath purchased for us by his death, and we must take good heede that we be not entangled againe with the yoke of bondage: As it hapneth at this day to the fantasticall spirits, who falling away from Faith and from this freedome, have procured unto themselves here a temporall bondage, and in the world to come shall bee oppressed with an everlasting bondage. As for the Papistes, the most part of them are become at this day

The divels Martyrs.

Ioh. 16. 33.

The carnall liberty of the Papists. This may truly be said also of our Libertines and carnall Gospellers at this day.

plaine Epicures Therefore whiles they may, they vse the liberty of the flesh, singing this careleſſe song: *Eda, bibe, lude, poſt mortem nulla voluptas*: That is, *Eate, drinke, and make good cheare, for after this life there is no pleaſure.* But they are the very bondſlaves of the Divell, by whom they are holden captives at his will and pleaſure: therefore they ſhall feele his everlaſting bondage in hell. Hitherto *Pauls* exhortation hath beene vehement and earneſt, but that which followeth doth farre paſſe it.

Verſe 2. Behold I Paul ſay unto you, that if ye be circumciſed, Chriſt ſhall profit you nothing.

Paul here wonderfully ſtirred up with zeale and fervency of ſpirit thundreth againſt the law & circumciſion: and theſe thundring words proceeding of great zeale, the holy Ghoſt wreſteth from him when he ſaith: *Behold, I Paul, &c.* I (I ſay) who know that I have not received the Goſpell by man, but by the revelation of Ieſus Chriſt, and have cómiſſion and authority from above, to publiſh and preach the ſame unto you, doe tell you, that if ye be circumciſed, Chriſt ſhall profit you nothing at all. This is a very hard ſentence: whereby *Paul* declareth, that to be circumciſed, is as much as to make Chriſt utterly unprofitable: not in reſpect of himſelfe, but of the Galathians, who being deceived by the ſubtilties of the falſe Apoſtles, beleeved, that, beſides faith in Chriſt, it was needfull for the faithfull to be circumciſed, without the which they could not obtaine ſalvation.

The Iudgement of the godly touching all doctrines, religions, & ceremonies.

This place is as it were a touchſtone, whereby we may moſt certainely and freely judge of all doctrines, workes, religions and ceremonies of all men. Whoſoever teach that there is any thing neceſſary to ſalvation (whether they be Papiſts, Turkes, Iewes or Sectaries) beſides faith in Chriſt, or ſhall deviſe any worke or religion, or obſerve any rule, tradition or ceremonie whatſoever, with this opinion that by ſuch things they ſhall obtaine forgiveneſſe of ſinnes, righteouſneſſe and everlaſting life: they heare in this place the ſentence of the holy Ghoſt pronounced againſt them by the Apoſtle, that Chriſt profiteth them nothing. Seeing *Paul* durſt give this ſentence againſt the law and circumciſion, which were ordained of God himſelfe, what durſt he not doe againſt the chaffe and the droſſe of mens traditions?

Wherefore this place is a terrible thunderbolt againſt all the king-

kingdome of the Pope. For all the Priests, Monkes, and Heremites that live in their Cloysters (I speake of the best of them) reposed all their trust and confidence in their owne workes, righteousnesse, vowes and merits, and not in Christ, whom they most wickedly and blasphemously imagined to be an angry Iudge, an accuser & condemner: and therefore here they heare their judgement, and Christ profiteth them nothing. For if they can put away sinnes and deserve forgiveneſſe of sinnes and everlasting life through their owne righteousnesse and straitnesse of life: then to what purpose was Christ borne? What profite have they by his death and bloodshedding, by his resurrection, victory over sinne, death and the Divell, seeing they are able to overcome these monsters by their owne strength? And what tongue can expresse, or what heart can conceive how horrible a thing it is to make Christ unprofitable? Therefore the Apostle casteth out these words with great displeasure and indignation: *If ye be circumcised, Christ shall profite you nothing:* that is to say, no profite shall redound unto you of all his benefits: but he hath bestowed them all upon you in vaine.

To whom Christ is unprofitable.

Hereby it appeareth sufficiently, that nothing under the Sunne is more hurtfull then the doctrine of mens traditions and workes: for they utterly abolish and overthrow at once the trueth of the Gospell, Faith, the true worshipping of God, and Christ himselfe in whom the Father hath ordained all things, Colos. 2. *In Christ are hid all the treasures of wisedome and knowledge: In him dwelleth the fulnesse of the Godhead bodily.* Wherefore all they that are either authours or maintainers of the doctrine of workes, are oppressours of the Gospell, make the death and victory of Christ unprofitable, blemish and deface his Sacraments, and utterly take away the true use thereof, and briefely they are blasphemers, enemies and deniers of God, and of all his promises and benefites. Who so is not moved with these words of *Paul* (which calleth the law a yoke of bondage, and saith that they which affirme the keeping of circumcision to bee necessary to salvation, make Christ unprofitable,) and cannot bee driven from the law and circumcision, nor yet from the confidence which hee hath in his owne righteousnesse and workes, nor be stirred up to seeke that libertie which is in Christ, his heart is harder then stone and iron.

Nothing more pernicious then the traditions of men.

The law is a yoke of bondage.

This is therefore a moſt certaine and cleare ſentence, that Chriſt is unprofitable, that is to ſay, he is borne, crucified and riſen againe in vaine to him that is circumciſed, that is, which putteth his truſt in circumciſion. For (as I have ſaid before) *Paul* ſpeaketh not here of the worke of circumciſion (which hurteth not him that hath no affiance or opinion of righteouſneſſe in it:) but of the uſe of the worke, that is to ſay, of the confidence and righteouſneſſe that is annexed to the worke: For we muſt underſtand *Paul* according to the matter whereof he intreateth, or according to the argument which he hath in hand: which is, that men be not juſtified by the law, by workes, by circumciſion or ſuch like. He ſaith not, that workes of themſelves are nothing, but the confidence and righteouſneſſe of workes are nothing: for that maketh Chriſt unprofitable. Therefore who ſo receiveth circumciſion, with this opinion that it is neceſſary to juſtification, to him Chriſt availeth nothing.

Good workes are not condemned, but confidence in good workes.

Let us beare this well in minde in our private tentations when the divell accuſeth and terrifieth our conſcience to drive it to deſperation. For hee is the father of lying, and the enemy of Chriſtian liberty: therefore he tormenteth us every moment with falſe feares, that when our conſcience hath loſt this Chriſtian liberty, it ſhould feele the remorſe of ſinne and condemnation, and alwayes remaine in anguiſh and terrour. When that great Dragon (I ſay) that old ſerpent the divell (who deceiveth the whole world, and accuſeth our brethren in the preſence of God day and night, Apoc. 12.) commeth and layeth unto thy charge, that thou haſt not onely done no good, but haſt alſo tranſgreſſed the law of God, ſay unto him: Thou troubleſt me with the remembrance of my ſinnes paſt: Thou putteſt me alſo in minde that I have done no good. But this is nothing to me: for if either I truſted in mine own good deeds, or diſtruſted becauſe I have done none, Chriſt ſhould both wayes profite me nothing at all. Therefore whether thou lay my ſinnes before me, or my good works, I paſſe not: but removing both farre out of ſight, I onely reſt in that libertie wherein Chriſt hath made me free. I know him to be profitable unto me: therefore I will not make him unprofitable: which I ſhould do, if either I ſhould preſume to purchaſe my ſelfe favour and everlaſting life by my good deedes, or ſhould deſpaire of my ſalvation becauſe of my ſinnes.

What we muſt anſwer the divell, when he accuſeth and tempteth us.

Wherefore let us learne with all diligence to ſeparate Chriſt from

farre from all workes, as well good as evill: from all lawes both of God and man, and from all troubled consciences: for with all these Christ hath nothing to doe. He hath to doe (I grant) with afflicted consciences: howbeit not to afflict them more, but to raise them up, and in their affliction to comfort them. Therefore if Christ appeare in the likenesse of an angry judge, or of a lawgiver that requireth a straite account of our life past: then let us assure our selves that it is not Christ, but a raging fiend. For the Scripture painteth out Christ to be our reconciliation, our advocate and our comforter. Such a one he is and ever shall be: he cannot be unlike himselfe. A true picture of Christ.

Therefore whensoever the divell transforming himselfe into the likenesse of Christ, disputing with us after this maner: This thou oughtest being admonished by my word to have done, and hast not done it: and this thou oughtest not to have done, and hast done it: know thou therefore that I will take vengeance on thee, &c. let this nothing at all moue us, but by and by let us thus thinke with our selves: Christ speaketh not to poore afflicted and despairing consciences after this manner: He addeth not affliction to the afflicted: *Esa.42.3.* He breaketh not the bruised reede, neither quencheth he the smoaking flaxe. Indeed to the hard-hearted he speaketh sharply: but such as are terrified and afflicted, hee most lovingly and comfortably alureth unto him, saying: *Come unto me all yee that travell and bee heavy laden, and I will refresh you.* *I came not to call the righteous, but sinners to repentance.* *Be of good comfort my sonne, thy sinnes are forgiven thee.* *Bee not afraid, I have overcome the world.* *The Sonne of man came to seeke out and to save that which was lost.* *Mat.12.20.* *Mat.11.28.* *Mat 9.13.* *Mat.9.2.* *Joh.16.33.* *Luk.19.10.* Wee must take good heede therefore lest that we being deceived by the wonderfull sleights and infinite subtilties of Sathan, doe receive an accuser and condemner in the stead of a comforter and Saviour: and so under the vizour of a false Christ, that is to say, of the divell, we lose the true Christ, and make him unprofitable unto us. Thus much have we said as touching private and particular temptations, and how wee should use our selves therein.

Verse 3. For I testifie againe unto every man which is circumcised, that he is bound to keepe the whole law.

The first inconvenience is indeede very great, where *Paul* saith

saith that Christ profiteth them nothing which are circumcised: and this that followeth is nothing lesse, where he saith, that they which are circumcised, are bound to keepe the whole law. He speaketh these words with such earnestnesse and vehemency of spirit, that hee confirmeth them with an oath: *Itestifie*, that is to say, I sweare by the living God. But these words may be expounded two wayes, negatiuely and affirmatiuely. Negatiuely, after this manner: I testifie unto every man which is circumcised, that he is bound to keepe the whole law, that is to say, that hee performeth no piece of the law: yea that in the very worke of circumcision he is not circumcised, and even in the fulfilling of the law hee fulfilleth it not, but transgresseth it. And this seemeth to me to be the simple and true meaning of *Paul* in this place. Afterwards in the 6. chapter he expoundeth himselfe, saying: *They themselves which are circumcised keepe not the law.* So he said also before in the third chapter: *Whosoever are of the workes of the law, are under the curse.* As if he said: Although ye be circumcised, yet are ye not righteous and free from the law: but by this deed ye are rather debters and bond-servants of the law: and the more ye goe about to satisfie the law, and to be set free from it, the more yee entangle and snare your selves in the yoke thereof, so that it hath more power to accuse and condemne you. This is to goe backward like the crabbe, and to wash away filth with filth.

The doers of the law doe not the law.

And this which I say by occasion of *Pauls* words, I have learned both in my selfe and others. I have seene many which have painefully travelled, and upon meere conscience have done as much as was possible for them to doe, in fasting, in prayer, in wearing of haire, in punishing and tormenting their bodies with sundrie exercises (whereby at length they must needes have utterly consumed them, yea although they had beene made of yron) and all to this end that they might obtaine quietnesse and peace of conscience: notwithstanding, the more they travelled, the more they were stricken downe with feare, and specially when the houre of death approached they were so fearefull, that I have seene many murtherers and other malefactors condemned to death, dying more couragiously then they did, which notwithstanding had lived very holily.

The conscience is not quieted and pacified with the observation of mans traditions.

Therefore it is most true, that they which doe the law, doe it not. For the more they goe about to fulfill the law, the more they

transg-

transgresse it. Even so we say and judge of mens traditions. The more a man striveth to pacifie his conscience thereby, the more hee troubleth and tormenteth it. When I was a Monke, I endeavoured as much as was possible, to live after the straite rule of mine order, I was wont to shrive my selfe with great devotion, and to reckon up all my sinnes (yet being alwayes very contrite before:) and I returned to confession very often, and throughly performed the penance that was enjoyned unto mee: Yet for all this my conscience could never bee fully certified, but was alwayes in doubt, and said: This or that thou hast not done rightly: thou wast not contrite and sorrowfull enough: this sinne thou didst omit in thy confession, &c. Therefore the more I went about to helpe my weake, wavering and afflicted conscience by mens traditions, the more weake and doubtfull, and the more afflicted I was. And thus, the more I observed mens traditions, the more I transgressed them, and in seeking after righteousnesse by mine order, I could never attaine unto it: For it is impossible (as *Paul* saith) that the conscience should bee pacified by the workes of the law, and much more by mens traditions, without the promise and glad tidings concerning Christ.

Wherefore they that seeke to be justified and quickned by the law, are much further off from righteousnesse and life, then the Publicans, sinners and harlots. For they cannot trust their owne workes, seeing they be such, that they cannot hope to obtaine grace and forgivenesse of sinnes thereby. For if righteousnes and workes done according to the law doe not *justifie*, how can sinnes justifie which are committed contrary to the law? Therefore in this point they are in farre better case then the Iusticiaries: for they have no affiance in their owne workes: which greatly hindreth true faith in Christ, if it doe not utterly take it away. Contrariwise the Iusticiaries which abstaine outwardly from sinnes, and live holily and without blame in the sight of the world, cannot bee without the opinion of their owne righteousnes, with which the true faith in Christ connot stand: and for this cause they be more miserable then the Publicans & harlots, who offer not their good workes to God in his displeasure, that for the same he may recompence them with everlasting life (as the Iusticiaries doe,) for they have none to offer: but desire that their sinnes may be pardoned for Christs sake, &c.

Confidence in works utterly taketh away Faith, or at least hindreth it in us.

Iusticiaries, & meritmongers will be recompenced for their workes with everlasting life.

The other exposition is affirmative: hee that is circumcised, is also

He that receiveth Moses in one point, must receive him in all.

also bound to keepe the whole law. For hee that receiveth *Moses* in one point, must of necessitie receive him in all. And it helpeth nothing to say: that circumcision is necessary, and not the rest of *Moses* lawes. For by the same reason that thou art bound to keepe circumcision, thou art also bound to keepe the whole law. Now, to be bound to keep the whole law is nothing else but to shew in effect, that Christ is not yet come. If this be true, then are wee bound to keepe all the Iewish ceremonies and lawes touching meates, places, and times: and Christ must be looked for as yet to come, that he may abolish the Iewish kingdome and priesthood, and set up a new kingdome throughout the whole world. But the whole Scripture witnesseth, and the sequele thereof plainely declareth that Christ is already come, that by his death he hath redeemed mankinde, that he hath abolished the law, and that he hath fulfilled all things which all the Prophets have foretold of him. Therefore the law being cleane abolished and quite taken away, hee hath given unto us grace and truth. It is not then the law nor the workes thereof, but it is Faith in Iesus Christ that maketh a man righteous.

Some would binde us at this day to certaine of *Moses* lawes that like them best, as the false Apostles would have done at that time. But this is in no wise to be suffered. For if we give *Moses* leave to rule over us in any thing, wee are bound to obey him in all things. Wherefore we will not be burdened with any law of *Moses*. We grant that he is to be read amongst us, and to be heard as a Prophet and a witnesse-bearer of Christ: and moreover, that out of him we may take good examples of good lawes and holy life. But wee will not suffer him in any wise to have dominion over our conscience. In this case let him be dead and buried, and let no man know where his grave is,

Christians are free frō the policie of Moses, as touching their conscience *Deut. 34.6.*

The former exposition, that is to say, the negative seemeth to me to be more apt and more spirituall: notwithstanding both are good, and both doe condemne the righteousnes of the law. The first is, that wee are so farre from obtaining righteousnesse by the law, that the more wee goe about to accomplish the law, the more we transgresse the law. The second is, that hee which will perform any peece of the law, is bound to keepe the whole law. And to conclude, that Christ profiteth them nothing at all which will be justified by the law.

Hereby it appeareth that *Paul* meaneth nothing elſe, but that the law is a plaine deniall of Chriſt. Now, it is a wonderfull thing that *Paul* dare affirme, that the law of *Moſes* which was given by God to the people of Iſrael, is a deniall of Chriſt. Why then did God give it? Before the comming of Chriſt, and before his manifeſtation in the fleſh, the law was neceſſary. For the law is our Schoolemaiſter to bring us unto Chriſt. But now that Chriſt is revealed, in that wee beleeve in him, we are no longer under the Schoolemaiſter. Hereof we have ſpoken largely enough before the end of the third chapter. Who ſo teacheth then that the law is neceſſary to righteouſnes, teacheth a plaine deniall of Chriſt and of all his benefits, he maketh God a lyer, yea hee maketh the law alſo a lyer: For the law it ſelfe beareth witneſſe of Chriſt, and of the promiſes made as concerning Chriſt, and hath foretold that he ſhould be a King of grace, and not of the law.

They that ſeeke to be juſtified by the law, deny Chriſt.

Ver. 4. Ye are aboliſhed [or ſeparated] from Chriſt: whoſoever are juſtified by the law, ye are fallen from grace.

Here *Paul* expounndeth himſelfe, and ſheweth that he ſpeaketh not ſimply of the law nor of the worke of circumciſion, but of the confidence and opinion that men have to be juſtified thereby. As if he would ſay: I doe not utterly condemne the law or circumciſion, (for it is lawfull for mee to drinke, to eate and to keepe company with the Iewes according to the law: it is lawfull for me to circumciſe Timothie:) but to ſeeke to be juſtified by the law, as if Chriſt were not yet come, or being now preſent, he alone were not able to juſtifie, this is it which I condemne: for this is to be ſeparated from Chriſt. Therefore, ſaith he, yee are aboliſhed: that is, yee are utterly voide of Chriſt, Chriſt is not in you, hee worketh not in you any more: Yee are not partakers of the knowledge, the ſpirit, the fellowſhip, the favour, the liberty, the life, or the doings of Chriſt, but ye are utterly ſeparate from him, ſo that he hath no more to doe with you, nor ye with him.

Paul condemneth not circumciſion: but to truſt in circumciſiō, is that which he condemneth.

Theſe words of *Paul* are diligently to be noted: that to ſeeke righteouſneſſe by the law, is nothing elſe then to be ſeparated from Chriſt, and to make him utterly unprofitable. What can bee ſpoken more mightily againſt the law? what can bee ſet againſt his thunderbolt? Wherefore it is impoſſible that Chriſt and the law

Chriſt and the law can not dwell together.

law

law should dwell together in one heart: for either the law or Christ must give place. But if thou thinke that Christ and the law can dwell together, then be thou sure that Christ dwelleth not in thy heart, but the divell in the likenesse of Christ, accusing and terrifying thee, and straitly exacting of thee the law, and the workes thereof. For the true Christ (as I said before) neither calleth thee to a reckoning for thy sins, nor biddeth thee to trust to thine owne good workes. And the true knowledge of Christ or Faith disputeth not whether thou hast done good works to righteousnes, or evill works to condemnation: but simply concludeth after this sort: If thou have done good workes, thou art not therefore justified, or if thou have done evill workes, thou art not therefore condemned. I neither take from good workes their praise, nor commend evill workes. But in the matter of justification, I say, we must looke how we may hold Christ, lest if we seeke to be justified by the law wee make him unprofitable unto us. For it is Christ alone that *justifieth mee* both against my evill deedes, and without my good *deedes*. *If I have* this perswasion of Christ, I lay hold of the true Christ. But if I thinke that he exacteth the law and workes of me to salvation, then hee becommeth unprofitable unto me, and I am utterly separated from him.

True faith.

These are dreadfull sentences and threatnings against the righteousnesse of the law and mans owne righteousnesse. Moreover, they are also most certaine principles which confirme the article of justification. This is then the finall conclusion: Either thou must forgoe Christ, or the righteousnesse of the law. If thou retaine Christ, thou art righteous before God: but if thou sticke to the law, Christ availeth thee nothing: Thou art bound to keepe the whole law, and thou hast now sentence already pronounced against thee: *Cursed is every one that fulfilleth not all the things that are written in this law.* As we have said of the law, so we say also of mens traditions. Either the Pope with his religious rout must reject all those things wherein hitherto hee hath put his trust, or else Christ shall be unprofitable to them. And hereby we may plainly see how pernicious and pestilent the popish doctrine hath beene. For it hath led men cleane away from Christ, and made him altogether unprofitable. God complaineth in the 23. of *Ieremie*, that the Prophets prophesied lies and the dreames of their owne heart, to the end that his people should forget his name. That

We must either forgoe Christ or the law.

Deut. 27. 26.

The doctrine of the Pope leadeth us quite away from Christ, and maketh him altoge-

for

ore like as the false Prophets leaving the right interpretation of the law, and the true doctrine concerning the Seede of *Abraham*, in whom all the nations of the earth should be blessed, preached their owne dreames, to the end that the people should forget their God: even so the Papists having darkned and defaced the doctrine of Christ, so that they made it of none effect, taught and set foorth nothing else but the doctrine of workes: whereby they drew the whole world away from Christ. Who so earnestly considereth this matter, cannot but feare and tremble. ther unpreſtable to us.

Verse 4. Yee are fallen from grace.

That is to say: Ye are no longer in the kingdome of grace. For like as he that is in a shippe, on which side soever he falleth into the sea, is drowned: even so he which is fallen from grace, must needs perish. Hee therefore that will be justified by the law is fallen into the sea, and hath cast himselfe into danger of eternall death. Now, if they fall from grace which will be justified by the morall law: whither shall they fall (I pray you) which shall be justified by their owne traditions and vowes? Even to the bottome of hell. No forsooth: they flie up into heaven: for so they themselves have taught us. Whosoever live (say they) according to the rule of S. Francis, Dominicke, Benedict or such other, the peace and mercy of God is upon them. Againe, All they that observe and keepe chastitie, obedience, &c. shall have everlasting life. But let these toyes go to the divel from whence they came, and hearken what *Paul* teacheth thee here: and what Christ teacheth, saying: *He that beleeveth in the Sonne of God hath everlasting life: but hee that beleeveth not in the Sonne, shall not see life, but the wrath of God abideth upon him.* Againe, *Hee that beleeveth not is judged already.* To seeke to be justified by the law, &c. Ioh. 3 36. Ioh. 3. 18.

Now like as all the doctrine of the Papists (to note this by the way) concerning mens traditions, workes, vowes and merites, is most common in the world: so was it thought to bee the best and most certaine of all others: whereby the divell hath both set up, and established his kingdome most mightily. Therefore when we at this day doe impugne and vanquish this doctrine by the power of Gods word, as chaffe is dirven away by the wind, it is no marvell that Sathan rageth so cruelly against us, raiseth up slanders and offences every where, and setteth the whole world in our tops. The Popes kingdome is grounded upon mens traditions.

tops. Then, will some man say: It had beene better to have held our peace, for then had none of these evils beene raised up. But we ought more to esteeme the favour of God, whose glory we set forth, then to care for the tyranny of the world which persecuteth us. For what is the Pope and the whole world in comparison of God? Indeed wee are weake, and beare an heavenly treasure in brittle and earthly vessels: but although the vessels be never so brittle, yet is the treasure inestimable.

2. Cor. 4. 7.

These words, *Ye are fallen from grace*, must not be coldly or slenderly considered: for they are weighty and of great importance. He that falleth from grace, utterly looseth the attonement, the forgivenes of sinnes, the righteousnesse, liberty and life that Iesus Christ hath merited for us by his death and resurrection: and in stead thereof hee purchaseth to himselfe the wrath and judgment of God, sinne, death, the bondage of the Divel and everlasting damnation. And this place strongly confirmeth and fortifieth our doctrine concerning Faith or the article of Iustification, and marvellously comforteth us against the cruell rage of the Papists, that persecute & condemne us as hereticke because we teach this article. Indeede this place ought to feare the enemies of Faith and grace, that is to say, all that seeke righteousnes by workes, from persecuting and blaspheming the word of grace, life and everlasting salvation. But they be so hard-hearted and obstinate, that seeing they see not, and hearing they heare not, and when they reade this dolefull sentence of the Apostle pronounced against them, they understand it not. Let us leave them therefore unto themselves: For they are blinde, and leaders of the blinde.

What he loseth that falleth from grace.

Mat. 15. 14.

Verse 5. For we in spirit wait for the hope of righteousnesse through Faith.

Paul Heere knitteth up the matter with a notable conclusion, saying: Yee will be justified by the law, by circumcision and by workes: but we seeke not to be justified by this meanes, lest Christ should bee made utterly unprofitable unto us, and wee become debters to performe the whole law, and so finally fall away from grace: but we waite in spirit through faith for the hope of righteousnesse. Every word is here diligently to bee noted, for they are pithy and full of power. He doth not onely say, as he is wont: We are justified by faith, or in spirit by faith, but moreover hee addeth: *We*

wait for the hope of righteousnesse, including Hope also, that hee may comprehend the whole matter of Faith.

Hope, after the manner of the Scriptures, is taken two wayes, namely, for the thing that is hoped for, and for the affection of him that hopeth. For the thing that is hoped for, it is taken in the first Chap: to the Colossians: *for the hopes sake which is layed up for you in heaven*: that is to say, the thing which yee hope for. For the affection of him that hopeth, it is take in the eight chapter to the Romans: *For we are saved by hope*. So hope in this place also may bee taken two wayes, and so it yeeldeth a double sence: the first is: We waite in spirit through Faith for the hope of righteousnesse, that is to say, the righteousnesse hoped for, which shall be certainely revealed in such time as it pleaseth the Lord to give it. The second: We waite in spirit by faith for righteousnesse with hope and desire: that is to say, wee are righteous: howbeit our righteousnesse is not yet revealed, but hangeth yet in hope. For as long as wee live here, sinne remaineth in our flesh: there is also a law in our flesh and members, rebelling against the law of our minde, and leading us captives unto the service of sinne. Now, when these affections of the flesh doe rage and reigne, and we on the other side doe through the spirit wrastle against the same, then is there place for hope. Indeede we have beganne to be justified through Faith: whereby also wee have received the first fruits of the spirit, and the mortification of the flesh is also begun in us: but we be not yet perfectly righteous. It remaineth then that we be perfectly justified, and this is it which we hope for. So our righteousnes is not yet in actuall possession, but lieth under hope. Rom. 7. 23.

This is a sweete and a sound consolation, whereby afflicted and troubled consciences feeling their sinne, and terrified with every fiery dart of the divell, may be marvellously comforted. For the feeling of sinne, the wrath of God, death, hell and all other terrours, are wonderfull strong in the conflict of conscience: as I my selfe being taught by experience doe know. Then counsell must be given to the poore afflicted in this wise: Brother thou desirest to have a sensible feeling of thy justification: that is, thou wouldest have such a feeling of Gods favour, as thou hast of thine owne sinne: but that will not bee. But thy righteousnesse ought to surmount all feeling of sinne: that is to say, thy righteousnesse or justification where-

whereupon thou holdest, standeth not upon thine owne feeling, but upon the hoping that it shall be revealed when it pleaseth the Lord. Wherefore thou must not judge according to the feeling of sinne which troubleth and terrifieth thee, but according to the promise and doctrine of Faith, whereby Christ is promised unto thee, who is thy perfect and everlasting righteousnes. Thus the hope of the afflicted consisting in the inward affection, is stirred up by Faith in the middest of all terrours and feeling of sinne, to hope that he is righteous. Moreover, if hope be here taken for the thing which is hoped for, it is thus to be understood, that, that which a man now seeth not, he hopeth in time shall be made perfect and clearely revealed.

The righteousnesse of the faithfull standeth not in feeling.

Either sence may well stand: but the first touching the inward desire and affection of hoping, bringeth more plentifull consolation. For my righteousnes is not yet perfect, it cannot yet be felt: yet I doe not despaire: for Faith sheweth unto me Christ in whom I trust, and when I have laid hold of him by Faith, I wrastle against the fiery darts of the Divel, and I take a good heart thorough hope against the feeling of sinne, assuring my selfe that I have a perfect righteousnes prepared for me in heaven. So both these sayings are true, that I am made righteous already by that righteousnesse which is begun in me: and also I am raised up in the same hope against sinne, and waite for the full consummation of perfect righteousnesse in heaven. These things are not rightly understood, but when they be put in practise.

What difference there is betweene Faith and Hope.

Here ariseth a question, what difference there is betweene Faith and Hope. The Shophisters and Schoolemen have laboured very much in this matter, but they could never shew any certainety. Yea, I dare say, that if they which travell in the holy Scriptures with much diligence, and also with more fulnesse and power of spirit, (be it spoken without any bragge) it is hard to finde any difference. For there is so great affinitie betweene Faith and Hope, that the one can not be separate from the other. Notwithstanding, there is a difference betweene them, which is gathered of their severall offices, diversity of working, and of their ends.

Faith and Hope differ in respect of

First, they differ in respect of their subject, that is, of the ground wherein they rest: For Faith resteth in the understanding,

hope resteth in the will: but in very deede they cannot bee separated, the one having respect to the other, as the two Cherubins of the Mercy seate, which could not be devided. of their subiect. Exod. 25.18.

Secondly, they differ in respect of their office, that is, of their working. For faith telleth what is to be done, it teacheth, prescribeth, and directeth, and it is a knowledge. Hope is an exhortation which stirreth up the minde that it may be strong, bold, and couragious: that it may suffer and endure adversitie, and in the middest thereof waite for better things. The difference betweene faith and hope in their office.

Thirdly, they differ as touching their object, that is, the speciall matter whereunto they look. For faith hath for her object the truth, teaching us to cleave surely thereto, and looketh upon the word and promise of the thing that is promised. Hope hath for her object the goodnes of God, and looketh upon the thing which is promised in the word, that is, upon such matters as faith teacheth us to be hoped for. The difference as touching the object.

Fourthly, they differ in order: For faith is the beginning of life before all tribulation. *Heb.* 11. But hope commeth afterwards, proceeding of tribulation. *Rom.* 5. Difference in order.

Fiftly, they differ by the diversitie of working: For faith is a teacher and a iudge, fighting against errours and heresies, judging spirits and doctrines: But hope is as it were the Generall or Captaine of the field, fighting against tribulation, the crosse, impatiency, heavines of spirit, weaknes, desperation and blasphemy, and it waiteth for good things even in the middest of all evils. Difference in working.

Therefore, when I am instructed by faith in the word of God, and lay hold of Christ, beleeving in him with the whole heart, then am I righteous by this knowledge. When I am so iustified by faith or by this knowledge, by and by commeth the divell the father of lies, and laboureth to extinguish my faith by wiles and subtilties: that is to say, by lies, errours and heresies. Moreover, because he is a murtherer, hee goeth about also to oppresse it by violence. Here hope wrastling, layeth hold on the thing revealed by faith, and overcometh the divell that warreth against faith: and after this victory followeth peace and joy in the holy Ghost: So that in very deed faith and hope can scarcely be discerned the one from the other, and yet is there a certaine difference betweene them. And that it may bee the better perceived, I will set out the matter by a similitude.

In civill government, prudence and fortitude doe differ, and yet these two vertues are so joyned together, that they cannot easily be severed. Now, fortitude is a constancy of mind, which is not discouraged in adversity, but indureth valiatly, & waiteth for better things. But if fortitude be not guided by prudence, it is but temerity & rashnes. On the other side, if fortitude be not joyned with prudence, that prudence is but in vaine and unprofitable. Therefore like as in policy, prudence is but vaine without fortitude: even so in Divinity, faith without hope is nothing: For hope endureth adversity, & is constant therein, and in the end overcommeth all evils. And on the other side, like as fortitude without prudence is rashnes, even so hope without faith is presumption in spirit, and a tempting of God: for it hath no knowledge of Christ and of the truth which faith teacheth, & therefore it is but a blinde rashnes and arrogancy. Wherfore a godly man afore all things, must have a right understanding instructed by faith, according to the which the minde may be guided in afflictions, that it may hope for those good things which faith hath revealed & taught.

The difference betweene faith and hope, in divinitie, is the same that is betweene fortitude and prudence in policy.

To be short, faith is conceived by teaching: for thereby the minde is instructed what the truth is. Hope is conceived by exhortation: for by exhortation hope is stirred up in afflictions, which confirmeth him that is already justified by faith, that he be not overcome by adversities, but that hee may bee able more strongly to resist them. Notwithstanding if the sparke of faith should not give light to the will, it could not bee perswaded to lay hold upon hope. We have faith then, whereby we are taught, wee understand and know the heavenly wisedome, apprehend Christ, and continue in his grace. But as soone as wee lay hold upon Christ by faith, and confesse him, forthwith our enemies, the world, the flesh and the divell rise up against us, hating and persecuting us most cruelly both in body and spirit. Wherefore wee thus beleeving and justified by faith in spirit, doe waite for the hope of our righteousnesse: And we waite through patience: for we see and feele the contrary. For the world with his prince the divell, assaileth us mightily both within and without. Moreover, sinne yet still remaineth in us, which driveth us into heavinesse. Notwithstanding we give not over for all this, but raise up our minds strongly through faith, which lightneth, teacheth and guideth the same. And so we abide firme and constant, and overcome all adversities thro[ugh]

him which hath loved us, untill our righteousnes which we beleeve and waite for, be revealed. By faith therefore we began, by hope we continue, and by revelation we shall obtaine the whole. In the meane time whilest we live here, because we beleeve, we teach the word and publish the knowledge of Christ unto others. Thus doing wee suffer persecution (according to this text: *I beleeved, and therefore did I speake: and I was sore troubled*) with patience, being strengthened and encouraged through hope: whereunto the Scripture exhorteth us with most sweete and comfortable promises taught and revealed unto us by faith. And thus doth hope spring up and increase in us, *Romanes* 15. *That through patience and comfort of the Scripture we may have hope.* Psal. 116. 10.

Paul therefore, not without cause joyneth patience in tribulations, and hope together, in the fift and eight to the Romanes, and in other places also, for by them hope is stirred up. But faith (as also I have shewed before) goeth before hope: for it is the beginning of life, and beginneth before all tribulation: for it learneth Christ and apprehendeth him without the crosse. Notwithstanding the knowledge of Christ cannot bee long without the crosse, without troubles and conflicts. In this case the mind must be stirred up to a fortitude of spirit (For hope is nothing else but a spirituall fortitude, as faith is nothing else but a spirituall prudence) which consisteth in suffering, according to this saying: *That through patience, &c.* These three things then dwell together in the faithfull: Faith which teacheth the truth, and defendeth from errours: Hope which endureth and overcommeth all adversities, as well bodily as ghostly: and charitie which worketh all good things, as it followeth in the text. And so is a man entire and perfect in this life, as well within as without, untill the righteousnesse be revealed which he waiteth for: and this shall be a perfect and an everlasting righteousnesse.

Faith is before hope.

The true knowledge of Christ is not without the crosse.

Faith. Hope. Charity.

Moreover, this place containeth both a singular doctrine and consolation. As touching the doctrine it sheweth that we are made righteous, not by the workes, sacrifices or ceremonies of *Moses* law, much lesse by the workes and traditions of men, but by Christ alone. Whatsoever is in us besides him, is of the flesh and not of the spirit. Whatsoever then the world counteth to be good and holy without Christ, is nothing else but sinne, errour, and flesh.

Whatsoever the world e-

Where-

seemeth to be good and holy without Christ, is sinne,

Wherefore circumcision and the observation of the law: also the workes, religions and vowes of the Monkes and of all such as trust in their owne righteousnes, are altogether carnall. But wee (saith *Paul*) are farre above all these things in the spirit and inward man: For we possesse Christ by faith, and in the middest of our afflictions through hope we waite for that righteousnes which we possessed already by faith.

A sweete consolation in anguish and trouble of conscience.

The comfort is this: that in serious conflicts and terrours, wherein the feeling of sinne, heavinesse of spirit, desperation and such like, is very strong (for they enter deepely into the heart, and mightily assaile it) thou must not follow thine owne feeling. For if thou doe, thou wilt say: I feele the horrible terrours of the law and the tyrannie of sinne, not onely rebelling against me, but also subduing and leading me captive, and I feele no comfort or righteousnes at all. Therefore I am a sinner and not righteous. If I be a sinner, then am I guilty of everlasting death. But against this feeling thou must wrastle, and say: Although I feele my selfe utterly overwhelmed and swallowed up with sinne, and my heart telleth me that God is offended and angry with me, yet in very deed it is not true, but that mine owne sense and feeling so judgeth. The word of God (which in these terrours I ought to follow, and not mine owne sense) teacheth a farre other thing: namely, *that God is neare unto them that are of a troubled heart,* *Psal.34.18.* *and saveth them that are of an humble spirit.* Also, *he despiseth not an* *Psal.51.17.* *humble and a contrite heart.* Moreover, *Paul* sheweth here, that they which are justified in spirit by faith, doe not yet feele the hope of righteousnes, but waite still for it.

Wherefore, when the law accuseth and sinne terrifieth thee, and thou feelest nothing but the wrath and indignation of God, despaire not for all that, but take unto thee the armour of God, the shield of faith, the helmet of hope, and the sword of the spirit, and try how good and how valiant a warriour thou art. Lay hold of Christ by faith, who is the Lord of the law and sinne, and of all things also which accompany them. Beleeving in him thou art justified: which thing reason and the feeling of thine owne heart when thou art tempted, doe not tell thee, but the word of God. Moreover, in the middest of these conflicts and terrours which often returne and exercise thee, waite thou patiently through hope for righteousnes, which thou hast now by faith, although it be yet but begun in

imperfect, untill it be revealed and made perfect in the kingdome of heaven.

But thou wilt say: I feele not my selfe to have any righteousnesse, or at the least, I feele it but very litle. Thou must not feele, but beleeve that thou hast righteousnes. And except thou beleeve that thou art righteous, thou doest great injury unto Christ, who hath cleansed thee by the washing of water through the word, who also died upon the crosse, condemned sinne and killed death, that through him thou mightest obtaine righteousnesse and everlasting life. These things thou canst not deny, (except thou wilt openly shew thy selfe to be wicked and blasphemous against God, and utterly to despise God, all his promises, Iesus Christ with all his benefites) and so consequently thou canst not deny but that thou art righteous. Our righteousnes consisteth not in feeling, but in beleeving. *Ephes.* 5. 26. 1. *Cor.* 15. 3.

Let us learne therefore in great and horrible terrours, when our conscience feeleth nothing but sinne, and judgeth that God is angrie with us, and that Christ hath turned his face from us, not to follow the sense and feeling of our owne heart, but to sticke to the word of God, which saith that God is not angry, but looketh to the afflicted, *Isa.* 66. and to such as are troubled in spirit, and tremble at his word: and that Christ turneth not himselfe away from such as labour and are *Mat.* 11. 28. heavy loden, but refresheth and comforteth them. This place therefore teacheth plainely, that the law and workes bring unto us no righteousnes or comfort at all: but this doth the holy Ghost onely in the faith of Christ, who raiseth up hope in terrours and tribulations, which endureth and overcommeth all adversities. Very few there be that know how weake and feeble faith and hope are under the crosse, and in the conflict. For it seemeth they are but as smoking *Isa.* 42. flax, which is ready by and by to be put out with a vehement wind. But the faithfull, who beleeve in the midst of these assaults and terrours, hoping against hope: that is to say, fighting through faith in the promise as touching Christ, against the feeling of sinne and of the wrath of God: doe afterwards find by experience, that this sparke of Faith being very little (as it appeareth to naturall reason: for reason can scarcely feele it) is as a mighty fire, and swalloweth up all our sins and all our errours.

There is nothing more deare or precious in all the world to the true children of God, then this doctrine. For they that understand this doctrine, doe know that, whereof all the world is ignorant: The true forefooting faithfull.

namely that sinne, death and all other miseries, afflictions and calamities, as well corporall as spirituall, doe turne to the benefite and profite of the Elect. Moreover, they know that God is then most neare unto them, when he seemeth to be farthest off, and that he is then a most mercifull and loving Saviour, when hee seemeth to be most angry, to afflict and to destroy. Also they know that they have an everlasting righteousnesse, which they waite for through hope, as a certaine and sure possession laid up for them in heaven, even when they feele the horrible terrours of sinne and death: Moreover, that they are then Lords of all things, when they are most destitute of all things, according to that saying: *Having nothing, and yet possessing all things.* This (saith the Scripture) is to conceive comfort through hope. But this cunning is not learned without great and often temptations.

2. Cor. 6. 10.

Verse 6. For in Iesus Christ neither circumcision availeth any thing, neither uncircumcision, but Faith which worketh by love.

A true and a lively Faith.

That is to say, Faith which is not fained nor hypocriticall, but true and lively. This is that faith which exerciseth and requireth good workes through love. It is as much to say as: He that will be a true Christian indeede, or one of Christs kingdome, must be a true beleever. Now, hee beleeveth not truely if workes of charity follow not his faith. So on both hands, as well on the right hand as on the left, he shutteth hypocrites out of Christs kingdome. On the left hand he shutteth out the Iewes and all such as will worke their owne salvation, saying: *In Christ neither circumcision*, that is to say, no workes, no service, no worshipping, no kind of life in the world, but faith without any trust in workes or merits availeth before God. On the right hand hee shutteth out all slothfull and idle persons, which say: if faith justifie without workes, then let us worke nothing, but let us onely beleeve and doe what we list. Not so, yee enemies of grace: *Paul* saith otherwise. And although it be true that onely faith justifieth, yet he speaketh here of faith in another respect, that is to say, that after it hath justified, it is not idle, but occupied and exercised in working through love. Paul therefore in this place setteth foorth the whole life of a Christian man, namely, that inwardly it consisteth of faith towards God, and outwardly in charitie and good works towards our neighbour.

Paul shutteth all hypocrites out of the Church of God, both on the right hand and on the left.

The whole life of a Christian according to Paul.

So

So that a man is a perfect Christian inwardly through faith before God, who hath no neede of our workes, and outwardly before men, whom our Faith profiteth nothing, but our charitie or our workes. Therfore when we have heard or understood of this forme of Christian life: to wit, that it is faith & charitie (as I have said) it is not yet declared what faith or what charitie is: for this is an other question. For as touching faith, or the inward nature, force, and use of Faith, he hath spoken before, where he shewed that it is our righteousnesse, or rather our justification before God. Here hee joyneth it with charitie and workes, that is to say, hee speaketh of the externall office thereof, which is to stirre us up to doe good workes, and to bring forth in us the fruites of charitie to the profite of our neighbour.

Vers. 7 Yee did runne well: who did let you that yee did not obey the truth.

These are plaine words. *Paul* affirmeth that he teacheth them the truth, and the selfe same thing that he taught them before, and that they ranne well so long as they obeyed the truth, that is, they beleeved and lived rightly: but now they doe not so, since they were misled by the false Apostles. Moreover, he useth here a new kind of speech, in calling the Christian life a course or a race. For among the Hebrewes, to runne or to walke signifieth as much as to live or to be conversant. The teachers doe runne when they teach purely, and the hearers or learners doe runne when they receive the word with joy, and when the fruits of the spirit doe follow. Which thing was done as long as *Paul* was present, as he witnessed before in the third and fourth chapters. And here he saith: *Yee did runne well*: that is to say, all things went forward well and happily among you, yee lived very well, yee went on the right way to everlasting life, which the word of God promised you, &c.

The life of a Christian is a course or a race.

These words: *Yee did runne well*, containe in them a singular comfort. This tentation oftentimes exerciseth the godly, that their life seemeth unto them to bee rather a certaine slow creeping, then a running. But if they abide in sound doctrine, and walke in the Spirit, let this nothing trouble them, though their doings seeme to goe slowly forward, or rather creepe. God judgeth farre otherwise. For that which seemeth unto us to bee very slow and scarcely to creepe, runneth swiftly in Gods sight. Againe, that which

That which seemeth to us to creepe.

runneth swiftly in Gods sight. Mat. 5. 4. Luk. 6. 21.

which is to us nothing else but sorrow, mourning and death, is before God, joy, mirth and true happinesse. Therefore Christ saith, *Blessed are yee that mourne and weepe, for yee shall receive comfort: yee shall laugh, &c.* All things shall turne to the best to them which beleeve in the Sonne of God, be it sorrow, or be it death it selfe. Therefore they be true runners indeed, and whatsoever they doe, it runneth well and goeth happily forward by the furtherance of Gods Spirit, which cannot skill of slow proceedings.

Verse 7. Who did let you that you did not obey the truth?

They are hindred in this course which fall away from faith and grace, to the law and workes: as it happeneth to the Galathians being misled and seduced by the false Apostles, whom covertly here-prehendeth with these words: *Who did let you that you did not obey the truth?* Gal. 3. 1. In like manner he said before in the third chapter: *Who hath bewitched you, that you should not obey the truth?* And here *Paul* sheweth by the way, that men are so strongly bewitched with false doctrine, that they embrace lies and heresies in the stead of the truth and spirituall doctrine. False doctrin bewitcheth men. And on the other side, they say and sweare that the sound doctrine which before they loved, is erroneous: and that their errour is sound doctrine, maintaining and defending the same with all their power. Even so the false Apostles brought the Galathians (which ranne well at the beginning) into this opinion, to beleeve that they erred and went very slowly forward when *Paul* was their teacher. But afterwards they being seduced by the false Apostles, and falling cleane away from the truth, were so strongly bewitched with their false perswasion, that they thought themselves to be in an happy state, and that they ranne very well. The same happeneth at this day to such as are seduced by the sectaries and fantasticall spirits. Therefore I am wont to say, that falling in doctrine commeth not of man, but of the devell, and is most perillous: to wit, even from the high heavens to the bottome of hell. Falling in doctrine is divelish. For they that continue in errour, are so farre off from acknowledging their sin, that they maintaine the same to be high righteousnesse. Wherefore it is impossible for them to obtaine pardon.

Verse 8. It is not the perswasion of him that calleth you.

This is a great consolation and a singular doctrine, whereby

Paul

Paul sheweth how the false persuasion of such as are deceived by wicked teachers, may be rooted out of their hearts. The false Apostles were jolly fellowes, and in outward appearance farre passing *Paul* both in learning and godlinesse. The Galathians being deceived with this goodly shew, supposed that when they heard them, they heard Christ himselfe, and therefore they judged their persuasion to be of Christ. Contrariwise, *Paul* sheweth that this persuasion and doctrine was not of Christ, who had called them in grace, but of the divell: and by this meanes he wonne many of them from this false persuasion. Likewise we at this day revoke many from errour that were seduced, when we shew that their opinions are fantasticall, wicked, and full of blasphemies.

The authoritie of the false Apostles.

Againe, this consolation pertaineth to all those that are afflicted, which through tentation conceive a false opinion of Christ. For the divell is a marvellous perswader, and knoweth how to amplifie the least sinne, yea a very trifle, in such sort that hee which is tempted shall thinke it to be a most hainous and horrible crime, and worthy of eternall damnation. Here the troubled conscience must be comforted and raised up in such sort as *Paul* raised up the Galathians: to wit, that this cogitation or persuasion commeth not of Christ, forasmuch as it fighteth against the word of the Gospell, which painteth out Christ, not as an accuser, a cruel exactor, &c. but as a meeke, humble-hearted, and a mercifull Saviour and comforter.

A consolation for them which conceive a false opinion of Christ.

But if Satan (who is a cunning workeman, and will leave no way unassayed) overthrow this, and lay against thee the word and example of Christ in this wise: True it is that Christ is meeke, gentle and mercifull, but to those which are holy and righteous: Contrariwise, to the sinners hee threatneth wrath and destruction, *Luke* 13. Also he pronounceth that the unbeleevers are damned already, *Iohn* 3. Moreover, Christ wrought many good workes: he suffered also many evils, and commandeth us to follow his example. But thy life is neither according to Christs word, nor his example: For thou art a sinner, and there is no faith in thee: Yea, thou hast done no good at all, and therefore those sentences which set forth Christ as a severe Iudge, doe belong to thee, and not those comfortable sentences which shew him to bee a loving and a mercifull Saviour, &c. Here let him that is tempted, comfort himselfe after this manner:

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Christ is set out in the Scripture as an example and as a gift.

The Scripture setteth out Christ unto us two manner of wayes. First as a gift, If I take hold of him in this sort, I can want nothing. * *For in Christ are hid all the treasures of wisedome and knowledge.* He, with all that is in him, is made unto me of God, wisedome, righteousnesse, sanctification and redemption. Therefore although I have committed both many and grievous sinnes: yet notwithstanding if I beleeve in him, they shall all be swallowed up by his righteousnesse. Secondly, the Scripture setteth him foorth as an example to be followed. Notwithstanding I will not suffer this Christ (I meane as he is an example) to be set before me, but onely in the time of joy and gladnes when I am out of tentation (where I can scarcely follow the thousandth part of his example) that I may have him as a mirrour to behold and view how much is yet wanting in me, that I become not secure and careleese. But in the time of tribulation I will not heare nor admit Christ, but as a gift, who dying for my sinnes, hath bestowed upon me his righteousnesse, and hath done and accomplished that for me, which was wanting in my life: *For he is the end and fulfilling of the law unto righteousnesse to every one that beleeveth.*

* Coloss. 2. 3.
1. Cor. 1. 30.

Rom. 10. 4.

It is good to know these things, not onely to the end that every one of us may have a sure and certaine remedy in the time of tentation whereby wee may eschue that venime of desperation, wherewith Sathan thinketh to poyson us: but also to the end wee may bee able to resist the furious Sectaries and Schismatickes of our time. For the Anabaptistes count nothing more glorious in their whole doctrine, then that they severely urge the example of Christ and the Crosse: especially seeing the sentences are manifest wherein Christ commendeth the Crosse to his Disciples. Wee must learne therefore how wee may withstand this Sathan, transforming himselfe into the likenesse of an Angel. Which we shall doe if we make a difference betweene Christ set forth unto us sometimes as a gift, and sometimes as an example. The preaching of him both wayes hath his convenient time, which if it be not observed, the preaching of salvation may bee turned into poyson. Christ therefore must bee set forth unto those which are already cast downe and bruised through the heauy weight and burden of their sinnes, as Saviour and a gift, and not as an example of a law-giver. But to those that are secure and obstinate, he must be set forth as an example. Also the hard sentences of the Scripture, and the horrible ex-

To whom Christ must be set out as a gift, and to whom as an example.

amples

amples of the wrath of God must be layed before them: as of the drowning of the whole world, of the destruction of Sodome and Gomorrha, and such other like, that they may repent. Let every Christian therefore when he is terrified and afflicted, learne to cast away the false perswasions which he hath conceived of Christ, and let him say: O cursed Sathan, why doest thou now dispute with me of doing and working, seeing I am terrified and afflicted for my sinnes already? Nay rather, seeing I now labour and am heauy loden, I will not hearken to thee which art an accuser and a destroyer, but to Christ the Saviour of mankinde, which saith, that he came into the world to save sinners, to comfort such as are in terror, anguish and desperation, and to preach deliverance to the captives, &c. This is the true Christ, and there is none other but he. I can seeke examples of the holy life of *Abraham, Esay, Iohn Baptist, Paul* and other Saints: but they cannot forgive my sinnes, they cannot deliver me from the power of the divell and from death, they cannot save me and give me everlasting life. For these things belong to Christ alone, whom God the Father hath sealed: therfore I will not heare thee nor acknowledge thee for my teacher, O Sathan, but Christ, of whom the Father hath said: *This is my wel-beloved Sonne, in whom I am well pleased, heare him.* Let us learne in this wise to comfort our selves through faith in tentation, and in the perswasion of false doctrine: else the divell will either seduce us by his ministers, or kill us with his fiery darts.

Mat. 11.28.

Ioh. 6.27.

Verse 9. A little leven doth leven the whole lumpe.

This whole Epistle sufficiently witnesseth how *Paul* was grieved with the fall of the Galathians, & how often he beate into their heads (sometimes chiding and sometime intreating them) the exceeding great and horrible enormities that should ensue upon this their fall, unlesse they repented. This fatherly and Apostolicall care and admonition of *Paul* mooved some of them nothing at all: For many of them acknowledged *Paul* no more for their teacher, but preferred the false Apostles farre above him: of whom they thought themselves to have received the true doctrine, and not of *Paul*. Moreover the false Apostles (no doubt) slandered *Paul* among the Galathians, saying that hee was an obstinate and contentious fellow, which for a light matter would breake the vnitie of the Churches, and for no other cause but that hee alone would

The false apostles misreported Paul to the Churches.

be

be counted wise and be magnified of them. Through this false accusation they made *Paul* very odious unto many.

Some other which had not yet utterly forsaken his doctrine, thought that there was no danger in dissenting a little from him in the doctrine of Iustification and Faith. Wherefore when they heard that *Paul* made so hainous a matter of that which seemed unto them to be but light & of small importance, they marvelled, and thus they thought with themselves: Be it so that we have swarved something from the doctrine of *Paul*, and that there hath beene some fault in us: yet that being but a small matter, he ought to winke thereat, or at least not so vehemently to amplifie it, lest by the occasion thereof the concord of the Churches should be broken. Whereunto hee answereth with this sentence: *A little leaven leaveneth [or maketh soure] the whole lumpe of dough.* And this is a caveat or admonition which *Paul* standeth much upon. And wee also ought greatly to esteeme the same at this day. For our adversaries in like manner object against us that we are contentious, obstinate, and intractable in defending our doctrine, and even in matters of no great importance. But these are the craftie fetches of the divel, whereby he goeth about utterly to overthrow our doctrine. To this we answere therefore with *Paul*, *that a little leaven maketh soure the whole lumpe.*

In Philosophie, a small fault in the beginning, is a great and foule fault in the end. So in Divinitie, one little errour overthroweth the whole doctrine. Wherefore wee must separate life and doctrine farre asunder. The doctrine is not ours, but Gods, whose Ministers onely we are called: therefore wee may not change or diminish one tirle thereof. The life is ours: therefore as touching this, we are ready to doe, to suffer, to forgive, &c. whatsoever our adversaries shall require of us, so that faith and doctrine may remaine sound and uncorrupt: of the which we say alwayes with *Paul*: *A little leven leveneth, &c.*

doctrine and life must be separate far asunder.

The doctrin of faith.

A small mote in the eye hurteth the eye. And our Saviour Christ saith: *The light of the body is the eye: therefore when thine eye is single, then is thy whole body light: but if thine eye bee evill, then thy body is darke.* Againe: *If thy body shall have no part darke, then shall all bee light.* By this allegory Christ signifieth that the eye, that is to say, the doctrine ought to bee most simple, cleere and sincere, having in it no darkenesse, no cloud, &c. And

Luk. 11. 34

Vers. 36.

the

the Apostle saith: *He that faileth in one point is guilty of all.* This place therefore maketh very much for us against these cavillers which say, that we breake charitie, to the great hurt and damnage of the Churches. But we protest that we desire nothing more then to be at vnitie with all men: so that they leave vnto us the doctrine of faith entire and uncorrupt: to the which all things ought to give place, be it charitie, an Apostle, or an Angell from heaven.

Let us suffer them therefore to extoll charity and concord as much as they list: but on the other side, let us magnifie the Maiestie of the word and faith. Charity may be neglected in time and place without any danger: but so cannot the word and faith be. Charitie suffereth all things, giveth place to all men. Contrariwise, faith suffereth nothing, giveth place to no man. Charitie in giving place, in beleeving, in giving and forgiving, is oftentimes deceived, and yet notwithstanding being so deceived, it suffereth no losse which is to bee called true losse indeed, that is to say, it loseth not Christ. Therefore it is not offended, but continueth still constant in well doing, yea even towards the unthankfull and unworthy. Contrariwise in the matter of faith and salvation, when men teach lies and errours under the colour of the truth, and seduce many, here hath charitie no place: For here wee lose not any benefite bestowed upon the unthankefull, but wee lose the word, faith, Christ and everlasting life. Let it not move us therefore that they urge so much the keeping of charitie and concord: For who so loveth not God and his word, it is no matter what or how much he loveth.

1 Cor. 13. 7. Charity suffereth all things, but faith suffereth nothing. *2 Cor. 11. 3.* Charitie may be deceived, but faith cannot.

When we must exercise charity: and when not.

Paul therefore, by this sentence admonisheth, as well teachers as hearers, to take heed that they esteeme not the doctrine of faith as a light matter, wherewith they may dally at their pleasure. It is as a bright Sunne beame comming down from heaven, which lighteneth, directeth and guideth us. Now, like as the world with all his wisedome and power is not able to stoppe or turne away the beames of the Sunne comming downe from heaven to the earth: even so can there nothing be added to the doctrine of faith, or taken from it: for that is an utter defacing and overthrowing of the whole.

Verse 10. I have trust in you through the Lord.

As if hee would say: I have taught, admonished and reproved you enough, so that yee would hearken unto me. Notwithstanding I hope

I hope well of you in the Lord. Here riseth a question, whether *Paul* doth well when he saith, he hath a good hope or trust of the *Galathians*, seeing the holy Scripture forbiddeth any trust to be put in men. Both faith and charitie have their trust and beleefe, but after divers sorts, by reason of the diversitie of their objects. Faith trusteth in God, and therefore it cannot be deceived: charitie beleeveth man, and therefore it is often deceived. Now, this faith that springeth of charitie is so necessary to this present life, that without it life cannot continue in the world. For if one man should not beleeve and trust another, what life should we live upon earth? The true Christians do sooner beleeve and give credit through charitie, then the children of this world doe. For faith towards men is a fruit of the spirit or of Christian faith in the godly. Hereupon *Paul* had a trust in the *Galathians*, yea, though they were fallen from his doctrine: but yet in the Lord. As if I should say: I have a trust in you so farre forth as the Lord is in you, and ye in him: that is to say, so farre forth as ye abide in the truth. From which if you fall away, seduced by the ministers of Sathan, I will not trust unto you any more. Thus it is lawfull for the godly to trust and beleeve men.

Whether we may trust in men.

Verse 10. *That yee will be none otherwise minded.*

To wit, concerning doctrine and faith, then I have taught you, and yee have learned of me: That is to say, I have a good hope of you, that ye will not receive any other doctrine which shall be contrary to mine.

Verse 10. *But he that troubleth you shall beare his condemnation whosoever he be.*

By this sentence *Paul*, as it were a judge sitting upon the judgment seate, condemneth the false Apostles, calling them by a very odious name, troublers of the *Galathians*: whom they esteemed to be very godly men, and farre better teachers then *Paul*. And withall he goeth about to terrifie the *Galathians* with this horrible sentence: whereby he so boldly condemneth the false Apostles, to the end that they should flie their false doctrine as a most dangerous plague. As if hee should say: What meane yee to give care to those pestilent fellowes, which teach you not, but onely trouble you? The doctrine that they deliver unto you, is nothing else but a trouble

Wicked teachers are troublers of mens consciences.

unto your consciences. Wherefore how great soever they be, they shall beare their condemnation.

Now a man may understand by these words: *Whosoever hee bee*, that the false apostles in outward appearance were very good and holy men. And peradventure there were amongst them some notable Disciple of the Apostles, of great name and authoritie. For it is not without cause that he useth such vehement and pithie words. He speaketh after the same manner also in the first Chapter, saying: *If we or an Angell from heaven preach unto you otherwise then wee have preached unto you, let him be accursed.* And it is not to bee doubted, but that many were offended with this vehemency of the Apostle, thinking thus with themselves. Wherefore doth *Paul* breake charitie? why is hee so obstinate in so small a matter? why doth hee so rashly pronounce sentence of eternall damnation against those that are ministers as well as he? He passeth nothing of all this: but proceedeth on still, and boldly curseth and condemneth all those that pervert the doctrine of faith, be they never so highly esteemed, seeme they never so holy and learned.

The authoritie of the false Apostles.

Wherefore (as I give often warning) wee must diligently discerne betweene doctrine and life. Doctrine is heaven, life is the earth. In life is sinne, errour, uncleanesse and misery, mingled with vineger, as the proverbe saith. There let charitie winke, forbeare, be beguiled, beleeve, hope, and suffer all things: there let forgiveneesse of sinnes prevaile as much as may be, so that sinne and errour be not defended and maintained. But in doctrine like as there is no errour, so hath it no neede of pardon. Wherefore there is no comparison betweene doctrine and life. One little point of doctrine is of more value then heaven and earth: and therefore wee cannot abide to have the least jote thereof to be corrupted. But we can very well winke at the offences and errours of life. For wee also doe daily erre in life and conversation, yea all the Saints erre: and this doe they earnestly confesse in the Lords prayer, and in the articles of our faith. But our doctrine, blessed be God, is pure: we have all the articles of our faith grounded upon the holy Scripture. Those the Divell would gladly corrupt and overthrow. Therefore he assaileth us so craftily with this goodly argument, that we ought not to breake charitie and the unitie of the Churches.

The difference betwixt doctrine and life.

No errour in the doctrine of faith.

Verse 11. *And brethren, if I yet preach circumcision, why do I yet suffer persecution? Then is the slander of the crosse abolished.*

Paul labouring by all meanes possible to call the *Galathians* backe againe, reasoneth now by his owne example. I have procured to my selfe (saith he) the hatred and persecution of the Priests and Elders, and of my whole nation, because I take away righteousnesse from circumcision: which if I would attribute unto it, the Iewes would not onely cease to persecute me, but also would love and highly commend me. But now, Because I preach the Gospell of Christ and the righteousnesse of faith, abolishing the law and circumcision, therefore I suffer persecution. Contrariwise the false Apostles, to avoid the crosse & this deadly hatred of the Iewish nation, doe preach circumcision: and by this meanes they obtaine and retaine the favour of the Iewes: as he saith in the fifth chapter following: *They compell you to bee circumcised, &c.* Moreover, they would gladly bring to passe, that there should be no dissention, but peace and concord betweene the Gentiles and the Iewes, But that is impossible to be done without the losse of the doctrine of faith, which is the doctrine of the crosse, and full of offences, Wherefore when he saith: *If I yet preach circumcision, why doe I yet suffer persecution? then is the slander of the crosse abolished*: hee meaneth that it were a great absurdity and inconvenience, if the offence of the crosse should cease. After the same manner he speaketh, 1. *Cor.* 1. *Christ sent me to preach the Gospel, not with wisdome of words, lest the crosse of Christ should be made of none effect.* As if he said: I would not that the offence and crosse of Christ should be abolished.

Act. 13. 50.

The false Apostles enemies of the crosse of Christ.

The doctrine of Faith.

Here may some man say: The Christians then are mad men, to cast themselves into danger of their owne accord: For what doe they else by preaching and confessing the truth, but procure unto themselves the hatred and enmitie of the whole world, and raise offences? This (saith *Paul*) doth nothing at all offend or trouble me, but maketh me more bold, and causeth me to hope well of the happy successe and increase of the Church, which flourisheth and groweth under the crosse: For it behoveth that Christ the head and prince of the Church should reigne in the midst of all his enemies, *Psalm.* 110. On the contrary part, when the crosse is abo-

The Church is in best ease and most flourisheth under the crosse.

lished

lished, and the rage of tyrants and hereticks ceaseth on the one side, and offences on the other side, and all things are in peace, the divell keeping the entrie of the house, this is a sure token that the pure doctrine of Gods word is taken away.

Bernard considering this thing, saith that the Church is then in best state, when Sathan assaileth it on every side, as well by subtill sleights as by violence: and contrariwise that it is then in worst case when it is most at ease. And hee alleageth very well and to the purpose that sentence of *Ezechias* in his song: *Behold, for felicitie I had bitter griefe*, applying it to the Church, living in ease and quietnesse. Wherefore *Paul* taketh it for a most certaine signe that it is not the Gospell, if it be preached in peace. Contrariwise the world taketh it for a most certaine signe that the Gospell is hereticall and seditious doctrine, because it seeth great uprores, tumults, offences and sects, and such like to follow the preaching thereof. * Thus God sometimes sheweth himselfe in the similitude of the divell, and the divell likewise sheweth himselfe in the likenesse of God: And God will be knowne under the similitude of the divell, and will have the divell knowne under the likenesse of God. Esa. 38. 17.

* He meaneth that God sometimes in punishing sheweth himselfe as though it were not he, but Satan: & contrariwise Satan when he flattereth sheweth himselfe as though he were God & not Satan.

The crosse immediatly followeth the doctrine of the word, according to that saying, *Psalm.* 116. *I beleeve, and therefore have I spoken: and I was sore troubled.* Now, the crosse of the Christians is persecution, with reproach and ignominie, and without any compassion, and therefore it is very offensive. First they suffer as the vilest people in the world, and so did the Prophet *Esay* foreshew even of Christ himselfe, chapter 53. *Hee was reputed amongst the wicked.* Moreover, murtherers and theeves have their punishments qualified, and men have compassion on them. Here is no offence or slander joyned with the punishment. Contrariwise, like as the world judgeth the Christians to bee of all other men the most pestilent and pernicious, so doth it thinke that no torments are sufficient to punish them for their hainous offences. Neither is it moved with any compassion towards them, but putteth them to the most opprobrious and shamefull kindes of death that can bee. And it thinketh that it gaineth hereby a double commodity. For first, it imagineth that it doth high service unto God in killing of them: secondly that the common peace and tranquillitie is restored and stablished by taking away such noysome plagues. Therefore Ioh. 16. 2. What the world looketh for by the death of the godly.

fore the death and crosse of the Faithfull is full of offences. But let not this reproachfull dealing (saith *Paul*) and the continuance of Christs crosse and offence thereof moove you: but rather let it confirme you. For as long as the crosse endureth, it shall goe well with the Gospell.

In like manner Christ also comforteth his Disciples in the fifth of *Matthew*: *Blessed are yee* (saith he) *when men revile you and persecute you, and shall falsly say all manner of evill against you for my names sake. Rejoyce and be glad, for great is your reward in heaven: For so persecuted they the Prophets which were before you.* The Church cannot suffer this rejoycing to be wrested from her. Wherefore I would not wish to be at concord with the Pope, the Bishops, the Princes, and the Sectaries, unlesse they would consent unto our doctrine. For such concord were a certaine token that wee had lost the true doctrine. To be short, as long as the Church teacheth the Gospell, it must suffer persecution. For the Gospell setteth forth the mercy and glory of God: It discloseth the malice and sleights of the divell, painteth him out in his right colours, and plucketh from him the counterfeit vizour of Gods Majestie, whereby he deceiveth the whole world: that is to say, it sheweth that all worshippings, religious Orders invented by men, and traditions concerning single life, meats, and such other things, whereby men thinke to deserve forgivenesse of sinnes, and everlasting life, are wicked things and divellish doctrines. There is nothing then that more stirreth up the divell, then the preaching of the Gospell. For that plucketh from him the dissembled vizour of God, and bewrayeth him to be as he is indeede, that is to say, the divell, and not God. Wherefore it cannot be but that as long as the Gospell flourisheth, the crosse and the offence thereof must needs follow it, or else truely the divell is not rightly touched, but slenderly tickled. But if he be rightly hit indeede, hee resteth not, but beginneth horribly to rage, and to rayse up troubles every where.

Luther will be at no vnity with the enemies of the Gospell.

The Gospell setteth forth the glory of God, & discloseth the craft & subtilty of the Divell.

If Christians then will hold the word of life, let them not be afraid or offended when they see that the divell is broken loose and rageth every where, that all the world is in an uproare, that tyrants exercise their cruelty, and heresies spring up: but let them assure themselves that these are signes, not of terrour, but of joy, as Christ himselfe expoundeth them, saying: *Rejoyce and be*

Mat. 5. 12.

glad,

glad, &c. God forbid therefore that the offence of the crosse should bee taken away. Which thing should come to passe if we should preach that which the Prince of this world and his members would gladly heare, that is to say, the righteousnesse of works. Then should we have a gentle divell, a favourable world, a gracious Pope, & mercifull Princes. But because we set forth for the benefites and glory of Christ, they persecute and spoyle us both of our goods and lives.

Verse 12. Would to God they were cut off that doe disquiet you.

Is this the part of an Apostle, not onely to denounce the false apostles to be troublers of the Church, to condemne them and to deliver them to Sathan, but also to wish that they might be utterly rooted out and perish? And what is this else but plaine cursing? *Paul* (as I suppose) alludeth here to circumcision. As if hee would say: They compell you to cut off the foreskin of your flesh: but I would that they themselves might be utterly cut off by the roote. Paul wisheth that the false Apostles were cut off.

Here riseth a question: whether it be lawfull for Christians to curse? Why not? howbeit not alwayes, nor for every cause: but when the matter is come to this point, that Gods word must bee evill spoken of, and his doctrine blasphemed, and so consequently God himselfe, then must we turne this sentence and say: Blessed be God and his word, and whatsoever is without God and his word, accursed be it: yea though it be an Apostle or an Angel from heaven. So he said before in the first chapter: *Although we or an Angell from heaven preach otherwise unto you, then that which we have preached, let him be accursed.* Whether is be lawfull for Christians to curse. Gal. 1. 8 9.

Hereby it may appeare how great a matter *Paul* made of a little leaven, which for the same durst curse the false Apostles, who in outward appearance were men of great authority and holinesse. Let not us therefore make little account of the leaven of doctrine: For although it be never so little, yet if it be neglected, it will be the cause that by litle and litle the truth and our salvation shall bee lost, and God himselfe be denied. For when the word is corrupted and God denied and blasphemed (which must needes follow if the word bee corrupted) there remaineth no hope of salvation. But for our parts, if wee bee cursed, railed upon and slaine, there

The majesty of Gods word is highly to be advanced.

is yet one that can raise us up againe, and deliver us from the curse, death and hell.

Wherefore let us learne to advance and extoll the Majestie and authoritie of Gods word. For it is no small trifle (as brainsick heads surmise at this day:) but every title thereof is greater than heaven and earth. Wherefore in this respect we have no regard of Christian charitie or concord, but we sit as it were on the judgement seate, that is to say, we curse & condemne all men, which in the least point doe deface or corrupt the Majestie of Gods word: *For a little leaven maketh sowre the whole lumpe.* But if they leave us Gods word entire and sound, we are not onely ready to keepe charitie and peace with them: but also we offer our selves to be their servants, and to doe for them whatsoever we are able: If not, let them perish and be cast downe into hell: and not onely they, but even the whole world also, so that God and his pure word do remaine. For as long as he remaineth, life, salvation, and the faithfull shall also remaine.

Paul therefore doth well in cursing those troublers of the Galathians, and in pronouncing sentence against them, to wit, that they are accursed with all that they teach and doe, and in wishing that they might be cut off, especially that they might be rooted out of the Church of GOD, that is, that God should not governe nor prosper their doctrine nor their doings. And this cursing proceedeth from the holy Ghost. As *Peter* also in the eight of the *Acts* curseth *Simon* the Sorcerer: *Thy money and thou perish together.* And the holy Scripture oftentimes useth cursing against such troublers of mens consciences, and chiefly in the Psalmes: as Psalme 55. *Let death come upon them: let them goe quicke into the pit of corruption.* Also, *Let sinners bee turned downe into hell, and all they that forget God. Psal, 9.*

As Corah, Dathan, and Abiron.

Hitherto *Paul* hath fortified the place of justification with strong and mighty arguments. Moreover, to the end hee might omit nothing, here and there hee hath intermingled chidings, prayings, exhortations, threatnings and such like. In the end hee addeth also his owne example, namely that hee suffereth persecution for this doctrine, thereby admonishing all the faithfull, not to bee offended nor dismayed when they shall see such uproares, sects and offences raised up in the time of the Gospell, but rather to rejoyce and bee glad. For the more the world rageth against the Gospell,

Pauls example in suffering.

the

the more the Gospell prospereth and goeth happily forwards.

This consolation ought at this day to encourage us: for it is certaine that the world hateth and persecuteth us for none other cause, but for that we professe the truth of the Gospell. It doth not accuse us for theft, murder, whoredome and such like: but it detesteth and abhorreth us because we teach Christ faithfully and purely, and give not over the defence of the truth. Therefore we may be out of all doubt, that this our doctrine is holy and of God, because the world hateth it so bitterly? For otherwise there is no doctrine so wicked, so fooliſh and pernicious, which the world doth not gladly admit, embrace and defend: and moreover it reverently entertaineth, cherisheth and flattereth the professors thereof, and doth all that may be done for them. Only the true doctrine of the Gospel, life & salvation, and the ministers thereof, it utterly abhorreth & worketh all the spite that may be devised against them. It is an evident token therefore that the world is so cruelly bent against us for no other thing, but because it hateth the word. Wherefore when our adversaries charge us, that there riseth nothing of this doctrine but warres, seditions, offences, sects, and other such infinite enormities: let us answere: Blessed bee the day wherein wee may see these things. But the whole world is in an uproare. And well done: For if the world were not so troubled: if the Diuell did not rage and stirre up such broyles, we should not have the pure doctrine of the Gospell, which cannot be preached but these broyles & turmoiles must needs follow. Therefore that which yee count to be a great evill, we take to be a speciall happinesse.

What the world condemneth in godly teachers.

An obiection.

The answer.

The doctrine of good workes.

Now follow exhortations and precepts of life and good works. For it is the custome of the Apostles, after they have taught faith and instructed mens consciences, to adde precepts of good workes, whereby they exhort the faithfull to exercise the duties of charitie one towards another. And reason it selfe after a sort teacheth and understandeth this part of doctrine: but as touching the doctrine of Faith, it knoweth nothing at all. To the end therefore that it might appeare that Christian doctrine doth not destroy good workes, or fight against civill ordinances, the Apostle also exhorteth us to exercise our selves in good workes, and in an honest outward con-

The Apostles after the doctrine of faith, adde precepts of good life.

conversation, and to keepe charitie and concord one with another. The world cannot therefore justly accuse the Christians that they destroy good works, that they are troublers of the publike peace, civill honesty, &c. for they teach good workes and all other vertues better then all the Philosophers and Magistrates of the world, because they adjoyne Faith in their doings.

Verse 13. *For brethren ye have beene called unto liberty: onely use not your liberty as an occasion unto the flesh, but by love serve ye one another.*

Coloss. 3 4. The liberty of the faithfull.

As if he would say: Ye have now obtained liberty through Christ, that is to say, ye be farre above all lawes as touching conscience and before God: yee be blessed and saved, Christ is your life. Therefore although the law, sinne and death trouble and terrifie you, yet can they not hurt you nor drive you to despaire. And this is your excellent and inestimable liberty. Now standeth it you in hand to take good heede, that ye use not that liberty as an occasion to the flesh.

This evill is common and the most pernicious of all others, that Sathan stirreth up in the doctrine of Faith: namely, that in very many he turneth this liberty, wherewith Christ hath made us free, into the libertie of the flesh. Of this the Apostle *Iude* also complaineth in his Epistle. *There are crept in certaine wicked men* (saith he) *which turne the grace of our God into wantonnesse.* For the flesh is utterly ignorant of the doctrine of grace, that is to say, it knoweth not that we are made righteous, not by workes, but by Faith onely, and that the law hath no authoritie over us. Therefore when it heareth the doctrine of Faith, it abuseth and turneth it into wantonnesse, and by and by thus it gathereth: If wee bee without law, let us then live as we list, let us doe no good, let us give nothing to the needy, and let us not suffer any evill, for there is no law to constraine us or bind us so to doe.

Iud 1.4. Carnall men understand not the doctrine of Faith.

Wherefore there is danger on either side: albeit the one is more tollerable then the other. If grace or faith be not preached, no man can be saved: for it is Faith alone that justifieth and saveth. On the other side, if Faith be preached (as of necessitie it must be) the most part of men understand the doctrine of Faith carnally: and draw the libertie of the spirit into the liberty of the flesh. This may wee see in all kindes of life, as well of the high as the low. All both them-

The greatest part of men understand the doctrine of Faith carnally.

themselves to be professors of the Gospell, and all bragge of Christian liberty, and yet serving their owne lustes, they give themselves to covetousnesse, pleasures, pride, envy, and such other vices. No man doth his duty faithfully, no man charitably serveth the necessitie of his brother. The griefe hereof maketh me sometimes so unpatient, that many times I wish such swine which tread precious pearles under their feete, were yet still remayning under the tyranny of the Pope: for it is unpossible that this people of Gomorrha should bee governed by the Gospell of peace.

Morcover, even we which teach the word, doe not now our duty with so great zeale and diligence in the light of the Gospel, as we did afore in the darkenesse of ignorance. For the more certaine we be of the freedome purchased unto us by Christ, so much the more cold and negligent we be in handling the word, in prayer, in wel-doing, and in suffring adversities. And if satan did not vexe us inwardly with spirituall tentations, & outwardly with the persecutions of our adversaries, and morcover with the contempt and ingratitude of our owne fellowes, we should become utterly careleſse, negligent, & untoward to all good works: and so in time we should lose the knowledge and Faith of Christ, forsake the ministery of the word, and seeke an easier kind of life for the flesh. Which thing many of our men begin to do, for that they travelling in the ministery of the word, cánot onely not live of their labour, but also are most miserably intreated even of those whom they delivered from the servile bondage of the Pope by the preaching of the Gospell. These men forsaking poore and offensive Christ, entangle themselves with the affaires of this present life, serving their owne bellies and not Christ: but with what fruite, that shall they finde by experience in time to come.

The profite of temptations.

For as much then as wee know that the divell layeth waite most of all for us that hate the world (for the rest hee holdeth in captivity and slavery at his pleasure) and laboureth with might and maine to take from us the liberty of the spirit, or at leastwise to turne the same into the libertie of the flesh: we teach and exhort our brethren with singular care and diligence by the example of *Paul*, that they thinke not this liberty of the spirit purchased by the death of Christ, to be given unto them, that they should make it an occasion of carnall libertie, or (as Peter saith) should use the same as a cloke for their wickednesse: but that they should serve 1.Pet 2.16.

one another through love.

To the end therfore that Christians should not abuse this libertie (as I have said) the Apostle layeth a yoke and a bondage upon their flesh by the law of mutuall love. Wherefore let the godly remember that in cõscience before God, they be free from the curse of the law, from sinne and from death, for Christs sake: but as touching the body they are servants and must serve one another through charity, according to this cõmandement of *Paul*: Let every man therefore indeavour to doe his duty diligently in his calling, and to helpe his neighbour to the uttermost of his power. This is it which *Paul* here requireth of us: *Serve ye one another through love.* Which words doe not set the Christians at libertie, but shut them under bondage as touching the flesh.

The godly are free according to the spirit, but bond-servants according to the flesh.

Moreover this doctrine concerning mutuall love which we must maintaine and exercise one towards another, cannot bee beaten into the heads of carnall men, nor sinke into their hearts. The Christians doe gladly receive and obey this doctrine. Others as soone as liberty is preached, by and by doe thus inferre: If I be free, then may I doe what I list: This thing is mine owne, why then should I not sell it for as much as I may get? Moreover, seeing we obtaine not salvation by our good works, why should we give any thing to the poore? Thus doe they most carelesly shake off the yoke of love and good workes, and turne the liberty of the Spirit into wantonnes and fleshly liberty. But we tell such careless contemners (although they beleeve us not but laugh us to scorne) that if they use their bodies and their goods after their owne lust, (as indeede they doe, for they neither helpe the poore, nor lend to the needy, but beguile their brethren in bargaining, snatching and scraping unto themselves by hooke or by crooke whatsoever they can get) we tell them (I say) that they be not free, bragge they never so much of their liberty, but have lost Christ and Christian liberty, are become bondslaves of the divell, and are seven times worse under the name of Christian libertie, then they were before under the tyranny of the Pope. For the divell which was driven out of them, hath taken unto him seven other fiends worse then himselfe, and is returned into them againe: therefore the end of these men is worse then the beginning.

Carnall men abuse Christian liberty.

As touching us, we have a commandement of God to preach the Gospell, which offereth to all men liberty from the law, sinne, death

death, and Gods wrath, freely for Christs sake, if they beleeve. It is not in our power to conceale or revoke this libertie now published by the Gospell: For Christ hath given it unto us freely, & purchased it by his death. Neither can we constraine those swine which runne headlong into all licentiousnes and dissolutenesse of the flesh, to helpe other men with their bodies or goods: therefore we doe what we can, that is to say, we diligently admonish them that they ought so to doe. If wee nothing prevaile by these admonitions, wee commit the matter to God, and he will recompence those scorners with just punishment in his good time. In the meane while this is our comfort, that as touching the godly our labour is not lost, of whom many (no doubt) by our ministery are delivered out of the bondage of the divel, and translated into the libertie of the spirit. These (which notwithstanding are but few) which acknowledge the glory of this liberty of the spirit, and on the other side are ready through charity to serve other men, and know themselves to bee debters to their brethren touching the flesh, doe more rejoyce us then the innumerable multitude of those that abuse this liberty, are able to discourage us.

Christian liberty must be taught, though men abuse it.

Paul useth here very apt and plaine words, when he saith: *Brethren ye are called into liberty.* And because no man should dreame that he speaketh of the liberty of the flesh, he expoundeth himselfe what manner of liberty he meaneth, saying: *Onely use not your liberty as an occasion to the flesh, but serve yee one another through love.* Wherefore let every Christian know, that as touching the conscience, Christ hath made him Lord over the law, sinne and death, so that they have no power over him. Contrariwise, let him know that this outward bondage is laid upon his body, that he should serve his neighbour through love. They that understand Christian liberty otherwise, enjoy the commodities of the Gospell to their owne destruction, and are worse idolaters under the name of Christ, then they were before under the Pope. Now *Paul* goeth about to declare out the ten commandements, what it is to serve one another through love.

They which understand the Christian liberty, serve one another through love.

Verse 14. *For the whole law is fulfilled in one word, which is this: Thou shalt love thy neighbour as thy selfe.*

Paul, after that he hath once layed the foundation of Christian doctrine, is wont to build gold, silver, and precious stones upon it.

Now

Now, there is no other foundation, as he himselfe saith to the Co-
2.Cor.3.11. rinthians, then Iesus Christ, or the righteousnesse of Christ. Vpon this foundation he buildeth now good workes, yea good workes in
Levit.19.18. deede: all which he comprehendeth in one precept: *Thou shalt love thy neighbour as thy selfe.* As if hee should say: when I say that yee must serve one another through love, I meane the same thing that the law saith in another place: *Thou shalt love thy neighbour as thy selfe.* And this is truely to interprete the Scripture and Gods commandements.

Now, in giving precepts of love, he covertly toucheth by the way the false teachers: against whom hee setteth himselfe mightily, that he may defend and stablish his doctrine of good workes against them. As if he said, O yee Galathians, I have hitherto taught you the true and spirituall life, and now also I will teach you what bee good workes indeede. And this will I doe to the end yee may know that the vaine and fooliſh workes of ceremonies which the false Apostles doe onely urge, are farre inferiour to the workes of charitie.
Merit-mongers & hypocrites understand not the doctrine of faith and of good workes.
For such is the foolishnesse and madnesse of all wicked teachers and fantasticall spirits, that not onely they leaue the true foundation and pure doctrine: but also continuing alwaies in their superstitions, they never attaine to good workes. Therefore (* as *Paul* saith) they build nothing but wood, hay and stubble upon the foundation. So the false
*1.Cor.3.12. Apostles which were the most earnest defenders of workes, did not teach or require the workes of charitie, as that Christians should love one another, that they should bee readie to helpe their neighbours in all necessities, not onely with their goods, but also with their body, that is to say, with tongue, hand, heart, and with their whole strength: but onely they required that circumcision should be kept,
Gal.4.10. that dayes, moneths, yeares and times should be observed: and other good workes they could teach none. For after they have destroyed the foundation which is Christ, and darkened the doctrine of Faith, it was impossible that there should remaine any true use, exercise, or opinion of good workes. Take away the tree, and the fruit must needes perish.

The Apostle therefore diligently exhorteth the Christians to exercise themselves in good workes, after that they have heard and received the pure doctrine of Faith. For the remnants of sinne doe yet still remaine even in those that be justified: which, as they

are

are contrary to Faith and hinder it: so doe they hinder us from doing good workes. Moreover, mans reason and the flesh, which in the Saints themselves resisteth the Spirit, and in the wicked doth mightily reigne, is naturally delighted with Pharisaicall superstitions: that is to say, it taketh more pleasure in measuring God by her owne imagination then by his word, and doth the workes that she her selfe hath chosen, with farre greater zeale then those which God hath commanded. Wherefore it is necessary that the godly Preachers should as diligently teach and urge the doctrine of good workes, as the doctrine of Faith: for Sathan is a deadly enemy to both. Notwithstanding Faith must be first planted: for without Faith it is impossible to understand what a good worke is, or what pleaseth God.

Reason is naturally delighted with superstition.

Let no man thinke therefore that hee throughly knoweth this commandement: *Thou shalt love thy neighbour as thy selfe.* Indeede it is very short and easie as touching the words: but shew mee the teachers and hearers, that in teaching, learning, and living doe exercise and accomplish it rightly. Therefore these words: *Serve yee another through love.* And these also: *Thou shalt love thy neighbour as thy selfe*, are full of spirit, and none of the faithfull doe sufficiently consider, urge and exercise the same. And (which is wonderfull) the faithfull have this temptation, that if they omit never so light a matter which they ought to doe, by and by their conscience is wounded: but they are not so troubled if they neglect the duties of charity (as daily they doe,) or beare not a sincere and brotherly love and affection towards their neighbour. For they doe not so much regard the cómandement of charitie, as their own superstitions, from the which they be not altogether free during this life.

No man loveth his neighbour as himselfe.

Naturall corruption and superstition remaining in the faithfull.

Paul therefore reprehendeth the *Galathians* in these words: *For the whole law is fulfilled in one word.* As if hee had said: Yee are drowned in your superstitions and ceremonies concerning places and times, which profite neither your selves nor others: and in the meane while ye neglect charity which ye ought onely to have kept. What madnesse is this? So saith *Ierome*: We weare and consume our bodies with watching, fasting and labour: but wee neglect charitie, which is the onely lady and mistresse of workes. And this may be well seene in the Monkes, who straitly observe the traditions concerning their ceremonies, fasting, watching, apparell, and such like.

A saying of Hieronme.

like. In this case if they omit any thing, be it never so little, they sinne deadly. But when they doe not onely neglect charity, but also hate one another to the death; they sinne not, nor offend God at all.

Paul vea cheth good worker, and cõdemneth evill works.

Therefore by this commandement *Paul* not onely teacheth good workes, but also condemneth fantasticall and superstitious workes. He not onely buildeth gold, silver, and precious stones upon the foundation, but also throweth downe the wood, and burneth up the hay and stubble. God witnessed by examples in the old Testament how much hee did alwayes esteeme of charitie: whereunto hee would have the very law it selfe, and the ceremonies thereof to give place. At such time as *David* and they that were with him were hungry and had not what to eate, they did eate the holy shew-bread, which by the law the people might not eate, but onely the Priests. Christs Disciples brake the Sabboth in plucking the eares of corne: yea and Christ himselfe brake the Sabbaoth (as said the Iewes) in healing the sicke on the Sabboth day. All these things shew that charity or love ought to bee preferred before all lawes and ceremonies, and that God requireth nothing so much at our hands, as love towards our neigbour. The same thing Christ also witnesseth, when he saith: *And the second is like unto this.*

1. Sam. 21. 6.

Mat. 12. 3. 10

Mat. 12. 39.

Verse 14. *For all the law is fulfilled in one word.*

As if hee said: Why doe ye burden your selves with the law? Why doe yee toyle and turmoyle your selves about the ceremonies of the law, about meates, dayes, places, and such other things: as how yee ought to eate, drinke, keepe your feasts, sacrifice? &c. Leave off these follies, and hearken what I say: All the law is fully comprehended in this one saying: *Thou shalt love thy neighbour as thy selfe.* God delighteth not in the observation of the ceremonies of the law, neither hath he any neede of them. The onely thing that he requireth at your hands is this, that yee beleeve in Christ whom hee hath sent: in whom ye are made perfect and have all things. But if unto faith, which is the most acceptable service of God, ye will also adde lawes, then assure your selves that all lawes are comprehended in this short commandement: *Thou shalt love thy neighbour as thy selfe.* Endeavour your selves to keepe this commandement: which being kept, ye have fulfilled all lawes.

Paul is a very good expounder of Gods Commaundements.

For

For he draweth all *Moses* into a briefe summe, shewing that nothing else is contained in all his lawes (which are in a manner infinite) but this short sentence: *Thou shalt love thy neighbour as thy selfe.* Naturall reason is offended at this baseneſſe and shortneſſe of words: for it is soone said: *Beleeve in Christ.* And againe: *Love thy neighbour as thy selfe.* Therefore it despiseth both the doctrine of Faith and true good workes. Notwithstanding, this base and vile word of faith (as reason taketh it:) *Beleeve in Christ*, is the power of God to the faithfull, whereby they overcome sinne, death, the divell, &c. whereby also they attaine salvation and eternall life. Thus to serve one another through love, that is to instruct him that goeth astray, to comfort him that is afflicted, to raise up him that is weake, to helpe thy neighbour by all meanes possible, to beare with his infirmities, to endure troubles, labours, ingratitude and contempt in the Church; and in civill life and conversation to obey the Magistrate, to give due honour to thy parents, to be patient at home with a froward wife and an unruly family, &c. these (I say) are workes which reason judgeth to be of no value. But, indeede they are such workes, that the whole world is not able to comprehend the excellency and worthines thereof (for it doth not measure workes or any other thing by the word of God, but by the judgement of wicked blinde and foolish reason:) Yea, it knoweth not the value of any one of the least good workes that can be, which are true good workes indeede.

A briefe sum of all Moses lawes.

A most short doctrine of all true Christianity. Rom. 1. 16.

To serve our neighbour through charitie.

Therefore, when men dreame that they know well enough the commandement of charitie, they are utterly deceived. Indeed they have it written in their heart: for they naturally judge that a man ought to doe unto another, as hee would another should doe unto him. But it followeth not therefore that they understand it: For if they did, they would also performe it indeede, and would preferre love and charitie before all their workes. They would not so highly esteeme their owne superstitious toyes, as to goe with an heavy countenance hanging downe the head, to live unmarried, to live with bread and water, to dwell in the wildernesse, to be poorely apparelled, &c. These monstrous and superstitious workes, which they have devised and chosen unto themselves, God neither commanding nor approoving the same, they esteeme to be so holy and so excellent, that they surmount and darken charitie, which is as it were the Sunne of all good workes. So great and incomprehensible

A description of an hypocrite.

sible is the blindnesse of mans reason, that it is unable, not onely to judge rightly of the doctrine of Faith, but also of externall conversation and workes. Wherefore we must fight strongly, as well against the opinions of our owne hearts (to the which we are naturally more inclined in the matter of salvation then to the word of God,) as also against the counterfeit vizour & holy shew of our owne wil works: that so we may learne to magnifie the works which every man doth in his vocation, although they seeme outwardly never so base and contemptible, if they have the warrant of Gods word: and contrariwise, to despise those workes which reason chooseth without the commandement of God, seeme they never so excellent and holy.

Of this commandement I have largely intreated in another place, and therefore I will now but lightly ouerrunne it. Indeede this is briefely spoken: *Love thy neighbour as thy selfe*, but yet very aptly and to the purpose. No man can give a more certaine, a better or a neerer example then a mans owne selfe. Therefore, if thou wouldest know how thy neighbour ought to bee loved, and wouldest have a plaine example thereof, consider well how thou lovest thy selfe. If thou shouldest be in necessity or danger, thou wouldest bee glad to have the love and friendship of all men, to be holpen with the counsell, the goods and the strength of all men and of all creatures. Wherefore thou hast no neede of any booke to instruct and to admonish thee how thou oughtest to love thy neighbour: for thou hast an excellent booke of all lawes even in thy heart. Thou needest no Schoole-master in this matter: aske counsell onely of thine owne heart, and that shall teach thee sufficiently that thou oughtest to love thy neighbour as thy selfe. Moreover, love or charitie is an excellent vertue, which not onely maketh a man willing and ready to serve his neighbour with tongue, with hand, with money and worldly goods: but with his body, and even with his life also. And thus to do, it is not provoked by good deserts or any thing else, neither is it hindred through evill deserts or ingratitude. The mother doth therefore nourish and cherish her child, because she loveth it.

How our neighbour ought to be loved.

Charity a singular vertue.

Now, my neighbour is every man, especially which hath need of my helpe, as Christ expoundeth it in the tenth chapter of Luke. Who although he hath done me some wrong, or hurt me by any manner of way: yet notwithstanding he hath not put off the name of

Who is our neighbour.

of man, or ceased to be flesh and bloud, and the creature of God most like unto my selfe: briefly, he ceaseth not to be my neighbour. As long then as the nature of man remaineth in him, so long also remaineth the commandement of love, which requireth at my hand, that I should not despise mine owne flesh, nor render evill for evill, but overcome evill with good: or else shall love never be as *Paul* describeth it, 1. *Cor.* 13. The cõmandement of charity.

Paul therefore commendeth charitie to the Galathians, and to all the faithfull (for the onely love indeede,) and exhorteth them that through charitie one of them should serve another. As if he would say: Ye need not to burden your selves with circumcision, and with the ceremonies of *Moses* law: but above all things continue in the doctrine of faith which yee have received of me. Afterwards, if yee will doe good workes, I will in one word shew you the chiefest and greatest works, & how ye shall fulfill all lawes: *Serve ye one another through love.* Ye shall not lacke them to whom ye may doe good, for the world is full of such as need the helpe of others. This is a perfect and a sound doctrine of faith and love: and also the shortest and the longest Divinitie. The shortest as touching the words and sentences: but as touching the use and practise it is more large, more long, more profound, and more high then the whole world. The doctrine of faith and charitie the shortest and longest.

Verse 15. *If ye bite and devoure one another, take heede lest ye be consumed one of another.*

By these words *Paul* witnesseth, that if the foundation, that is to say, if Faith in Christ bee overthrowne by wicked teachers, no peace or concord can remaine in the Church either in doctrine or life: but there must needes bee divers opinions and dissentions from time to time both in doctrine and life, whereby it commeth to passe that one biteth and devoureth another, that is to say, one judgeth and condemneth another, untill at length they bee consumed. Hereof not onely the Scripture, but also the examples of all times beare witnesse. After that Afrike was perverted by the Manichees, by and by followed the Donatists, who also disagreeing among themselves, were devided into three sundry sects. And how many sects have we at this day springing up one after another? One sect springeth foorth another, and one condemneth another. Thus, when the unitie of the Spirit is broken, it is unpossible that there

there should be any concord either in doctrine or life, but daily new errours must needs spring up without measure and without end.

Paul therefore teacheth that such occasions of discord are to be avoided, and he sheweth how they may be avoided. This (saith he) is the way to unitie and concord: Let every man doe his duie in that kinde of life which God hath called him unto, Let him not lift up himselfe above others, nor finde fault at other mens workes, and commend his owne, but let every one serve another through love. This is a true and a simple doctrine touching good workes. This doe not they teach which have made shipwracke of faith, and have conceived fantasticall opinions concerning faith and good workes: but disagreeing among themselves as touching the doctrine of faith and workes, they bite and devoure, that is to say, they accuse and condemne one another, as *Paul* here saith of the Galathians. *If yee bite and devoure one another, take heed lest yee bee consumed one of another.* As if hee would say: doe not accuse and condemne one another for circumcision, for observing of holy dayes or other ceremonies, but rather give your selves to serve and helpe one another through charitie: or else if yee continue in biting and devouring one another, take heede that yee be not consumed, that is to say, that ye perish not utterly, yea and that bodily, which commonly hapneth, especially to the authours of sects, as it did to *Arrius* and others, and to certaine also in our time. For hee that hath layed his foundation on the sand, and buildeth hay, stubble and such like, must needes fall and be consumed: for all those things are ordained for the fire. I will not say that after such bitings and devourings, the ruine and destruction, not of cities, but of whole countreys and kingdoms are wont to follow. Now the Apostle sheweth what it is to serve one another through love.

The way how to keep concord.

The end of the authors of wicked opinions.

It is a hard and a daungerous matter to teach that wee are made righteous by faith without workes, and yet to require workes withall. Here, except the ministers of Christ be faithfull and wise dispossers of the mysteries of God, rightly dividing the word of truth: faith and workes are by and by confounded. Both these doctrines, as well of faith as of workes, must be diligently taught and urged: and yet so, that both may remaine within their bounds. Otherwise if they teach workes onely (as they doe in the Popes kingdome) then is faith lost. If faith onely be taught, then carnall men by

How the doctrine of faith and of workes is to be taught.

by dreame that workes bee not needfull.

The Apostle began a little before to exhort men to good workes, and to teach that the whole law was fulfilled in one word, namely: *Thou shalt love thy neighbour as thy selfe.* Here will some man say: *Paul* throughout his whole Epistle taketh away righteousnesse from the law: for saith he, *By the workes of the law shall no flesh be justified:* Also, *As many as are under the workes of the law, are under the curse.* But now when he saith that the whole law is fulfilled in one word, he seemeth to have forgotten the matter whereof hee hath intreated in all this Epistle, and to bee of a quite contrary opinion: to wit, that they which doe the workes of charitie, fulfill the law and be righteous. To this objection he answereth after this manner. An obiection. Gal.2.16. Gal.3.10.

Verse 16. But I say, walke in the spirit, and yee shall not fulfill the lusts of the flesh.

As if he should have said: I have not forgotten my former discourse concerning faith, neither doe I now revoke the same in that I exhort you to mutuall love, saying: *that the whole law is fulfilled through love*, but I am still of the same minde and opinion that I was before. To the end therefore that yee may rightly understand me, I adde this moreover: *Walke in the spirit and yee shall not fulfill the lustes of the flesh.*

A confutation of the argument of the Schoolemen: Love is the fulfilling of the law: therefore the law justifieth.

Although *Paul* speaketh here expresly and plainely enough, yet hath he litle prevailed: for the Schoolemen not understanding this place of *Paul*, *Love is the fulfilling of the law*, have gathered out of it after this manner: If love be the fulfilling of the law, it followeth then that love is righteousnesse: therfore if we love, we be righteous. These profound clarkes doe argue from the word to the worke, from doctrine or precepts, to life, after this sort: The law hath commanded love, therefore the worke of love followeth out of hand. But this is a foolish consequence, to draw an argument from precepts, and to ground the conclusion upon workes. Arguments from precept to worke.

True it is that wee ought to fulfill the law, and to be justified through the fulfilling thereof: but sinne hindreth us. Indeed the law prescribeth and commandeth that wee should love God with all

An evill consequence of the Sophisters: It is written, therefore it is done.

all our heart, &c. and that wee should love our neighbour as our selves: but it followeth not: This is written, therefore it is doner the law commandeth love, therefore we love. There is not one man to be found upon the whole earth, which so loveth God and his neighbour, as the law requireth. But in the life to come, where wee shall be throughly cleansed from all vices and sinnes, and shall be made as pure and as cleare as the Sunne, we shall love perfectly and shall be righteous through perfect love. But in this life, that puritie is hindred by the flesh: for as long as we live, sinne remaineth in our flesh: by reason whereof, the corrupt love of our selves is so mighty, that it farre surmounteth the love of God and of our neighbour. In the meane time notwithstanding, that we may be righteous in this life also, we have Christ the mercy-seate and throne of grace, and because we beleeve in him, sinne is not imputed unto us. Faith therefore is our righteousnesse in this life. But in the life to come when wee shall be throughly cleansed and delivered from all sinnes and concupiscence, we shall have no more need of faith and hope, but we shall then love perfectly.

The love of our selfe is corrupt.

Charity cannot pacifie God. *Apoc.* 21. 27.

Esa. 53. 9. 1. *Pet.* 2. 22.

* He alludeth to the place of Exodus, chap. 33 21.

Faith adorned with charity, is the Papists righteousnesse.

It is a great errour therefore to attribute justification, or righteousnesse to love, which is nothing: or if it be any thing, yet is it not so great that it can pacifie God: for love even in the faithfull (as I have said) is imperfect and impure. But no uncleane thing shall enter into the kingdome of God. Notwithstanding in the meane while this trust and confidence sustaineth us, that Christ, who alonely committed no sinne, and in whose mouth was never found any guile, doth overshadow us with his righteousnes. We being covered with this * cloud, & shrowded under this shadow, this heaven or remission of sins and throne of grace: doe begin to love and to fulfill the law. Yet for this fulfilling we are not justified nor accepted of God whilest we live here. But when Christ hath delivered up the kingdome to God his Father, and abolished all principalitie, and God shall be all in all: then shall faith and hope cease, and love shall be perfect and everlasting. 1. *Cor.* 13. This thing the popish Schoolemen understanding not, and therefore when they heare that love is the summe of the whole law, by and by they inferre: *Ergo*, the law justifieth. Or contrariwise, when they read in *Paul* that faith maketh a man righteous: yea, say they, faith formed & furnished with charity. But that is not the meaning of *Paul*, as I have largely declared before.

If we were pure from all sinne, and were inflamed with perfect love both towards God and our neighbour, then should we indeed be righteous and holy through love, and God could require no more of us. This is not done in this present life, but is deferred untill the life to come. Indeede we receive here the gift and first fruits of the Spirit, so that we begin to love, howbeit very slenderly. But, if we loved God truly and perfectly as the law of God requireth, which saith: *Thou shalt love the Lord thy God with all thy heart, with all thy soule, and with all thy strength*: then should we be as well contented with poverty as with wealth, with paine as with pleasure, and with death as with life. Yea he that could love God truly and perfectly indeed, should not long continue in this life, but should straight-way be swallowed up by this charitie.

Rom. 8. 23.

Deut. 6. 5. Mat. 22. 37.

Perfect love.

But now mans nature is so corrupt and drowned in sinne that it cannot have any right sense or cogitation of God. It loveth not God, but hateth him deadly. Wherefore as *Iohn* saith: * *Wee loved not God, but hee loved us, and sent his Sonne to bee a reconciliation for our sins.* And as *Paul* saith before in the second chapter: *Christ hath loved mee, and given himselfe for mee.* And in the fourth chapter: *But when the fulnesse of time was come, God sent foorth his Sonne made of a woman, and made under the law, that hee might redeeme them which were under the law.* Wee being redeemed and justified by the Sonne, begin to love: according to that saying of *Paul* in the eight to the *Rom. That which was impossible to the law, (in as much as it was weake because of the flesh) God sending his owne Sonne in the similitude of sinfull flesh, and for sinne, condemned sinne in the flesh, that the righteousnesse of the law might be fulfilled in us*: that is, might begin to be fulfilled. They are meere dreames therefore which the Sophisters and Schoolemen have taught concerning the fulfilling of the law.

God first loved us. * 1. Iohn 4.

wherefore *Paul* sheweth by these words: *Walke in the spirit*, how hee would have that sentence to be understood, where he said, *Serve yee one another through love.* And againe: *Love is the fulfilling of the law, &c.* As if hee should say. When I bid you love one another, this is it that I require of you, that yee walke in the spirit. For I know that yee shall not fulfill the law, because sinne dwelleth in you as long as yee live, and therefore it is impossible that yee should fulfill the law. Notwithstanding in the meane while endeavour

To walke in the spirit. endeavour your selves diligently to walke in the spirit, that is, wrastle in spirit against the flesh, and follow spirituall motions, &c.

It appeareth then that he had not forgotten the matter of justification. For when he biddeth them to walke in the spirit, hee plainly denieth that workes doe justifie. As if he would say: When I speake of the fulfilling of the law, I meane not that yee are justified by the law: but this I meane, that there be two contrary captaines in you, the spirit and the flesh. God hath stirred up in your bodies a strife and a battell: for the spirit wrastleth against the flesh, and the flesh against the spirit. Here I require nothing else of you, but that ye follow the spirit as your Captaine and guide, and that ye resist that Captaine the flesh: for that is all that ye be able to doe. Obey the spirit, and fight against the flesh. Therefore when I teach you to observe the law, and exhort you to love one another, thinke not that I goe about to revoke that which I have taught concerning the doctrine of faith, and that now I attribute justification to the law or to charitie: but my meaning is, that yee should walke in the spirit, and that yee should not fulfill the lusts of the flesh.

Gal. 5.17.

Paul useth very fit words and to the purpose. As if he would say: we come not yet to the fulfilling of the law: therfore we must walke in the spirit and be exercised therein, that wee may thinke, say, and doe those things which are of the spirit, and resist those things which are of the flesh: therefore he addeth;

Verse 16. And ye shall not fulfill the lusts of the flesh.

As if hee would say: The desires or lusts of the flesh be not yet dead in us, but spring up againe and fight against the spirit. The flesh of no faithfull man is so good, which being offended would not bite and devoure, or at the least omit somewhat of that commandement of love. Yea even at the first brunt he cannot refraine himselfe, but is angry with his neighbour, desireth to be revenged, and hateth him as an enemy, or at the least loveth him not so much as he should do, and as this commandement requireth. And this happeneth even to the faithfull.

Desires and lusts of the flesh even in the godly.

Therefore the Apostle hath given this rule for the faithfull, that they should serve one another through love, that they should beare the burdens and infirmities one of another, and that they should forgive one another. And without this bearing and forbe-

ing

bearing through love, it is impossible that peace and concord should continue amongst Christians. For it cannot be but that thou must needes often offend, and be offended. Thou seest many things in me which offend thee, and I againe see many things in thee which mislike me. Here if one beare not with another thorough love, there shall be no end of dissention, discord, envy, hatred and malice.

To walke in the spirit.

Wherefore *Paul* would have us to walke in the spirit, lest wee fulfill the lusts of the flesh. As if he should say: Although ye be moved with wrath and displeasure against your brother, offending you or doing any thing hainously against you, yet notwithstanding resist and represse these violent motions through the spirit. Beare with his weakenesse and love him according to that commandement: *Thou shalt love thy neighbour as thy selfe.* For thy brother doth not therefore cease to be thy neighbour, because he slippeth, or offendeth thee: but then hath he most need that thou shouldest exercise & shew thy charity towards him. And this commandement: *Thou shalt love thy neighbour as thy selfe*, requireth the selfe-same thing: to wit, that thou shouldest not obey the flesh: which when it is offended, hateth, biteth and devoureth. But wrastle against it in spirit, and continue through the same in the love of thy neighbour, although thou finde nothing in him worthy of love.

The Schoolemen take the concupiscence of the flesh for carnall lust. Indeede it is true that even the godly, especially the younger sort, are tempted with fleshly lust. Yea, they also that be married (so corrupt and pestilent is flesh) are not without such carnall lust. Here let every one (I speake now to the godly being married, both man and wife) diligently examine himselfe, and no doubt, many shall find this in themselves, that the beauty and conditions of an other mans wife pleaseth him better then of his owne: and so contrariwise, his owne lawfull wife hee loatheth or misliketh, and loveth her which is unlawfull. And this commonly is wont to happen, not in marriage onely, but in all other matters. Men set light by that which they have, and are in love with that which they have not: as the Poet saith:

What the concupiscence or lust of the flesh is after Paul.

Nitimur in vetitum semper cupimúsque negata: That is,
Of things most forbidden we alwayes are faine:
And things most denied we seeke to obtaine.

I doe not deny therefore but that the concupiscence of the flesh com-

comprehendeth carnall luſt, but not that onely. For concupiſcence comprehendeth all other corrupt affections, wherewith the very faithfull are infected, ſome more, ſome leſſe: as pride, hatred, covetouſneſſe, impatiency and ſuch like. Yea, *Paul* rehearſeth afterwards among the workes of the fleſh, not onely theſe groſſe vices, but alſo idolatry, hereſies and ſuch other. It is plaine therefore that he ſpeaketh of the whole concupiſcence of the fleſh, and of the whole dominion of ſinne, which ſtriveth even in the godly who have received the firſt fruits of the ſpirit, againſt the dominion of the ſpirit. Hee ſpeaketh therefore not onely of carnall luſt, pride, covetouſnes, &c. but alſo of incredulity, diſtruſt, deſpaire, hatred & contempt of God, idolatry, hereſies and ſuch other, when he ſaith: *And ye ſhall not fulfill the luſts of the fleſh.* As if he ſhould ſay: I write unto you that you ſhould love one another, This ye doe not, neither can ye doe it becauſe of the fleſh, which is infected and corrupted with concupiſcence, and doth not onely ſtirre up ſinne in you, but alſo is ſinne it ſelfe. For if ye had perfect charitie, no heavines, no adverſitie could bee ſo great, which ſhould be able to hurt or hinder that charitie: for it would be ſpread throughout the whole body. There ſhould be no wife were ſhe never ſo hard-favoured, whom her husband would not love entirely, loathing all other women, though they were never ſo faire and beautifull. But this is not done, therefore it is impoſſible for us to be made righteous through love.

Wherefore thinke me not to revoke and unſay that which I have taught concerning faith: For faith and hope muſt continue, that by the one we may be juſtified, and by the other we may be raiſed up in adverſities, and endure to the end. Moreover, we ſerve one another through charitie, becauſe faith is not idle: but charitie is weake and little. Therefore when I bid you walke in the ſpirit, I doe ſufficiently declare that ye are not juſtified through charity.

And when I exhort you to walke in the ſpirit, that ye fulfil not the concupiſcence of the fleſh: I doe not require of you that yee ſhould utterly put off the fleſh or kill it, but that ye ſhould bridle and ſubdue it. For God will have mankind to endure even to the laſt day. And this cannot bee done without parents, which doe beget and bring up children. Theſe meanes continuing, it muſt needes be that fleſh alſo muſt continue, and conſequently ſinne, for fleſh is not without ſinne. Therefore in reſpect of the fleſh we are ſinners:

but

but in respect of the spirit, we are righteous: and so we are partly sinners, and partly righteous. Notwithstanding our righteousnes is much more plentifull then our sinne, because the holinesse and righteousnes of Christ our Mediatour doth farre exceed the sinne of the whole world: and the forgivenesse of sins which we have through him is so great, so large, and so infinite that it easily swalloweth up all sinnes, so that we walke according to the spirit, &c.

Beleevers are both sinners and righteous.

The Papists dreamed that this commandement belongeth onely to their Cleargy-men, and that the Apostle exhorteth them to live chastly by subduing the flesh with watching, fasting, labour &c. and then they should not fulfill the concupiscence of the flesh, that is to say, carnall lust. As though the whole concupiscence of the flesh were overcome, when this fleshly lust is subdued: which notwithstanding they were never able to suppresse & keepe under with any yoke that they could lay upon their flesh. Which thing *Hierome* (I say nothing of other) who was a marvellous lover and defender of chastity, doth plainly confesse. O (saith he) how often have I thought my selfe to be in the middest of the vaine delights and pleasures of Rome, even whē I was in the wild wildernes, which being burnt up with the heat of the Sun, yeeldeth an ougleſome habitation to the Monkes, &c. Againe: I, who for feare of hell had condemned my selfe to such a prison, thought my selfe oftentimes to be dancing among yong women, when I had no other company but Scorpions & wild beasts. My face was pale with fasting, but my mind was inflamed with desires in my cold body, and although my flesh was halfe dead already, yet the flames of fleshly lust boiled within me, &c.

Hierome.

If *Hierome* felt in himselfe such flames of fleshly lust, who lived in the barren wilderneſse with bread and water, what doe our holy belli-gods the Cleargy-men feele (thinke ye:) who so stuffe & stretch out themselves with all kinds of dainty fare, that it is marvell their bellies breake not? Wherefore these things are written, not to Heremites and Monkes (as the Papists dreame) nor to sinners in the world onely: but to the universall Church of Christ, and to all the faithfull: whom *Paul* exhorteth to walke in the spirit, that they fulfill not the lusts of the flesh: that is to say, not onely to bridle the grosse motions of the flesh, as carnall lust, wrath, impatiency, and such like: but also the spirituall motions, as doubting, blasphemy, idolatry, contempt and hatred of God, &c.

The vehement flames of carnall lust in Hierome.

The flesh is to be subdued and killed. Ephes 5.29.

Paul (as I have said) doth not require of the godly, that they should utterly put off or destroy the flesh: but that they should so bridle it, that it might be subject to the spirit. In the 5. to the Ephes. he biddeth us cherish the flesh. For as we may not be cruel to other mens bodies, nor vexe them with unreasonable labour: even so we may not bee cruell to our owne bodies. Wherefore according to *Pauls* precept, we must cherish our flesh, that it may be able to endure the labours both of the mind and of the body: but yet onely for necessities sake, and not to nourish the lusts thereof. Therefore if the flesh begin to waxe wanton, represse it and bridle it by the spirit. If it will not be, marry a wife, for it is better to marry then to burne. Thus doing thou walkest in the spirit: that is, thou followest Gods word and doest his will.

Verse 17. For the flesh lusteth against the spirit, and the spirit against the flesh.

The godly feele the concupiscence or lust of the flesh.

When *Paul* saith that the flesh lusteth against the spirit, and the spirit against the flesh, hee admonisheth us that wee must feele the concupiscence of the flesh, that is to say, not onely carnall lust, but also pride, wrath, heavinesse, impatience, incredulitie, and such like. Notwithstanding he would have us so to feele them, that we consent not unto them, nor accomplish them: that is, that we neither thinke, speake, nor doe those things which the flesh provoketh us unto. As, if it move us to anger, yet we should be angry in such wise (as we are taught in the fourth Psalme) that we sinne not. As if *Paul* would thus say: I know that the flesh will provoke you unto wrath, envy, doubting, incredulity and such like: but resist it by the spirit, that yee sinne not. But if ye forsake the guiding of the spirit, and follow the flesh, ye shall fulfill the lusts of the flesh and ye shall die, as *Paul* saith in the eight to the *Rom.* So this saying of the Apostle is to be understood, not of fleshly lust onely, but of the whole kingdome of sinne.

Psal. 4.4.

Verse 17. And these are contrary one to the other, so that ye cannot doe the same things that ye would.

The two captaines or leaders (saith he) the flesh and the spirit, are one against another in your body, so that ye cannot doe what ye would. And this place witnesseth plainly, that *Paul* writeth these things to the faithfull, that is, to the Church beleeving in

Christ

Christ, baptized, justified, renued, and having full forgiveneſſe of sinnes. Yet notwithstanding he saith that the hath flesh rebelling against the spirit. After the same manner he speaketh of himselfe in the 7. to the Rom. *I* (saith he) *am carnall and sold under sinne.* And againe: *I see another law in my members, rebelling against the law of my minde, and leading mee captive unto the law of sinne which is in my members.* Also: *O wretched man that I am, who shall deliver me from the body of this death, &c.*

The faithfull have flesh which resiste the spirit.

Here not onely the Schoolemen, but also some of the old Fathers are much troubled, seeking how they may excuse *Paul.* For it seemeth unto them absurd and unseemely to say, that the elect vessell of Christ should have sinne. But we credit *Pauls* owne words, wherein he plainly confesseth that he is sold under sinne, that he is led captive of sinne, that he hath a law in his members rebelling against him, and that in the flesh hee serveth the law of sinne. Here againe they answer, that the Apostle speaketh in the person of the wicked. But the wicked doe not complaine of the rebellion of their flesh, of any battell or conflict, or of the captivity and bondage of sinne: for sinne mightily reigneth in them. This is therefore the very complaint of *Paul* and of all the faithfull. Wherfore they have done very wickedly which have excused *Paul* and all the faithfull to have no sinne. For by this perswasion (which proceedeth of ignorance of the doctrine of faith) they have robbed the Church of a singular consalation: they have abolished the forgivenes of sins, & made Christ of none effect.

The godly feele the terrours & captivity of sinne.

Wherefore when *Paul* saith: *I see another law in my members, &c.* he denieth not that he hath flesh, and the vices of the flesh in him. It is likely therefore that hee felt sometimes the motions of carnall lust. But yet no (doubt) these motions were well suppressed in him by the great and grievous afflictions and temptations both of minde and body, wherewith hee was in a manner continually exercised and vexed, as his Epistles doe declare: Or if he at any time being merry and strong, felt the lust of the flesh, wrath, impatiencie or such like: yet hee resisted them by the spirit, and suffered not those motions to beare rule in him. Therefore let us in no wise suffer such comfortable places (whereby *Paul* describeth the battell of the flesh against the spirit in his owne body) to bee corrupted with such fooliſh gloses. The Schoolemen, the Monkes, and such other, never felt any spirituall tentations, and therefore they fought

The tentations of Monkes.

onely

onely for the repressing and overcóming of fleshly lusts and lechery, and being proud of that victory which they never yet obtained, they thought themselves far better & more holy then married men. I will not say, that under this holy pretence they nourished and maintained all kinds of horrible sinnes, as dissention, pride, hatred, disdaine and despising of their neighbours, trust in their owne righteousnesse, presumption, contempt of all godlinesse and of the word of God, infidelity, blasphemy and such like. Against these sinnes they never fought, nay rather they tooke them to bee no sinnes at all: They put righteousnesse in the keeping of their fooolish and wicked vowes, and unrighteousnesse in the neglecting and contemning of the same.

Christ our righteousnesse.

But this must bee our ground and anker-hold, that Christ is our onely and perfect righteousnesse. If we have nothing whereunto we may trust, yet these three things (as *Paul* saith) Faith, hope and love doe remaine. Therefore we must alwayes beleeve, and alwayes hope: wee must alwayes take hold of Christ as the head and fountaine of our righteousnesse. He that beleeveth *in him shall not be ashamed.* Moreover, wee must labour to be outwardly *righteous* also: that is to say, not to consent to the flesh, which alwayes entiseth us to some evill: but to resist it by the spirit. We must not be overcome with impatience for the unthankfulnesse and contempt of the people, which abuseth the Christian libertie: but through the spirit we must overcome this and all other temptations. Looke then how much we strive against the flesh by the spirit, so much are wee outwardly righteous. Albeit this righteousnesse doth not commend us before God.

Rom. 9. 33.

The outward righteousnesse of the faithfull.

The godly feeling the corruptions of the flesh, must not despaire.

Let no man therefore despaire if hee feele the flesh oftentimes to stirre up new battels against the spirit, or if hee cannot by and by subdue the flesh, and make it obedient unto the spirit. I also doe wish my selfe, to have a more valiant and constant heart, which might be able, not onely boldly to contemne the threatnings of tyrants, the heresies, offences and tumults which Sathan and his souldiers the enemies of the Gospell stirre up: but also might by and by shake off the vexation and anguish of spirit, and briefly, might not feare the sharpenesse of death, but receive and embrace it as a most friendly guest. But I finde another law in my members, rebelling against the law of my minde, &c. Some other doe wrastle with inferiour temptations, as poverty, reproach, impatiency and such like.

Let no man marvell therefore to be dismayed when he feeleth in his body this battell of the flesh against the spirit: but let him plucke up his heart and comfort himselfe with these words of *Paul*: *The flesh lusteth against the spirit.* Also: *These are contrary one to another, so that ye doe not those things that you would.* For by these sentences he comforteth them that be tempted. As if he should say: It is impossible for you to follow the guiding of the spirit in all things without any feeling or hinderance of the flesh: Nay, the flesh will resist: and so resist and hinder you, that ye cannot doe those things which gladly you would. Here it shall be enough if ye resist the flesh and fulfill not the lust thereof: that is to say, if ye follow the spirit and not the flesh, which easily is overthrowne by impatiency, coveteth to revenge, biteth, grudgeth, hateth God, is angry with him, despaireth, &c. Therefore when a man feeleth this battell of the flesh, let him not be discouraged therewith, but let him resist in spirit, and say: I am a sinner, and I feele sin in me: for I have not yet put off the flesh, in which sinne dwelleth so long as it liveth. But I will obey the spirit and not the flesh: that is, I will by faith and hope lay hold upon Christ, and by his word I will raise up my selfe, and being so raised up, I will not fulfill the lust of the flesh.

The battell of the flesh and the spirit in the godly.

To walke in the spirit.

It is very profitable for the godly to know this, and to beare it well in minde: for it wonderfully comforteth them when they are tempted. When I was a Monke I thought by and by that I was utterly cast away, if at any time I felt the lust of the flesh: that is to say, if I felt any evill motion, fleshly lust, wrath, hatred or envy against my brother. I assayed many workes to helpe to quiet my conscience, but it would not be: For the concupiscence and lust of my flesh did alwayes returne, so that I could not rest, but was continually vexed with these thoughts: This or that sinne thou hast committed: thou art infected with envy, with impatiency, and such other sinnes: therefore thou art entered into this holy Order in vaine, and all thy good workes are unprofitable. If then I had rightly understood these sentences of *Paul*: *The flesh lusteth contrary to the spirit, and the spirit contrary to the flesh*: And, *These two are one against another, so that yee cannot doe the things that yee would doe*, I should not have so miserably tormented my selfe, but should have thought and said to my selfe as now commonly I doe: *Martine*, thou shalt not utterly bee without

sinne,

Let all troubled consciences cõfort themselves by this example of Martine Luther, and say as he said.

sinne, for thou hast flesh: thou shalt therefore feele the battell thereof: according to that saying of *Paul*: *The flesh resisteth the spirit.* Despaire not therefore, but resist it strongly, and fulfill not the lust thereof. Thus doing thou art not under the law.

I remember that * *Staupitius* was wont to say: I have vowed unto God above a thousand times, that I would become a better man: but I never performed that which I vowed. Hereafter I will make no such vow: for I have now learned by experience, that I am not able to performe it. Vnlesse therefore God be favourable and mercifull unto me for Christs sake, and grant unto me a blessed and a happy houre when I shall depart out of this miserable life, I shall not be able with all my vowes and all my good deeds, to stand before him. This was not onely a true, but also a godly and an holy desperation: and this must they confesse both with mouth and heart which will be saved. For the godly trust not to their owne righteousnes, but say with *David*. *Enter not into judgement with thy servant, for in thy sight shall none that liveth be justified.* Againe: *If thou O Lord shouldest straightly marke iniquities, O Lord who shall stand?* They looke unto Christ their Reconciler, who gave his life for their sinnes. Moreover, they know that the remnant of sinne which is in their flesh, is not laid to their charge, but freely pardoned. Notwithstanding in the meane while they fight in spirit against the flesh, lest they should fulfill the lusts thereof. And although they feele the flesh to rage and rebell against the spirit, and themselves also to fal sometimes into sinne through infirmity, yet are they not discouraged, nor thinke therefore that their state and kind of life, and the works which are done according to their calling, displease God: but they raise up themselves by Faith.

* Staupitius a godly learned man, of whom hee made mention before.

A holy desperation.

Psal. 143. 2.

Psal 130. 3. What the godly must doe, when they feele sinne.

The faithfull therefore receive great consolation by this doctrine of *Paul*, in that they know themselves to have part of the flesh, and part of the spirit, but yet so notwithstanding that the spirit ruleth, and the flesh is subdued and kept under awe, that righteousnesse reigneth, and sinne serveth. He that knoweth not this doctrine, and thinketh that the faithfull ought to be without all fault, and yet seeth the contrary in himselfe, must needes at the length be swallowed up by the spirit of heavinesse, and fall into desperation. But who so knoweth this doctrine well and useth it rightly, to him the things that are evill, turne unto good. For when the

The conflict and battell of the flesh and the spirit in the children of God.

Rom. 8. 28.

flesh

flesh provoketh him to sinne, by occasion thereof he is stirred up and enforced to seeke forgiveness of sinnes by Christ, and to embrace the righteousnesse of faith, which else he would not so greatly esteeme, nor seeke for the same with so great desire. Therefore it profiteth us very much to feele sometimes the wickednesse of our nature and corruption of our flesh, that yet by this meanes wee may be waked and stirred up to faith, and to call upon Christ. And by this occasion a Christian becommeth a mighty workeman, and a wonderfull Creator, which of heavinesse can make joy, of terrour comfort, of sinne righteousnesse, and of death life, when he by this meanes repressing and bridling the flesh, maketh it subject to the spirit.

A Christian a marvellous workeman.

Wherfore let not them which feele the lust of the flesh, despaire of their salvation. Let them feele it and all the force thereof, so that they consent not to it. Let the passions of lust, wrath and such other vices shake them, so that they do not overthrow them. Let sin assaile them, so that they do not accomplish it. Yea the more godly a man is, the more doth he feele that battell. And hereof come those lamentable complaints of the faithfull in the Psalms & in the whole Scripture. Of this batrel the Heremites, the Monkes, and the Schoolemen, & all that seeke righteousnesse and salvation by workes, know nothing at all.

But here may some man say: that it is a dangerous matter to teach that a man is not condemned, if by and by he overcome not the motions and passions of the flesh which he feeleth. For when this doctrine is taught among the common people, it maketh them careless, negligent and slothfull. This is it which I said a little before, that if we teach faith, then carnall men neglect and reject workes: If workes be required, then is faith and consolation of conscience lost. Here no man can be compelled, neither can there be any certaine rule prescribed. But let every man diligently try himselfe to what passion of the flesh he is most subject, and when he findeth that, let him not be careless, not flatter himselfe: but let him watch and wrastle in spirit against it, that if he cannot altogether bridle it, yet at least he doe not fulfill the lust thereof.

This battell of the flesh against the spirit, all the children of God have had and felt: And the selfe-same doe wee also feele and prove. He that searcheth his owne conscience, if he be not an hypocrite, shall well perceive that to be true in himselfe which *Paul* here saith: that the flesh lusteth against the spirit. All the faithfull

The children of

therefore

God doe feele the rebellion of the flesh against the spirit.

therefore doe feele and confesse that their flesh resisteth against the Spirit, & that these two are so contrary the one to the other in themselves, that doe what they can, they are not able to performe the which they would doe. Therefore the flesh hindreth us that we cannot keepe the cómandements of God, that we cannot love our neighbours as our selves, much lesse can we love God with all our heart: Therefore it is impossible for us to become righteous by the workes of the law. Indeed there is a good wil in us, & so must there be (for it is the spirit which resisteth the flesh) which would gladly doe good, fulfil the law, love God & his neighbor, & such like, but the flesh obeyeth not this good will, but resisteth it: & yet God imputeth not unto us this sin: For he is mercifull to those that beleeve, for Christs sake.

To whom God doth not impute sinne.

But it followeth not therefore that thou shouldest make a light matter of sinne because God doth not impute it. True it is that he doth not impute it: But to whom, and for what cause? To such as repent and lay hold by faith upon Christ the mercy-seat, for whose sake, as all their sinnes are forgiven them: even so the remnants of sinne which are in them, be not imputed unto them. They make not their sinne lesse then it is, but amplifie it and set it out as it is indeed: for they know that it cannot be put away by satisfactions, workes, or righteousnesse, but onely by the death of Christ. And yet notwithstanding the greatnesse and enormitie of their sinne doth not cause them to despaire, but they assure themselves that the same shall not be imputed unto them, or laid unto their charge.

This I say, lest any man should thinke that after faith is received, there is little account to be made of sinne. Sinne is truly sinne whether a man commit it before he hath received the knowledge of Christ, or after. And God alwayes hateth sinne: yea all sinne is damnable as touching the fact it selfe. But in that it is not damnable to him that beleeveth, it commeth of Christ, who by his death hath taken away sinne. But to him that beleeveth not in Christ, not onely all his sinnes are damnable: but euen his good workes also are sinne, according to that saying: *Whatsoever is not of faith is sinne.* Therefore the errour of the Schoolemen is most pernicious, which doe distinguish sinnes according to the fact, and not according to the person. Hee that beleeveth hath as great sinne as the unbeleever. But to him that beleeveth, it is forgiven and not imputed, to the unbeleever it is not pardoned, but imputed. To the beleever

Rom. 14 23.

The errour of the Sophisters or Schoolemen

it

it is veniall: to the unbeleever it is mortall and damnable: Not for any difference of sinnes, or because the sinne of the beleever is lesse, and the sinne of the unbeleever greater: but for the difference of the persons. For the faithfull assureth himselfe by faith that his sinne is forgiven him, forasmuch as Christ hath given himselfe for it. Therefore although he have sinne in him and daily sinneth, yet he continueth godly: but contrariwise, the unbeleever continueth wicked. And this is the true wisedome and consolation of the godly, that although they have and commit sinnes, yet they know that for Christs sake they are not imputed unto them.

The wisedome of the godly.

This I say for the comfort of the godly. For they onely feele indeede that they have and doe commit sinnes, that is to say, they feele that they doe not love God so fervently as they should doe: that they doe not beleeve him so heartily as they would, but rather they oftentimes doubt whether God have a care of them or no: they are impatient, and are angry with God in adversitie. Hereof (as I have said) proceede the sorrowfull complaints of the faithfull in the Scriptures, and specially in the Psalmes. And *Paul* himselfe complaineth that he is sold under sinne. And here he saith, that the flesh resisteth and rebelleth against the spirit. But because they mortifie the deedes of the flesh by the Spirit (as he saith in another place, and also in the end of this chapter: *They crucifie the flesh with the desires and lusts thereof*) therefore these sinnes doe not hurt them nor condemne them. But if they obey the flesh in fulfilling the lusts thereof, then doe they lose faith and the holy Ghost. And if they doe not abhorre their sinne, and returne unto Christ (who hath given power to his Church, to receive and raise up those that be fallen, that so they may recover faith and the holy Ghost) they die in their sinnes. Wherefore wee speake not of them which dreame that they have faith, and yet continue still in their sinnes. These men have their judgement already: They that live after the flesh shall die. Also: *The workes of the flesh are manifest, which are, adultery, fornication, uncleannesse, wantonnesse, idolatrie, witchcraft, hatred, debate, emulations, wrath, contentions, seditions, heresies, envie, murther, drunkennesse, gluttony and such like: whereof I tell you before, as also I have told you, that they which doe such things, shall not inherite the kingdome of God.*

The godly onely feele sinne.

Rom 7.14.

Gal.5 2.

Rom 8.13. Sentence pronounced against such as obey the lusts of the flesh.

Hereby we may see who be the very Saints indeed. They be not

stockes

The true Saints of God,

stockes and stones (as the Monkes and Schoolemen dreame) so that they are never moved with any thing, never feele any lustes or desires of the flesh: but, as *Paul* saith, their flesh lusteth against the spirit, and therefore they have sinne, and both can and doe sinne. And the two and thirtieth Psalme witnesseth that the faithfull doe confesse their unrighteousnesse, and pray that the wickednesse of their sinne may be forgiven, where it saith: *I will confesse against my selfe my wickednes unto the Lord, and thou forgauest the punishment of my sin. Therefore shall every one that is godly, make his prayer unto thee, &c.* Moreover the whole Church, which indeede is holy, prayeth that her sinne may be forgiven her, and it beleeveth the forgivenesse of sinnes. And in the 143. Psalme, *David* prayeth: *O Lord enter not into judgement with thy servant, for in thy sight shall none that liveth be justified.* And in the 130. Psalme: *If thou O Lord shouldest straitly marke iniquities, Lord who shall stand in thy presence? But with thee is mercy, &c.* Thus doe the chiefest Saints and children of God speake & pray: as *David*, *Paul*, *&c.* All the faithfull therefore doe speake and pray the same thing, and with the same spirit. The popish Sophisters reade not the Scriptures, or if they reade them, they have a vaile before their eyes: and therefore as they cannot judge rightly of any thing, so can they not judge rightly either of sinne, or of holinesse.

Verse 18. If ye be led by the Spirit, ye are not under the law.

Paul cannot forget his doctrine of faith, but still repeateth it and beateth it into their heads: yea even when hee treateth of good workes. Here some man may object: How can it be that we should not bee under the law? and yet thou notwithstanding, O *Paul*, teacheth us that we have flesh which lusteth against the spirit, and fighteth against us, tormenteth and bringeth us into bondage. And indeede wee feele sinne, and cannot be delivered from the feeling thereof, though wee would never so faine. And what is this else, but to be under the law? But saith he: Let this nothing trouble you: onely doe your endeavour that yee may be led by the Spirit, that is to say: shew your selves willing to follow and obey that will which resisteth the flesh, and doth not accomplish the lustes thereof, (for this is to be led and to be drawne by the Spirit:) then are ye not under the law. So *Paul* speaketh of himselfe, *Rom. 7.*

To be led by the Spirit.

my minde I serue the law of God, that is to say: In spirit I am not subject to any sinne: but yet in my flesh I serue the law of sinne. The faithfull then are not under the law, that is to say, in spirit: for the law cannot accuse them, nor pronounce sentence of death against them, although they feele sinne, and confesse themselves to be sinners: for the power and strength of the law is taken from it by Christ: *who was made under the law, that he might redeeme them which were under the law.* Gal.4.4. Therefore the law cannot accuse that for sinne in the faithfull, which is sinne indeed and committed against the law.

So great then is the power and dominion of the spirit, that the law cannot accuse the godly, though they commit that which is sinne indeed. For Christ is our righteousnes, whom we apprehend by faith: he is without all sinne, and therefore the law cannot accuse him. As long as we cleave fast unto him, we are led by the spirit, and are free from the law. And so the Apostle, even when hee teacheth good workes, forgetteth not his doctrine concerning justification: but alwayes sheweth that it is impossible for us to be justified by workes. For the remnants of sinne cleave fast in our flesh, and therfore so long as our flesh liveth, it ceaseth not to lust contrary to the spirit. Notwithstanding there commeth no danger to us thereby, because we be free from the law, so that we walke in the spirit. What it is to be led by the spirit.

And with these words: *If yee bee led by the spirit, yee are not under the law*, thou mayest greatly comfort thy selfe and other that be grievously tempted. For it often-times commeth to passe, that a man is so vehemently assailed with wrath, hatred impatiency, carnall desire, terrour and anguish of spirit, or some other lust of the flesh, that he cannot shake them off, though he would never so faine. What should he doe in this case? Should he despaire? No, God forbid: but let him say thus with himselfe: Thy flesh fighteth and rageth against the spirit. Let it rage as long as it lilketh: onely see thou that in any case thou consent not to it, to fulfill the lusts thereof, but walke wisely and follow the leading of the spirit. In so doing thou art free from the law. It accuseth and terrifieth thee (I grant) but altogether in vaine. In this conflict therefore of the flesh against the spirit, there is nothing better, then to have the word of God before thine eyes, and therein to seeke the comfort of the spirit. How a troubled mind is to be comforted,

And let not him which suffereth this temptation, be dismayed, in that the divell can so aggravate sinne, that during the conflict he thinketh himselfe to be utterly overthrowne, and feeleth nothing else but the wrath of God and desperation. Here in any wise let him not follow his owne feeling and the judgement of reason, but let him take sure hold of this saying of *Paul*: *If yee be led by the Spirit*, that is to wit, if ye raise up and comfort your selves through faith in Christ, yee be not under the law. So shall hee have a strong buckler wherewith he may beate backe all the fiery darts which the wicked fiend assayleth him withall. How much soever then the flesh doth boile and rage, yet cannot her motions and rages hurt and condemne him, for as much as he, following the guiding of the spirit, doth not consent unto the flesh, nor fulfill the lusts thereof. Therefore when the motions of the flesh doe rage, the onely remedy is to take to us the sword of the Spirit, that is to say, the word of salvation, (which is, that God would not the death of a sinner, but that hee convert and live) and to fight against them: Which if we doe, let us not doubt but we shall obtaine the victory, although so long as the battell endureth, we feele the paine contrary. But set the word out of sight, and there is no counsell nor helpe remaining. Of this that I say, I my selfe have good experience, I have suffered many great passions, and the same also very vehement and great. But so soone as I laid hold of any place of Scripture, and stayed my selfe upon it as upon my chiefe ankerhold, straightwayes my tentations did vanish away: which without the word it had beene impossible for me to endure any little space, and much lesse to overcome them.

How the lustes of the flesh must be overcome.

The great and vehement tentations of Luther.

The summe or effect therefore of all that which *Paul* hath taught in this disputation or discourse concerning the conflict or battell betweene the flesh and the spirit, is this: that the Saints and the elect of God cannot performe that which the spirit desireth. For the spirit would gladly be altogether pure, but the flesh being joyned unto the spirit, will not suffer that. Notwithstanding they be saved by the remission of sinnes, which is in Christ Iesus. Moreover, because they walke in the the spirit, and are led by the spirit, they are not under the law, that is to say, the law cannot accuse or terrifie them: yea, although it goe about never so much so to doe, yet shall it never be able to drive them to desparation.

Not to be under the law.

Verse 19. Moreover the works of the flesh be manifest, which are, &c.

This place is not unlike to this sentence of Christ: *By their fruits ye shall know them. Doe men gather grapes of thornes, or figs of brambles? So every good tree bringeth forth good fruite, and an evill tree bringeth fourth evill fruit, &c.* *Paul* teacheth the very same thing which Christ taught, that is to wit, that workes and fruits doe sufficiently testifie whether the trees be good or evill: whether men follow the guiding of the flesh or of the spirit. As if he should say: Lest some of you might say for himselfe, that he understandeth me not now when I treate of the battell betweene the flesh & the spirit, I will set before your eyes first the workes of the flesh, whereof many are knowne even to the ungodly: and then also the works of the spirit. Mat.7.16.

And this doth *Paul*, because there were many hypocrites amongst the *Galathians*, (as there are also at this day among us) which outwardly pretended to be godly men, and boasted much of the spirit, and as touching the words they understood the true doctrine of the Gospell: but they walked not according to the spirit, but according to the flesh, and performed the workes thereof. Whereby *Paul* manifestly convinceth them to bee no such holy men indeed as they boasted themselves to be. And lest they should despise this his admonition, hee pronounceth against them this dreadfull sentence, that they shall not be inheritours of the kingdome of heaven, to the end that being thus admonished, they might amend. Every age even in the faithfull, hath his peculiar temptations: as fleshly lusts assaile a man most of all in his youth, in his middle age ambition and vaine-glory, and in his old age covetousnesse. There was never yet any of the faithfull, whom the flesh hath not often in his life time provoked to impatiency, anger, vaine glory, &c. *Paul* therefore speaking here of the faithfull, saith, that the flesh lusteth in them against the spirit, &c. therefore they shall never be without the desires and battels of the flesh: notwithstanding they do not hurt them. But of this matter we must thus judge, that it is one thing to be provoked of the flesh, and yet not willingly to yeeld to the lusts and desires thereof, but to walke after the leading of the spirit, and to resist the flesh: and another thing to assent unto the flesh, and without all feare or remorse to performe and fulfill

Hypocrites mingled amongst the godly.

Every age of man hath his peculiar temptations.

fulfill the workes thereof and to continue therein, and yet notwithstanding to counterfeit holinesse and to bragge of the spirit. The first he comforteth when he saith, that they bee led by the spirit and be not under the law. The other he threatneth with everlasting destruction.

Notwithstanding sometimes it happeneth that the Saints also doe fall and performe the lustes of the flesh: as *David* fell horribly into adultery. Also hee was the cause of the slaughter of many men when he caused *Urias* to be slaine in the forefront of the battell: and thereby also hee gave occasion to the enemies to glory and triumph over the people of God, to worship their Idols, and to blaspheme the God of Israel. *Peter* also fell most grievously and horribly when he denied Christ. But although these sinnes were great and haynous, yet were they not committed upon any contempt of God, or of a wilfull and obstinate minde, but through infirmity and weakenesse. Againe, when they were admonished, they did not obstinately continue in their sinnes, but repented. Such he willeth afterwards in the sixth chapter to be received, instructed, and restored, saying: *If a man be fallen by occasion into any sinne, ye which are spirituall restore such a one with the spirit of meekenesse, considering thy selfe lest thou also bee tempted.* To those therefore which sinne and fall through infirmity, pardon is not denied, so that they rise againe & continue not in their sinne: for of all things continuance in sinne is the worst. But if they repent not, but still obstinately continue in their wickednes, and performe the desires of the flesh, it is a certaine token that there is *deceite in their spirit.

No man therefore shall bee without lusts and desires so long as he liveth in the flesh, and therefore no man shall be free from tentations. Notwithstanding some are tempted one way and some another, according to the difference of the persons. One man is assailed with more vehement and grievous motions, as with bitternesse and anguish of spirit, blasphemy, distrust and desperation: Another with more grosse temptations, as with fleshly lusts, wrath, envy, covetousnesse and such like. But in this case *Paul* requireth of us that we walke in the spirit and resist the flesh. But who so obeyeth the flesh, and continueth without the feare of God or remorse of conscience in accomplishing the desires and lusts thereof: let him know that he pertaineth not unto Christ: And although he brags of

*That is, a secret contempt of God, whereof David speaketh. *Psal.* 10 4. Some are exercised with greater tentations, and some with lesse.

of the name of a Christian never so much, yet doth hee but deceive himselfe. For they which are of Christ, doe crucifie their flesh with the affections and lusts thereof.

Who be rightly called Saints, and be so indeede.

This place, (as I have also forewarned you by the way) containeth in it a singular consolation: for it teacheth us, that the Saints and most holy men in this world live not without concupiscence and temptations of the flesh, nor yet without sinnes. It warneth us therefore to take heed that we doe not as some did, of whom *Gerson* writeth, which laboured to attaine to such perfection, that they might be without all feeling of temptations or sinnes: that is to say, very stockes and stones.

The like imagination the Monkes and Schoolemen had of their Saints, as though they had beene very senseleſſe blockes and without all affections. The virgine Mary felt great griefe and sorrow of spirit when she missed her sonne, Luke 2. *David* in the Psalmes complaineth that hee is almost swallowed up with excessiue sorrow for the greatnesse of his temptations and sinnes. *Paul* also complaineth that he hath battels without, and terrours within: and that in his flesh hee serveth the law of sinne. Hee saith that he is carefull for all the Churches: and that God shewed great mercy towards him, in that he delivered *Epaphroditus* being at the point of death, to life againe, lest he should have had sorrow upon sorrow. Therefore the Saints of the Papists are like to the Stoicks, who imagined such wise men, as in all the world were never yet to be found. And by this foolish and divelliſh perswasion which proceedeth of the ignorance of this doctrine of *Paul*, the Schoolemen brought both themselves and others without number, into horrible desperation.

2. Cor. 7. 5.

2. Cor. 12. 28.

Whom the Stoickes counted wise men.

When I was a Monke I did oftentimes most heartily wish, that I might once be so happy, as to see the conversation and life of some Saint or holy man. But in the meane time I imagined such a Saint as lived in the wildernesse, abstaining from meate and drinke, and living onely with rootes of herbes and cold water: and this opinion of those monstrous Saints, I had learned not onely out of the bookes of the Sophisters and Schoolemen, but also out of the bookes of the Fathers. For thus writeth *Hierome* in a certaine place: As touching meates and drinkes I say nothing, for

as much as it is exceſſe, that even ſuch as are weake & feeble ſhould uſe cold water, or eate any ſodden thing, &c. But now in the light of the Goſpell we plainly ſee who they are whom Chriſt and his Apoſtles call Saints: Not they which live a ſole and a ſingle life, or ſtraitly obſerve dayes, meates, apparell & ſuch other things, or in outward appearance do other great and monſtrous works, (as we read of many in the lives of the Fathers:) but they which being called by the ſound of the Goſpell & baptized, do beleeve that they be juſtified and cleanſed by the death of Chriſt. So *Paul* every where, writing to the Chriſtians, calleth them holy, the children & heires of God, &c. Whoſoever then doe beleeve in Chriſt, whether they be men or women, bond or free, are all Saints: not by their owne workes, but by the workes of God, which they receive by Faith: as his word, his Sacraments, the paſſion of Chriſt, his death, reſurrection, victory, the ſending of the holy Ghoſt. To conclude, they are Saints through ſuch a holines as they freely receive, not through ſuch a holines as they themſelves have gotten by their owne induſtry, good works and merits.

Who they be which Chriſt and his Apoſtles call Saints.

Who be true Saints.

So the Miniſters of the word, the Magiſtrates of common-weales, parents, children, maiſters, ſervants, &c. are true Saints, if firſt and before all things they aſſure themſelves that Chriſt is their wiſedome, righteouſnes, ſanctification & redemption: Secondly, if every one do his duty in his vocation according to the rule of Gods word, & obey not the fleſh, but repreſſe the luſtes and deſires thereof by the ſpirit. Now, whereas all be not of like ſtrength to reſiſt temptations, but many infirmities and offences are ſeene in the moſt part of men: this nothing hindreth their holines, ſo that their ſinnes proceede not of an obſtinate wilfulnes, but onely of frailty and infirmity. For (as I have ſaid before) the godly doe feele the deſires and luſtes of the fleſh, but they reſiſt them, to the end that they accompliſh them not. Alſo if they at any time unadviſedly fall into ſin, yet not withſtanding they obtaine forgivenes thereof, if by faith in Chriſt they be raiſed up againe: who would not that we ſhould drive away, but ſeeke out and bring home the ſtraying and loſt ſheepe, &c. Therefore God forbid that I ſhould ſtraightway judge thoſe which are weake in Faith and manners, to be prophane or unholy, if I ſee that they love and reverence the word of God, come to the Supper of the Lord, &c. For theſe God hath received, and counteth them righteous through the remiſſion of ſinnes: to him they ſtand or fall, &c.

The weakenes of faith.

Where

Wherefore with great rejoycing I give thankes to God, for that he hath abundantly and above measure granted that unto me, which I so earnestly desired of him when I was a Monke: For he hath given unto me the grace to see, not one but many Saints, yea an infinite number of the true Saints: not such as the Sophisters have devised, but such as Christ himselfe and his Apostles doe describe. Of the which number I assure my selfe to be one. For I am baptized, and I doe beleeve that Christ is my Lord, by his death hath redeemed and delivered me from all my sinnes, and hath given to me eternall righteousnesse and holinesse. And let him be holden accursed, whosoever shall not give this honour unto Christ, to beleeve that by his death, his word, &c. he is justified and sanctified.

Wherefore rejecting this foolish and wicked opinion concerning the name of Saints (which in the time of Popery and ignorance wee thought to pertaine onely to the Saints which are in heaven, and in earth to the Heremites and Monkes which did certaine great and strange workes:) let us now learne by the holy Scripture, that all they which faithfully beleeve in Christ are Saints. The world hath in great admiration the holinesse of *Benedict*, *Gregory*, *Bernard*, *Francis* and such like, because it heareth that they have done in outward appearance and in the judgement of the world, certaine great and excellent workes. Doubtlesse *Hillarie*, *Cyrill*, *Athanasius*, *Ambrose*, *Augustine* and others were Saints also, which lived not so strait and severe a life as they did, but were conversant amongst men, and did eate common meates, drinke wine, and used cleanly and comely apparell, so that in a manner there was no difference betweene them and other honest men as touching the common custome, and the use of things necessary for this life; and yet were they to be preferred farre above the other. These men taught the doctrine and faith of Christ sincerely and purely, without any superstition: they resisted heretickes, they purged the Church from innumerable errours: their company and familiaritie was comfortable to many, and especiall to those which were afflicted and heauy hearted, whom they raised up and comforted by the word of God. For they did not withdraw themselues from the company of men, but they executed their offices even where most resort of people was. Contrariwise, the other not onely taught many things contrary to the Faith, but also were themselves the

All the faithfull be Saints.

authours and first inventours of many superstitions, errours abhominable ceremonies and wicked worshippings. Therefore except at the houre of death they laid hold of Christ, & reposed their whole trust in his death and victory, their strait and painfull life availed them nothing at all.

A holy life.

These things do sufficiently declare who be the true Saints indeed, and which is to be called a holy life: Not the life of those which lurke in caves & dens, which make their bodies leane with fasting, which weare haire, and doe other like things with this perswasion & trust, that they shall have some singular reward in heaven above all other Christians: but of those which be baptized and beleeve in Christ, which put off the old man with his workes, but not at once: For concupiscence and lust remaineth in them so long as they live: the feeling whereof doth hurt them nothing at all, if they suffer it not to reigne in them, but subdue it to the spirit.

This doctrine bringeth great consolation to godly mindes, that when they feele these darts of the flesh, wherewith Sathan assaileth the spirit, they should not despaire: as it hapneth to many in the Papacy, which thought that they ought to feele no concupiscence of the flesh, whereas notwithstanding *Hierome*, *Gregory*, *Benedict*, *Bernard*, and others (whom the Monkes set before them, as a perfect example of chastity and of all Christian vertues) could never come so farre as to feele no concupiscence or lust of the flesh. Yea they felt it and that very strongly. Which thing they acknowledge and plainly confesse in divers places of their bookes.

I beleeve that there is a holy Church.

Therefore we rightly confesse in the articles of our beleefe, that we beleeve there is an holy Church. For it is invisible, dwelling in spirit in a place that none can attaine unto, & therefore her holinesse can not be seene: For God doth so hide her and cover her with infirmities, with sinnes, with errours, with diuers formes of the crosse and offences, that according to the judgement of reason it is no where to be seene. They that are ignorant of this, when they see the infirmities and sinnes of those which are baptized, which have the word & beleeve it: are by and by offended, and judge them not to pertaine to the church. And in the meane while they dreame that the Heremites, the Monks & such other shavelings are the Church: which honour God with their lips, and worship him in vaine, because they follow not the word of God, but the doctrines & commandements of men,

and

and teach others to do the same. And because they do certaine superstitious and monstrous workes, which carnall reason magnifieth and highly esteemeth: therefore they judge them onely to be Saints & to be the Church: And in so doing they change & turne this article of the Faith cleane contrary: I beleeve that there is a holy Church, &c. and in the stead of this word [I beleeve] they put in [I see.] These kinds of righteousnesse and holinesse of mans owne devising, are nothing else but spirituall sorceries wherewith the eyes & minds of men are blinded, and led from the knowledge of true holinesse.

I do not see but I beleeue. Hypocritical holinesse.

But thus teach we, that the Church hath no spot nor wrinkle, but is holy, and yet through faith onely in Christ Iesus: againe, that she is holy in life & conversation by abstaining from the lusts of the flesh, & exercise of spirituall workes: but yet not in such sort that she is delivered from all evill desires, or purged from all wicked opinions and errours. For the Church alwayes confesseth her sins, and prayeth that her faults may be pardoned. Also she beleeveth the forgivenesse of sins. The Saints therefore doe sin, fall, and also erre: but yet through ignorance. For they would not willingly deny Christ, forsake the Gospell, &c. therefore they have remission of sins. And if through ignorance they erre also in doctrine, yet is this pardoned: for in the end they acknowledge their errour, and rest onely upon the truth, and the grace of God offered in Christ, as *Hierome*, *Gregory*, *Bernard* & others did. Let Christians then endeavour to avoid the workes of the flesh: but the desires or lusts of the flesh they cannot avoid.

The Church is holy.

The Church prayeth that her sinnes may be forgiven.

It is very profitable therefore for them to feele the uncleane lusts of the flesh, lest they should be puffed up with some vaine and wicked opinion of the righteousnesse of their owne workes, as though they were accepted before God for the same. The Monkes being puffed up with this opinion of their owne righteousnesse, thought themselves to be so holy, that they sold their righteousnesse and holinesse to others, although they were convinced by the testimonies of their owne hearts, that they were uncleane. So pernicious and pestilent a poyson it is for a man to trust in his owne righteousnesse, and to thinke himselfe to be cleane. But the godly, because they feele the uncleannes of their owne hearts, therefore they cannot trust to their owne righteousnes. This feeling so maketh them to stoupe, and so humbleth them, that they cannot trust to their owne good workes, but are constrained to flie unto Christ

To feele the uncleannes of the flesh is profitable.

their

their Mercy-seate and onely succour: who hath not a corrupt and infirm flesh, but a most pure and holy flesh, which he hath given for the life of the world: in him they finde a sound and perfect righteousnesse. Thus they continue in humility: not counterfeit and Monkish, but true and unfained, because of the uncleannesse which yet remaineth in their flesh: for the which if God would straitly judge them, they should be found guilty of eternall death. But because they lift not up themselves proudly against God, but with a broken and a contrite heart humbly acknowledging their sinnes, and resting wholly upon the benefite of the Mediatour Christ, they come foorth into the presence of God, & pray that for his sake their sins may be forgiv̄ them: God spreadeth over them an infinite heaven of grace, and doth not impute unto them their sinnes for Christs sake.

Iob.6 51.

This I say to the end that wee may take heede of the pernicious errours of the Papists touching the holinesse of life, wherein our mindes were so wrapped, that without great difficulty we could not winde our selves out of them. Wherefore doe you endeavour with diligence, that yee may discerne and rightly judge betweene true righteousnes and holines, and that which is hypocriticall: then shall ye behold the kingdome of Christ with other eyes than carnall reason doth, that is with spirituall eyes, and certainly judge those to bee true Saints indeede which are baptized and beleeve in Christ, and afterwards in the same Faith whereby they are justified and their sinnes both past and present are forgiven, doe abstaine from the desires of the flesh. But from these desires they are not throughly cleansed: for the flesh lusteth against the spirit. Notwithstanding these uncleane and rebellious lustes doe still remaine in them, to this end that they may bee humbled, and being so humbled, they may feele the sweetnesse of the grace, and benefite of Christ. So these remnants of uncleane lustes and sinnes doe nothing at all hinder, but greatly further the godly: for the more they feele their infirmities and sinnes, so much the more they flie unto Christ the throne of grace, and more heartily crave his ayde and succour: to wit, that he will cover them with his righteousnesse, that he will increase their Faith, that hee will endue them with his holy Spirit, by whose gracious leading and guiding they may overcome the lustes of the flesh, that they rule and reigne not over them, but may be subject unto them. Thus true Christians do continually

To the godly those things which are evill, turne unto good.

tinually wraſtle with ſinne, and yet notwithſtanding in wraſtling they are not overcome, but obtaine the victory.

This have I ſaid, that ye may underſtand, not by mens dreames, but by the word of God, who be true Saints indeede. We ſee then how greatly Chriſtian doctrine helpeth to the raiſing up and comforting of weake conſciences: which treateth not of coules, ſhavings, ſhearings, fraternities and ſuch like toyes, but of high and weighty matters, as how we may overcome the fleſh, ſinne, death and the Divell. This doctrine as it is unknowne to all luſticiaries and ſuch as truſt to their owne workes, ſo it is impoſſible for them to inſtruct or bring into the right way one poore conſcience wandring and going aſtray: or to pacifie and comfort the ſame when it is in heavineſſe, terrour, or deſperation.

Chriſtiã doctrine rayſeth up and comforteth weake and troubled conſciences.

Verſe 19. The workes of the fleſh are manifeſt, which are adultery, fornication, uncleanneſſe, wantonneſſe, idolatry, witchcraft, &c.

Paul doth not recite all the works of the fleſh, but uſeth a certaine number for a number uncertaine. Firſt he reckoneth up the kinds of luſts, as adultery, fornication, uncleanneſſe, wantonneſſe, &c. Now, not onely carnall luſt is a worke of the fleſh, as the Papiſts dreamed, who calleth marriage alſo a worke of the fleſh, (ſo chaſt & holy are theſe men) whereof God himſelfe is the authour, which alſo they themſelves reckoned among their Sacraments: but hee numbreth alſo amongſt the works of the fleſh (as I have ſaid before) idolatry, witchcraft, hatred, and ſuch other, which hereafter follow. Wherefore this place alone doth ſufficiently ſhew what *Paul* meaneth by the fleſh. Theſe words are ſo wel known that they need no interpretatiõ.

What Paul meaneth by fleſh.

Idolatry.

All the higheſt religions, the holineſſe and moſt fervent devotions of thoſe which doe reject Chriſt the Mediatour, and worſhip God without his word and commandement, are nothing elſe but plaine idolatry. As in Popery it was counted a moſt holy and ſpirituall act, when the Monkes being ſhut up in their ſelles did muſe & meditate of God or of his workes, and when they being inflamed with moſt earneſt devotions, kneeled downe, prayed, & were ſo raviſhed with the contemplation of heavenly things, that they wept for joy.

There

There was no thinking of women or of any other creature, but only of God the creator, and of his wonderfull workes: and yet this most spirituall worke (as reason esteemeth it) is according to *Paul*, a worke of the flesh and plaine idolatry. Wherefore all such religion whereby God is worshipped without his word and commandement is idolatry. And the more holy and spirituall it seemeth to be in outward shew, so much the more dangerous and pernicious it is. For it turneth men away from faith in Christ, and causeth them to trust to their owne strength, workes and righteousnes. And such is the religion of the Anabaptists at this day: albeit they daily more and more bewray themselves to be possessed with the divell, and to be seditious and bloudy men.

Idolatry or idol service.

Therefore the fasting, the wearing of haire, holy workes, strait Rule, and whole life of the Carthusians, or Charter-house Monkes, whose order notwithstanding is of all other the straitest & sharpest, be very workes of the flesh, yea plaine idolatry. For they imagine themselves to be Saints, and to be saved, not by Christ (whom they feare as a severe & cruell judge) but by observing of their Rules and orders. Indeed they thinke of God, of Christ & of heavenly things, but after their own reason, and not after the word of God: to wit, that their apparell, their manner of living, and their whole conversation is holy and pleaseth Christ: whom not onely they hope to pacifie by this straitnesse of life, but also to be rewarded of him for their good deedes & righteousnes. Therfore their most spirituall thoughts (as they dreame of them) are not onely most fleshly, but also most wicked: for they would wipe away their sins, & obtaine grace and life everlasting, by the trust and affiance they have in their own righteousnes, rejecting and despising the word, faith and Christ. All the worshippings and services of God therefore, and all religions without Christ are idolatry & idoll-service. In Christ alone the Father is well pleased: who so heareth him and doth that which he hath commanded, the same is beloved because of the Beloved. Hee commandeth us to beleeve his word and to be baptized, &c. and not to devise any new worshipping or service of God.

Carthusians, or Charter-house Mõks.

The false & true worshipping of God.

I have said before that the workes of the flesh be manifest: as adultery, fornication, and such like, bee manifestly knowne to all men. But idolatry hath such a goodly shew and is so spirituall, that it is knowne but to very few, that is to the faithfull, to be a worke

Idolatry is unknown to the world.

of

of the flesh. For the Monke when he liveth chastly, fasteth, prayeth or saith Masse, is so farre from thinking himself to be an Idolater, or that he fulfilleth any worke of the flesh, that he is assuredly perswaded that he is led and governed by the Spirit, that he walketh according to the spirit, that he thinketh, speaketh and doth nothing else but meere spirituall things, and that he doth such service unto God as is most acceptable unto him. No man can at this day perswade the Papists that their Masse is a great blasphemy against God, and idolatry, yea and that so horrible as never was any in the Church since the Apostles time. For they are blind and obstinate, & therfore they judge so perversly of God & of Gods matters, thinking idolatry to be the true service of God, & cõtrariwise faith to be idolatry. But we which beleeve in Christ and know his mind, are able to judge & to discerne all things, and cannot truely and before God be judged of any man.

The Masse horrible idolatry and blasphemy against Christ.

Hereby it is plaine that *Paul* calleth flesh whatsoever is in man, comprehending all the three powers of the soule, that is, the will that lusteth, the will that is inclined to anger, and the understanding. The workes of the will that lusteth, are adultery, fornication, uncleanesse and such like. The workes of the will inclined to wrath, are quarrellings, contentions, murder, and such other. The workes of understanding or reason, are errours, false religions, superstitions, idolatry, heresies, that is to say, sects and such like. It is very necessary for us to know these things: for this word [flesh] is so darkened in the whole kingdome of the Pope, that they have taken the worke of the flesh to be nothing else but the accomplishing of the fleshly lust or the act of lechery: therefore it was not possible for them to understand *Paul*. But here we may plainely see that *Paul* reckoneth idolatry and heresie amongst the workes of the flesh, which two (as before we have said) reason esteemeth to be most high and excellent vertues, wisedome, religion, holinesse and righteousnesse. *Paul*, *Coloss.* 2. calleth it the religion of Angels. But although it seeme to be never so holy and spirituall, yet it is nothing else but a worke of the flesh, an abomination and idolatry against the Gospell, against faith, and against the true service of God. This doe the faithfull see, for they have spirituall eyes: but the Iusticiaries judge the contrary. For a Monke cannot bee perswaded that his vowes bee workes of the flesh. So the Turke beleeveth nothing lesse then that his *Alcoran*, his washings

Flesh.

The workes of the flesh, as the Papists define them.

Reason esteemeth idolatry and heresie for most excellent vertues.

shings and other ceremonies which hee obserueth, be workes of the flesh.

Witchcraft.

Of witchcraft I haue spoken before in the 3. chapter. This vice was very common in these dayes before the light and truth of the Gospell was reuealed. When I was a child there were many witches and sorcerers which bewitched both cattell and men, but specially children, and did great harme also otherwise. But now in the light of the Gospell these things be not so commonly heard of, for the Gospell thrusteth the diuell out of his seate with all his illusions. But now he bewitcheth men much more horribly, namely with spirituall sorcery and witchcraft.

Witchcraft. *Paul* reckoneth witchcraft among the workes of the flesh, which notwithstanding, as all men know, is not a worke of fleshly lust or lechery, but a kinde of idolatry. For witchcraft covenanteth with the diuell: superstition or idolatry covenanteth with God, albeit not with the true God, but with a counterfeit God. Wherefore idolatry is indeed a spirituall witchcraft. For as witches doe enchant cattell and men: so idolaters, that is to say, all Iusticiaries or justifiers of themselves, goe about to bewitch God, and to make him such a one as they doe imagine. Now, they imagine him to be such a one as will justifie them, not of his meere grace and mercy, and through faith in Christ, but in respect of their will-worshipping and workes of their own choosing, and in recompence thereof will give them righteousnesse & life everlasting. But whiles they goe about to bewitch God, they bewitch themselves. For if they continue in this wicked opinion which they conceive of God, they shall die in their idolatry and be damned. The workes of the flesh are well knowne for the most part, therefore they shall not neede any further declaration.

Idolatry.

Iusticiaries or justifiers of themselves.

Sects.

By the name of sects *Paul* meaneth here, not those diuisions or contentions which rise sometimes in the gouernment of households or of common-weales for worldly and earthly matters; but those which rise in the Church about doctrine, faith and workes. Heresies, that is to say, sects, haue alwayes beene in the Church, as we haue said before in diuerse places. Notwithstanding the Popish

an Archhereticke, and the head of all hereticks, for he hath filled the world as it were with an huge flood of infinite sects & errours. What concord and unitie was there in so great diversitie of the Monkes and other religious orders? No one sort or sect of them could agree with another: for they measured their holinesse by the straitnesse of their orders. Hereof it cómeth that the Carthusian wil needs be counted holier then the Franciscane, and so likewise the rest. Wherefore there is no unity of the spirit, nor concord of minds, but great discord in the Papisticall Church. There is no conformity in their doctrine, faith, religion or serving of God, but all things are cleane contrary. Contrariwise, amongst the Christians the word, faith, religion, sacraments, service, Christ, God, heart, soule, mind, and understanding, are all one and common to all: and as touching outward conversation, the diversity of states, degrees and conditions of life, hindereth the spirituall concord and unitie nothing at all, as before I have said. And they which have this unitie of the spirit, can certainly judge of all sects, which otherwise no man understandeth: As indeed no Divine in the papacy understood, that *Paul* in this place condemneth all the worshippings, religions, continency, honest conversation and holy life in outward appearance, of all the Papists, Sectaries and Schismatickes: but they all thought that he speaketh of the grosse idolatry and heresies of the Gentiles and Turkes, which manifestly blaspheme the name of Christ.

The Pope an Archheretícke.

No unitie or concord in the Popish Church

Drunkennesse, Gluttony.

Paul doth not say, that to eate and drinke be works of the flesh, but to be drunken and to surfeit, which of all other vices are most common at this day. Who so are given to this beastly dissolutenesse and excesse, let them know that they are not spirituall, howmuch soever they boast themselves so to bee, but they follow the flesh and performe the filthy workes thereof. Therefore is this horrible sentence pronounced against them, that they shall not be inheritours of the kingdome of God. *Paul* would therefore that Christians should flie drunkennes & surfeiting, living soberly and moderately without all excesse, lest by pampering the flesh they should be provoked to wantonnesse: As indeede after surfeiting and belly cheare, the flesh is wont to waxe wanton, & to be inflamed with outragious lust. But it is not sufficient onely to restraine this outragi-

Drunkards and surfeiters.

ous

ous wantonnes and lust of the flesh which followeth drunkennes and surfeiting, or any manner of excesse, but also the flesh when it is most sober and in his best temperance, must be subdued and repressed, lest it fulfill his lusts and desires. For it oftentimes commeth to passe, that even they which are most sober, are tempted most of all: As *Hierome* writeth of himselfe: My face, saith he, was pale with fasting, and my mind was inflamed with fleshly desires in my cold body, & although my flesh was halfe dead already, yet the flames of uncleane lust boyled within me. Hereof I my selfe also had experience when I was a Monke. The heate therefore of uncleane lusts is not quenched by fasting onely, but we must be aided also by the spirit, that is, by the meditation of Gods word, faith and prayer: Indeed fasting represseth the grosse assaules of fleshly lusts: but the desires of the flesh are overcome by no abstinence from meates and drinkes, but onely by the meditation of the word of God and invocation of Christ.

The most sober and temperate are many times most assailed with tentations.

How the burning heate of lusts may be quenched.

Verse 21. And such like.

For it is impossible to reckon up all the workes of the flesh.

Verse 21. Whereof I tell you, as I have also told you before, that they which doe such things, shall not inherit the kingdome of God.

This is a very hard and terrible saying, but yet very necessary against false Christians and careless hypocrites, which bragge of the Gospell, of faith and of the spirit, and yet in all securitie they performe the workes of the flesh. But chiefly the hereticks being puffed up with opinions of spirituall matters (as they dreame) are possessed of the Divell, and altogether carnall: therefore they performe and fulfill the desires of the flesh, even with all the powers of the soule. Therefore most necessary it was that so horrible and terrible a sentence should bee pronounced by the Apostle against such careless contemners and obstinate hypocrites (namely that all they which doe such workes of the flesh as *Paul* hath recited, shall not inherit the kingdome of God) that yet some of them being terrified by this severe sentence, may begin to fight against the workes of the flesh by the spirit, that they accomplish not the same.

An horrible sentence pronounced by Paule.

Verse 22.

Verse 22. But the fruites of the spirit are love, joy, peace, long-suffering, sweetnes, goodnes, faithfulnes, gentlenes or meekenes, temperance.

The Apostle saith not, the works of the spirit, as he said the works of the flesh, but he adorneth these Christian vertues with a more honourable name, calling them the fruits of the spirit. For they bring with them most excellent fruits and commodities: for they that have them give glory to God, and with the same doe allure and provoke others to embrace the doctrine and Faith of Christ. The fruits of the spirit.

Love.

It had beene enough to have said [*Love*] and no more: for love extendeth it selfe unto all the fruits of the spirit. And in the 1 *Cor.* 13. *Paul* attributeth to love all the fruits which are done in the spirit, when he saith: *Love is patient, courteous, &c.* Notwithstanding hee would set it here by it selfe amongst the rest of the fruits of the spirit, and in the first place, thereby to admonish the Christians, that before all things they should love one another, giving honour one to another, every man esteeming better of another then of himselfe, and serving one another, because they have Christ and the holy Ghost dwelling in them, and because of the word, baptisme, and other gifts of God which Christians have. Rom. 12. 10.

Joy.

This is the voyce of the Bridegroome and of the Bride, that is to say, sweet cogitations of Christ, wholsome exhortations, pleasant songs or Psalmes, praises and thankesgiving, whereby the godly doe instruct, stirre up and refresh themselves. Therefore God loveth not heavines and doubtfulnes of spirit: he hateth uncomfortable doctrine, heavy and sorrowfull cogitations, and loveth cheerefull hearts. For therefore hath he sent his Sonne, not to oppresse us with heavinesse and sorrow, but to cheare up our soules in him. For this cause the Prophets, the Apostles, and Christ himselfe doe exhort us, yea they command us to rejoyce and bee glad, *Zach. 9. Rejoyce thou daughter of Sion, bee joyfull thou daughter of Jerusalem, for behold thy King commeth to thee.* And in the Psalmes it is often said: *Be joyfull in the Lord. Paul* saith: *Rejoyce in the Lord alwayes, &c.* And Christ saith: *Rejoyce because your names are writ-* The Scripture exhorteth us to rejoyce in God. The joy of the spirit.

ven in heaven. Where this joy of the spirit is, there the heart inwardly rejoyceth through faith in Christ, with full assurance that he is our Saviour and our Bishop, and outwardly it expresseth this joy with words and gestures. Also the faithfull rejoyce when they see that the Gospell spreadeth abroad, that many be wonne to the faith, and that the kingdome of Christ is enlarged.

Peace.

Both towards God and men, that Christians may be peaceable and quiet: not contentious, nor hating one another, but one bearing an others burden through long suffering or perseverance: without the which peace cannot continue, and therefore *Paul* putteth next after peace.

Long-suffering or perseverance.

Long-suffering or perseverance.

Whereby a man doth not onely beare adversities, *injuries*, reproches and such like, but also with patience waiteth for the amendment of those which have done him any wrong. When the divell cannot by force overcome those which are tempted, then seeketh he to overcome them by long continuance. For he knoweth that we be earthen vessels which cannot long endure and hold out many knocks and violent strokes: therefore with long continuance of temptations he overcommeth many. To vanquish these his continuall assaults we must use long-suffering, which patiently looketh, not onely for the amendment of those which doe us wrong, but also for the end of those temptations which the divell raiseth up against us.

Gentlenesse.

Which is when a man is gentle and tractable in his conversation and in his whole life. For such as will be true followers of the Gospell, must not be sharpe and bitter, but gentle, milde, courteous and faire spoken: which should encourage others to delight in their company: which can winke at other mens faults, or at least expound them to the best: which will be well contented to yeeld and give place to other, contented to beare with those which are froward and intractable, as the very heathen said: Thou must know the manners of thy friend, but thou must not hate them. Such a one

was our Saviour Christ, as every where is to be seene in the Gospell. It is written of *Peter* that hee wept so often as he remembred the sweete mildnes of Christ which he used in his daily conversation. It is an excellent vertue and most necessary in every kind of life.

The gentlenes & mildnes of Christ *Ex libro Clementis ad Jacobum fratrem Domini.*

Goodnesse

Which is, when a man willingly helpeth others in their necessitie, by giving, lending, and such other meanes.

Faith.

When *Paul* here reckoneth faith amongst the fruits of the spirit, it is manifest that hee speaketh not of faith which is in Christ, but of the fidelitie and humanitie of one man towards another. Hereupon he saith in the 13. chapter of the first to the Corinthians, that charitie beleeveth all things. Therefore he that hath this faith is not suspicious, but mild, and taketh all things to the best. And although he be deceived and findeth himself to be mocked, yet such is his patience and softnesse, that he letteth it passe: briefly he is ready to beleeve all men, but he trusteth not all. On the contrary, where this vertue is lacking, there men are suspicious, froward, wayward, dogged, and so neither will beleeve any thing, nor give place to any body. They can suffer nothing. Whatsoever a man saith or doth never so well, they cavil and slander it, so that who so serveth not their humour, can never please them. Therefore it is impossible for them to keepe charitie, friendship, concord and peace with men. But if these vertues be taken away, what is this, life but biting and devouring one of another? Faith therefore in this place is, when one man giveth credite to another in things pertaining to this present life. For what manner of life should we leade in this world, if one man should not credite another?

Meeknesse.

Which is when a man is not lightly mooved or provoked to anger. There be infinite occasions in this life which provoke men to anger, but the godly overcome them by meekenesse.

Temperance, chastity or continency.

This is a sobriety or modesty in the whole life of man, which

vertue Paul setteth against the workes of the flesh. He would therfore that Christians should live soberly & chastly; that they should be no adulterers, no fornicators, no wantons: and if they cannot live chastly, he would have them to marry: Also that they should not be contentious or quarrellers, that they should not be given to drunkennes or surfeiting, but that they should abstaine from all these things. Chastity or continency containeth all these. *Hierome* expounded it of virginitie onely, as though they that be married could not be chaste: or as though the Apostle did write these things onely to virgins. In the first and second chapter to *Titus*, he warneth all Bishops, young women, and married folks, both man and wife, to be chaste & pure.

Chastity.

Verse 23. Against such there is no law.

Indeede there is a law, but not against such: As he saith also in another place: *The law is not given to the righteous man.* For the righteous liveth in such wise, that he hath no need of any law to admonish or to constraine him: but without constraint of the law, he willingly doth those things which the law requireth. Therefore the law cannot accuse or condemne those that believe in Christ. Indeede the law troubleth and terrifieth our consciences. But Christ apprehended by Faith, vanquisheth it with all his terrours and threatnings. To them therefore the law is utterly abolished, and hath no power to accuse them: For they doe that of their owne accord, which the law requireth. They have received the holy Ghost by faith, who will not suffer them to be idle. Although the flesh resist, yet doe they walke after the spirit. So a Christian accomplisheth the law inwardly by Faith (for Christ is the perfection of the law unto righteousnesse, to all that doe beleeve:) outwardly by workes and by remission of sins. But those which performe the workes or desires of the flesh, the law doth accuse and condemne both civilly and spiritually.

The law is abolished to the believers in Christ.

Verse 24. For *they that are Christs, have crucified the flesh with the affections and lusts thereof.*

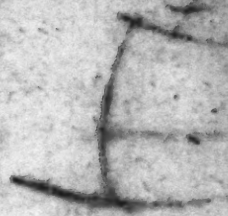
This whole place concerning workes, sheweth that the true beleevers are no hypocrites. Therefore let no man deceive himselfe. For whosoever (saith he) pertaine unto Christ, have crucified the flesh with all the vices and lusts thereof. For the Saints, in as much

much as they have not yet utterly put off the corrupt and sinfull flesh, are inclined to sinne, and doe neither feare nor love God so perfectly as they ought to doe. Also they be provoked to anger, to envy, to impaciency, to uncleane lustes, and such like motions, which notwithstanding they accomplish not: for (as *Paul* here saith) they crucifie the flesh with all the affections and lusts thereof. Which thing they doe, not onely when they represse the wantonnesse of the flesh with fasting and other exercises, but also (as *Paul* said before) when they walke according to the spirit: that is, when they being admonished by the threatnings of God, whereby he sheweth that he will severely punish sinne, are afraid to commit sinne: Also when they being armed with the word of God, with faith, and with prayer, do not obey the lustes of the flesh.

What it is to crucifie the flesh.

When they resist the flesh after this manner, they naile it to the crosse with the lusts & desires therof, so that although the flesh be yet alive, yet can it not performe that which it would doe, for as much as it is bound both hand & foote, and fast nailed to the crosse. The faithfull then so long as they live here doe crucifie the flesh, that is to say, they feele the lustes thereof, but they obey them not. For they being furnished with the armour of God, that is, with Faith, Hope, and the sword of the Spirit, do resist the flesh, & with these spiritual nailes they fasten the same unto the crosse, so that it is constrained to be subject to the spirit. Afterwards when they die, they put it off wholly: and when they shall rise againe from death to life, they shall have a pure and uncorrupt flesh without all affections and lustes.

The armour of God.



THE SIXT CHAPTER.

* If we live in the spirit, let us also walke in the spirit.

* After the common division, this is the five and twenty verse of the former chapter.

THE Apostle reckoned before amongst the workes of the flesh heresies and envie, and pronounced sentence against those which are envious, and which are authours of Sectes that they should not inherite the kingdome of God. And now, as if he had forgotten that which he said a little before, he againe reproveth those which provoke and envy one another. Why doth he so? Was it not sufficient

cient to have done it one? Indeede he doth it of purpose: for he taketh occasion here to inveigh against that execrable vice of vaine-glory, which was the cause of the troubles that were in all the Churches of *Galatia*, and hath beene alwayes most pernicious and hurtfull to the whole Church of Christ. Therefore in his Epistle to *Titus* he would not that a proud man should bee ordained a Bishop. For pride (as *Augustine* truely saith) is the mother of all heresies, or rather the headspring of all sinne and confusion: Which thing all histories as well holy as prophane doe witnesse.

Vaine glory a detestable vice & most pernicious to the Church of God. *Tit.1.7*

Now, vaine-glory or arrogancy hath alwayes beene a common poyson in the world, which the very Heathen Poets and Historiographers have alwayes vehemently reproved. There is no village wherein there is not some one or other to be found, that would be counted wiser, and be more esteemed then all the rest. But they are chiefly infected with this disease which stand upon their reputation for learning and wisedome. In this case no man will yeeld to another, according to this saying: *Yee shall not lightly finde a man that will yeeld unto others the praise of wit and skill: For it is a goodly thing to see men point at one, and say: This is he.* But it is not so hurtfull in private persons, no nor in any kinde of Magistrate, as it is in them that have any charge in the Church. Albeit in civill government (specially if it be in great personages) it is not onely a cause of troubles and ruines of common-weales, but also of the troubles and alterations of kingdomes and Empires: Which thing the histories both of the Scripture and prophane writers doe witnesse.

How great a mischiefe vaine-glory is.

Ovid. Horat.

But when this poyson creepeth into the Church or spirituall Kingdome, it cannot be expressed how hurtfull it is. For there in no contention as touching learning, wit, beauty, riches, kingdomes, Empires and such like: but as touching salvation or damnation, eternall life, or eternall death. Therefore *Paul* earnestly exhorteth the ministers of the word to flie this vice, saying: *If wee live in the spirit, &c.* As if he should say: If it be true that we live in the spirit, let us also proceede and walke in the spirit. For where the spirit is, it renueth men, and worketh in them new motions: that is to say, where as they were before vaine-glorious, wrathfull and envious, it maketh them now humble, gentle and patient. Such men seeke not their owne glory, but the glory of God: they doe

not

not provoke one another, or envy one another, but give place one to another, and in giving honour prevent one another. Contrariwise, they that be desirous of glory, and envy one another, may boast that they have the spirit, and live after the spirit: but they deceive themselves, they follow the flesh and do the works thereof, and they have their judgement already, that they shall not inherite the kingdome of God.

Vaine glorie a common vice in the Church.

Now, as nothing is more dangerous to the Church then this execrable vice, so is there nothing more common: For when God sendeth forth labourers into the harvest, by and by Sathan raiseth up his ministers also, who will in no case be counted inferiour to those that are rightly called. Here straitwayes riseth dissention. The wicked will not yeeld one haires breadth to the godly: For they dreame that they farre passe them in wit, in learning, in godlines, in spirit and other vertues. Much lesse ought the godly to yeeld to the wicked, lest the doctrine of faith come in danger. Moreover, such is the nature of the ministers of Sathan, that they can make a goodly shew that they are very charitable, humble, lovers of concord, and are indued with other fruits of the spirit: also they protest that they seeke nothing else but the glory of God, and the salvation of mens soules: and yet are they full of vaine-glory, doing all things for none other end but to get praise and estimation among men. To be short, they thinke that gaine is godlinesse, and that the ministery of the word is delivered unto them that they may get fame and estimation thereby. Wherefore they cannot but be authours of dissention and sects.

The nature of false teachers.

1. Tim. 6. 5.

Forasmuch as the vaine-glory of the false Apostles was the cause that the churches of *Galatia* were troubled & forsooke *Paul*, therefore in this Chap: specially his purpose was to suppresse that execrable vice: yea, this mischiefe gave the Apostle occasion to write this whole Epistle. And if he had not so done, all his travaile bestowed in preaching of the Gospel among the Galathiãs had bin spent in vaine. For in his absence the false Apostles, which were men in outward shew of great authority, reigned in *Galatia*: who besides that they would seeme to seeke the glory of Christ, & the salvation of the *Galathians*, pretended also that they had bene conversant with the Apostles, and that they followed their footsteps, saying that *Paul* had not seene Christ in the flesh, nor had beene conversant with the rest of the Apostles, & therefore they made no account of him, but rejected his

The authority of the false Apostles.

The false Apostles despised Paul.

doctrine, and boasted their owne to be true and sincere. Thus they troubled the Galathians and raised Sects among them, so that they provoked and envied one another: which was a sure token, that neither the teachers nor hearers lived and walked after the spirit, but followed the flesh and fulfilled the workes thereof: and so consequently lost the true doctrine, faith, Christ, and all the gifts of the holy Ghost, and were now become worse then the Heathen.

Notwithstanding he doth not only inveigh against the false Apostles which in his time troubled the Churches of *Galatia*, but also he foresaw in spirit, that there should be an infinite number of such, even to the worlds end, which being infected with this pernicious vice, would thrust themselves into the Church, boasting of the spirit and heavenly doctrine, and under this pretence should quite overthrow the true doctrine and Faith. Many such have we also seene in these our dayes, who have thrust themselves into the kingdome of the spirit: that is to say, into the ministery of the word, and by this hypocrisie they have purchased unto themselves fame and estimation that they were great doctors and pillars of the Gospell, and such as lived in the spirit, and walked according to the same. But because their glory consisted in mens mouthes and not in God, therefore it could not be firme and stable, but according to *Pauls* propheſie, it turned to their owne confusion, and their end was destruction. *For the wicked shall not stand in judgement, but shall bee taken away like chaffe, and scattered abroad with the winde.*

The end of vaine glorious teachers.

Phil. 3. 19. Psal. 1. 4.

The same judgement remaineth for all such as in preaching the Gospell seeke their owne profite and not the glory of Iesus Christ. For the Gospell is not delivered unto us that we should thereby seeke our owne praise and glory, or that the people should honour and magnifie us which are the Ministers thereof: but to the end that the benefite and glory of Christ might bee preached and published, and that the Father might bee glorified in his mercy offered unto us in Christ his sonne, whom he delivered for us all, and with him hath given us all things. Wherefore the Gospell is a doctrine wherein we ought to seeke nothing lesse then our owne glory. It setteth foorth unto us heavenly and eternall things: which are not our owne, which we have neither done nor deserved: but it offreth the same unto us, to us (I say) which are unworthy, and that through the meere goodnes and grace of God. Why should we then

What we ought to seeke in the Gospell.

seeke

seeke praise and glory thereby? He therefore that seeketh his owne glory in the Gospell, speaketh of himselfe: And he that speaketh of himselfe is a lyar, and there is unrighteousnesse in him. Contrariwise he that seeketh the glory of him that sent him is true, and there is no unrighteousnesse in him. *Iob.7.*

Paul therefore giveth earnest charge to all the Ministers of the word, saying: *If we live in the spirit, let us walke in the spirit*, that is to say: Let us abide in the doctrine of the truth which hath beene taught unto us in brotherly love, and spirituall concord: let us preach Christ and the glory of God in simplicity of heart, and let us confesse that wee have received all things of him: let us not thinke more of our selves then of others: let us raise up no sects. For this is not to walke rightly, but rather to range out of the way, and to set up a new and a perverse way of walking. What it is to walke in the spirit.

Hereby we may understand that God of his speciall grace maketh the teachers of the Gospell subject to the crosse and to all kinds of afflictions for the salvation of themselves and of the people: for otherwise they could by no meanes represse and beate downe this beast which is called vaine-glory. For if no persecution, no crosse or reproach followed the doctrine of the Gospel, but onely praise, reputation and glory amongst men: then would all the professours thereof be infected and perish through the poison of vaine-glory. *Hierome* saith that he had seene many which could suffer great inconveniences in their body and goods, but none that could despise their owne praises. For it is almost impossible for a man not to be puffed up when he heareth any thing spoken in the praise of his owne vertues. *Paul* notwithstanding that he had the spirit of Christ, saith that there was given unto him the messenger of Sathan to buffet him, because he should not be exalted out of measure through the greatnesse of his revelations. Therefore *Augustine* saith very well: If a Minister of the word be praised, hee is in danger. If a brother despise or dispraise him, he is also in danger. He that heareth a Preacher of the word, ought to reverence him for the words sake: but if he be proud thereof, he is in danger. Contrariwise if he be despised, he is out of danger: but so is not he which despiseth him. Why God layeth the crosse upon the preachers of the Gospell.

Wherefore wee must honour our great benefite, that is, of the Preaching of the word, and receiving of the Sacraments. We must also reverence one another, according to that saying: *In giving* Rom.14.16. Rom.12.10.

honour

When men be prayſed, the fleſh waxeth proud,

honour one to another, &c. But whereſoever this is done, by and by the fleſh is tickled with vaine-glory and waxeth proud. For there is none (no not among the godly) which would not rather be praiſed than diſpraiſed, except perhaps ſome be ſo well ſtabliſhed in this behalfe, that he will be moved neither with praiſes nor reproches: As that woman ſaid of *David.* 2.*Sam.*14. *My Lord the King is like an Angell of God, which will neither be moved with bleſſing nor curſing.*

2.Cor.6.8. Likewiſe *Paul* ſaith: *by honour and diſhonour, by evill report and good report, &c.* Such men as be neither puffed up with praiſe, nor thrown downe with diſpraiſe, but endeavour ſimply to ſet forth the benefite and glory of Chriſt, and to ſeeke the ſalvation of ſoules doe walke orderly. Contrariwiſe they which waxe proud in hearing of their owne praiſes, not ſeeking the glory of Chriſt but their owne: alſo they which being moved with reproches and ſlanders doe forſake the miniſtery of the word, walke not orderly.

Who walke in order, & who do not,

Wherefore let every one ſee that he walke orderly, and ſpecially ſuch as boaſt of the ſpirit. If thou be praiſed, *know that it is not thou that is praiſed,* but Chriſt, to whom all praiſe and honour is due. For in that thou teacheſt the word purely, and liveſt godly, theſe are not thine owne gifts, but the gifts of God: therefore thou art not praiſed, but God in thee. When thou doeſt acknowledge this, thou wilt walke orderly, and not be puft up with vaine-glory (for what haſt thou that thou haſt not received?) but wilt confeſſe that thou haſt received the ſame of God, and wilt not be mooved with injuries, reproches, or perſecution to forſake thy calling.

1.Cor.4.7.

God therefore of his ſpeciall grace at this day covereth our glory with infamy, reproch, mortall hatred, cruell perſecution, rayling and curſing of the whole world: alſo with the contempt and ingratitude even of thoſe among whom we live, as well the common ſort as alſo the Citizens, Gentle-men and Noble-men (whoſe enmity, hatred and perſecution againſt the Goſpell, like as it is privy and inward, ſo is it more dangerous than the cruelty and outragious dealings of our open enemies) that wee ſhould not waxe proud of the gifts of God in us. This milſtone muſt be hanged about our necke, that we be not infected with that peſtilent poiſon of vaine-glory. Some there be of our ſide which love and reverence us for the miniſtery of the word: but where there is one that reverenceth us, there be on the other ſide an hundreth that hate and per-

Privy & ope enemies of the Goſpell

perſecute us. Theſe ſpitefull dealings therefore, and theſe perſecutions of our enemies, this great contempt and ingratitude, this cruell and privy hatred of them among whom wee live, are ſuch pleaſant ſights, and make us ſo merry, that we eaſily forget vaine-glory.

Wherefore rejoycing in the Lord who is our glory, we remaine in order. Thoſe gifts which we have, wee acknowledge to be the gifts of God and not our owne, given for the edifying of the body of Chriſt: Therefore we be not proud of them. For we know that more is required of them to whom much is committed, than of them which have received but little. Moreover, we know that there is no reſpect of perſons before God. Therefore a poore artificer faithfully uſing the gift which God hath given him, pleaſeth God no leſſe then a Preacher of the word, for he ſerveth God in the ſame faith & with the ſame ſpirit. Wherefore we ought no leſſe to regard the meaneſt Chriſtians then they regard us. And by this meanes ſhall we continue free from the poyſon of vaine-glory, and walke in the ſpirit.

We muſt not be proud of our ſpirituall gifts. Luke 18.48. Ephe 4.12. Act.10.34.

Contrariwiſe the fantaſticall ſpirits, which ſeeke their owne glorie, the favour of men, the peace of the world, the eaſe of the fleſh, and not the glory of Chriſt, nor yet the health of mens ſoules (although they proteſt that they ſeeke nothing elſe,) cannot chooſe but diſcover themſelves in commending their owne doctrine and induſtry, & diſpraiſing other mens, and all to get them a name and praiſe. Theſe vaine-glorious ſpirits doe not rejoyce and glory in the Lord: but then doe they glory, then are they ſtout and hardy, when they are magnified of the people. Whoſe hearts they win by wonderfull ſleights and ſubtilties: for in their words, geſtures and writings they can counterfeite and diſſemble all things. But when they are not praiſed and commended of the people, then they be the moſt fearefull men in the world: for they hate and ſhun the croſſe of Chriſt and perſecution. On the contrary, when they are prayſed and magnified (as I ſaid) none are ſo ſtout, no *Hector*, no *Achilles* ſo bold and hardy as they.

Vaine glorious ſpirits.

Such a ſlie and craftie beaſt therefore is fleſh, that for no other cauſe it forſaketh his function, corrupteth true doctrine, & breaketh the concord of the Church, than onely upon this curſed vaine-glory. Therefore it is not without cauſe that *Paul* ſo ſharply enveieth againſt it both here and in other places, as before in the 4. chap. *They are* (ſaith he) *jealous over you amiſſe: yea, they would exclude you from*

from me, that ye should altogether love them: that is to say, they would discredite me that they themselves might be famous. They seeke not Christs glory and your salvation, but their owne glory, my reproch, and your bondage.

Verse 26. Let us not be desirous of vaine-glory.

Which is to glory, not in God (as I have said) but in lyes, in the opinion, liking and estimation of the people. Here is no right foundation of true glory, but a false foundation, and therefore impossible long to stand. He that praiseth a man as he is a man, is a lyer: for there is nothing praise-worthy in him, but all things are worthy of condemnation. Therefore as touching our person, this is our glory, that all men have sinned, and are guilty of everlasting death before God. But the case is otherwise when our ministery is praised. Wherefore we must not onely wish, but also to the uttermost of our power endeavour that men may magnifie it, and have it in due reverence: for this shall turne to their salvation, *Paul* warneth the Romanes that they offend no man: to the end, saith he, *that our commodity be not evill spoken of*: And in another place: *that our ministery be not reprehended.* Therefore when our ministery is praised, we be not praised for our owne persons sake, but (as the Psalme saith) we are praised in God and in his holy name.

The praise of the person and of the ministery.

Rom. 14. 16.

2. Cor. 6. 3.

Verse 26. Provoking one another, and envying one another.

Here hee describeth the effect and fruite of vaine-glory. He that teacheth any errour, or is an authour of any new doctrine, cannot but provoke others: and when they doe not approove and receive his doctrine, by and by he beginneth to hate them most bitterly. We see at this day with what deadly hatred the Sectaries are inflamed against us, because wee will not give place to them and approve their errours. We did not first provoke them, nor spread abroad any wicked opinion in the world: but rebuking certaine abuses in the Church, and faithfully teaching the article of Iustification, have walked in good order. But they forsaking this article, have taught many things contrary to the word of God. Here, because we would not lose the truth of the Gospell, we have set our selves against them, and have condemned their errours: which thing, because they could not abide, they did not onely provoke us first,

The effect & fruit of vaine-glory.

first without cause, but also doe still most spitefully hate us, and that upon us no other occasion but only upon vain-glory: for they would gladly deface us that they alone might rule and reigne: For they imagine that it is a great glory to professe the Gospell, whereas indeed there is no greater ignominie in the sight of the world.

Chap. 6. 1. Brethren if a man be overtaken by any fault, yee which are spirituall restore such a one with the spirit of meekenesse.

He that diligently weigheth the words of the Apostle, may plainly perceive that he speaketh not of errours and offences against doctrine, but of some lesser sins, into the which a man falleth not wilfully and of set purpose, but of infirmity. And hereof it commeth that he useth so gentle & fatherly words, not calling it errour or sinne, but a fault. Againe to the intent to diminish, and as it were to excuse the sinne, and to remoove the whole fault from man, he addeth: *If any man be overtaken*, that is to say, be beguilded of the divell or of the flesh. Yea, and this time or name of *Man* helpeth something also to diminish and qualifie the matter. As if he should say: What is so proper unto man as to fall, to be deceived and to erre? So saith *Moses* in *Levit.* *They are wont to sinne like men.* Wherefore this is a sentence full of heavenly comfort. Which once in a terrible conflict delivered me from death. For as much then as the Saints in this life do not onely live in the flesh, but now and then also through the enticement of the divell, fulfill the lusts of the flesh, that is to say, fall into impatiency, envy, wrath, errour, doubting, distrust and such like: for Sathan alwayes assaileth both, that is, as well the purity of doctrine, which he laboureth to take away by sects and dissentions, as also the soundnesse of life, which he corrupteth with daily offences. Therfore *Paul* teacheth how such men that are fallen should be dealt withall, namely that they which are strong, should raise up and restore them againe with the spirit of meekenesse.

What offences are to be forgiven.

Levit. 4.

Sathan lieth in waite both against purity of doctrine and life.

These things it behooveth them specially to know which are in the ministery of the word, lest whileste they goe about to touch all things to the quicke, they forget the fatherly and motherly affection which *Paul* here requireth of those that have charge of soules. And of this precept he hath set foorth an example, 2. *Cor.* 2.

How Pastors ought to deale with them that are fallen.

Where

where he saith that it was sufficient that he which was excommunicate was rebuked of many, and that they ought now to forgive him and comfort him, lest he should be swallowed up with overmuch sorrow. Wherefore I beseech you (saith he) use charity towards him. Therefore the Pastors & Ministers must indeed sharply rebuke those which are fallen, but when they see that they are sorrowfull for their offences, then let them begin to raise them up againe, to comfort them, and to diminish & qualifie their faults as much as they can, but yet through mercy onely, which they must set against sinne, lest they that bee fallen be swallowed up with overmuch heavinesse. As the holy Ghost is precise in maintaining and defending the doctrine of Faith, so is he milde & pitifull in forbearing & qualifying mens sins, if they which have committed them be sorrowfull for the same.

The Pope & his Bishops are tormentors of mens consciences.

But as for the Popes Synagogue, like as in all other matters it hath both taught and done cleane contrary to the commandement and example of *Paul*, even so hath it done in this thing also. The Pope with all his Bishops have beene very tyrants and butchers of mens consciences. For they have burdened them from time to time with new traditions, and for every light matter have vexed them with their excommunications: and that they might the more easily obey their vaine terrours, they annexed thereunto these sentences of Pope Gregorie: It is the part and property of good mindes to be afraid of a fault where no fault is. And againe: Our censures must be feared, yea though they be unjust and wrongfull. By these sayings (which were brought into the Church by the divell) they stablished their excommunication and this majesty of the Papacy which is so terrible to the whole world. There is no neede of such humilitie and goodnesse of mindes, to be afraid of a fault where none is. O thou Romish Sathan, who gave thee this power to terrifie and condemne mens consciences that were terrified enough before with thy unjust and wrongfull sentences? Thou oughtest rather to have raised them up, to have delivered them from false feares, and to have brought them from lies and errours to the truth. This thou omittest, and according to thy title and name, to wit, the man of sinne and child of perdition, thou imaginest a fault where no fault is. This is indeede the craft and deceit of Antichrist, whereby he hath most mightily established his excommunication and tyranny. For whosoever despised his unjust sentences, was

Saying of Pope Gregory.

2. Thessal. 2. By what meanes the Pope establisheth his tyranny and power.

con-

counted very obstinate and wicked: As some Princes did, howbeit against their consciences: for in those times of darkenesse they did not understand that the Popes curses were vaine.

Let them therefore to whom the charge of mens consciences is committed, learne by this commandement of *Paul* how they ought to handle those that have offended. Brethren (saith he) if any man be overtaken with sinne, do not trouble him or make him more sorrowfull: be not bitter unto him, doe not reject or condemne him, but amend him and raise him up againe: and by the spirit of lenitie and mildnesse restore that which is in him decayed by the deceit of the divell, or by the weakenesse of the flesh. For the kingdome whereunto ye are called is a kingdome not of terrour or heavinesse, but of boldnesse, joy & gladnesse. Therefore if ye see any brother cast down and afflicted by occasion of sinne which he hath committed, run unto him, and reaching out your hand raise him up againe, comfort him with sweet words, and embrace him with motherly armes. As for those that bee hard-hearted and obstinate, which without feare continue careless in their sinnes, rebuke them sharply. But on the other side (as I said) they that be overtaken with any sinne, and are heavy & sorrowfull for their fault which they have committed, must be raised up and admonished by you that are spirituall, and that in the spirit of meeknesse, and not in the zeale of severe justice: as some have done, who when they should have refreshed thirsty consciences with some sweete consolation, gave them gall and vineger to drinke, as the Iewes did unto Christ hanging upon the crosse. *Ezechiel* saith of the sheepeheards of Israel, that they ruled the flocke of God with severity and rigour: but a brother ought to comfort his brother that is fallen, with a loving and a meeke spirit. Againe, let him that is fallen heare the word of him that raiseth him up & beleeve it. For God would not have those that are bruised to be cast away, but to be raised up, as the Psalme saith. For God hath bestowed more for them then we have done, that is to say, the life and blood of his owne Sonne. Wherefore we ought also to receive, to aid and comfort such with all mildnesse and gentlenesse.

How they that are fallen ought to be intreated.

The spirit of meeknesse.

Ezech. 34.

Verse 1. *Considering thy selfe lest thou also be tempted.*

This is a very necessary admonition to beate downe the sharpe dealing of such Pastors as shew no pity in raising up and restoring

againe

againe them which are fallen. There is no sin (saith *Augustine*) which any man hath done, but another man may do the same. We stand on a slippery ground: therefore if we waxe proud and leave off our dutie, there is nothing so easie vnto us as to fall. It was well said therefore of one in the booke called, The lives of the Fathers, when it was told him that one of his brethren was fallen into whoredome: He fell yesterday (saith he,) and I may fall to day. *Paul* therefore adderh this earnest admonition that the Pastors should not be rigorous & vnmercifull towards the offenders, or measure their owne holines by other mens sins: but that they should beare a motherly affection towards them, and thinke thus with themselves: This man is fallen: it may be that I also shall fall more dangerously & more shamefully then he did. And if they which be so ready to judge and condemne other, would well consider their owne sins, they shall find the sins of others which are fallen to be but motes, and their owne sinnes to be great beames.

Ex libro de vitis patrum.

Mat.7.3.

Let him therefore that standeth take heede lest he fall. If *David* which was so holy a man, full of faith and the Spirit of God, which had such notable promises of God, which also did so many and great things for the Lord, did fall so grievously, and being now stricken in yeares was overthrowne with youthfull lust after so many and divers temptations wherewith God had exercised him: why should we presume of our owne constancy? And God by such examples doth shew unto us, first our owne weakhesse, that we should not waxe proud, but stand in feare: Then hee sheweth unto us his judgement, that he can beare nothing lesse then pride, either against himselfe or against our brethren. *Paul* therefore saith not without cause: *Considering thy selfe, lest thou also be tempted.* They that be exercised with temptations doe know how necessary this commandement is. On the other side, they which be not tryed wherewith, do not understand *Paul*, and therefore are not touched with any pity towards them that are fallen: as was to be seene in Popery, where nothing else reigned but tyranny and cruelty.

1.Cor.10.12.

Verse 2. Beare yee one anothers burden, and so fulfill the law of Christ.

This is a gentle commandement: to the which he joyneth a great commendation. The law of Christ is the law of love. Christ after he had redeemed us, reuned us, and made us his Church, gave us

as no other law but the law of mutuall love. *Iohn* 13. *A new commandement give I unto you, that ye love together, &c.* And to love, is not (as the Popish Sophisters dreame) to wish well one to another: but one to beare anothers burden, that is, to beare those things which be grievous unto thee, & which thou woldest not willingly beare. Therfore Christians must have strong shoulders and mighty bones, that they may beare flesh, that is, the weakenesse of their brethren: for *Paul* saith that they have burdens and troubles. Love therefore is mild, curteous, patient, not in receiving but in giving. For it is constrained to winke at many things and to beare them. Faithfull teachers doe see in the Church many errours and offences which they are compelled to beare. In the common-weale, subjects are never so obedient to the lawes of the Magistrates as they should be: Therfore unlesse the Magistrate can winke and dissemble in time and place, hee shall never be meete to rule the common-wealth. In houshold affaires there be many things done, which displease the maister of the house. But if wee can beare and winke at our owne vices and offences which we daily commit: let us also beare other mens faults, according to this saying: *Beare ye one anothers burden, &c.* Againe: *Thou shalt love thy neighbour as thy selfe.* Love. 1. Cor. 13. Rom. 13. 9.

Seeing then there be vices in every state of life and in all men, therefore *Paul* setteth foorth the law of Christ unto the faithfull, whereby he exhorteth them to beare one anothers burden. They which do not so, doe plainely witnesse that they understand not one jote of the law of Christ, which is the law of love: (which as *Paul* saith, 1. *Cor.* 13.) beleeveth all things, hopeth all things, and beareth all the burdens of the brethren: yet alwayes holding notwithstanding the first commandement, wherein they that offend, doe not transgresse the law of Christ, that is to say, the law of charitie, they doe not hurt nor offend their neighbour, but Christ and his kingdome which hee hath purchased with his owne blond. This kingdome is not maintained by the law of charitie, but by the word of God, by faith and by the holy Ghost. This commandement then of bearing one anothers burden, belongeth not to them which deny Christ, and not onely doe not acknowledge their sinne, but also defend it: neither doth it belong unto those which continue still in their sinnes (who also doe partly deny Christ:) but such must be forsaken lest we become partakers of their evill workes. On the Whose burdens are to be borne. 1. Tim. 5. 22.

the contrary, they which willingly heare the word of God and beleeve, & yet notwithstanding against their will doe fall into sin, and after they be admonished, do not only receive such admonition gladly, but also they detest their sinne, and indeavour to amend: I say are they which be overtakē with sin, & have the burdens that *Paul* commādeth us to beare. In this case let us not be rigorous & mercilesse but after the example of Christ, who beareth and forbeareth such, let us beare and forbeare them also: for if he punish not such (which thing notwithstanding he might justly do) much lesse ought we so to doe.

Verse 3. For if any man thinke himselfe to be somewhat, when indeede he is nothing, he deceiveth himselfe.

The authors of sects, painted out in their right colours.

Here againe he reprehendeth the authours of sects, and painteth them out in their right colours: to wit, that they be hard-hearted, mercilesse and without compassion, such as despise the weake, and will not vouchsafe to beare their burdens, but require all things straitly and precisely (like wayward husbands and severe Schoolemaisters) whom nothing can please but what they themselves doe: who also will be alwayes thy bitter enemies unlesse thou commend whatsoever they say or do, and in all things frame thy selfe according to their appetite. Of all men therefore they are the proudest, & dare take upon them all things. And this is that *Paul* saith here: they thinke themselves to be somewhat, that is to say, that they have the holy Ghost, that they understand all the mysterics of the Scriptures, that they cannot erre, &c.

Wherefore *Paul* addeth very well, that they are nothing: but that they deceive themselves with the foolish perswasions of their owne wisedome and holinesse. They understand nothing therefore either of Christ or of the law of Christ: For if they did, they would

Mat. 18. 24. 28.

say: Brother, thou art infected with such a vice, and I am infected with another: God hath forgiven me ten thousand talents, and I will forgive thee an hundred pence. But when they will require all things so exactly and with such perfection, and will in no wise beare the burdens of the weake, they offend many with this their sharpenesse and severity, who begin to despise, hate and shun them, and seeke not comfort or counsell at their hands, nor regard what or how they teach: Whereas contrariwise Pastours ought so to behave themselves towards those over whom they have taken

charge,

charge, that they might love and reverence them, not for their person, but for their office and Christian vertues, which especially ought to shine in them.

Paul therefore in this place hath rightly painted out such severe and mercilesse Saints, when hee saith: *They thinke themselves to bee somewhat*, that is to say, being puffed up with their owne foolish opinions and vaine dreames, they have a marvellous perswasion of their owne knowledge and holinesse, & yet in very deed they are nothing, and doe but deceive themselves. For it is a manifest begailing when a man perswadeth himselfe that he is somewhat, when indeed he is nothing. Such men are well described in the third of the Apocalyps in these words: *Thou sayest: I am rich and increased with goods, and have need of nothing, and knowest not how thou art wretched and miserable, and poore, and blind, and naked.* Deceivers of themselves.

Verse 4. But let every man trie his owne worke, and then he shall have rejoycing in himselfe onely, and not in another.

He goeth forward in painting out of those proud and vaineglorious fellowes. For the desire of vaine-glory is an odious and cursed vice, it is the occasion of all evils, & troubleth both common-weales and consciences. And specially in spirituall matters it is such an evill as is incurable. And albeit that this place may be understood of the workes of this life or civill conversation, yet principally the Apostle speaketh of the worke of the ministery, and inveigheth against those vaine-glorious heads, which with their fantasticall opinions doe trouble well-instructed consciences. Vaineglory. Vaineglorious heads.

And this is the propertie of those which are infected with this poyson of vaine-glory, that they have no regard whether their workes, that is to say, their ministery be pure, simple and faithful, or not: but this they onely seeke, that they may have the praise of the people. So the false Apostles, when they saw that *Paul* preached the Gospell purely to the Galathians, and that they could not bring any better doctrine, they began to find fault at those things which he had godly and faithfully taught, and to prefer their owne doctrine before the doctrine of *Paul*, and by this subtilty they won the favour of the Galathians, and brought *Paul* into hatred among them. Therefore the proud and vain-glorious doe joyne these three vices together. First they are greedy of glory. Secondly they Three vices of the vaineglorious.

nious linked togethes.

are marvellous witty and wily in finding fault with other mens doings and sayings, thereby to purchase the love, the well liking and praise of the people. And thirdly when they have once gotten a name (though it be by other mens travell,) they become so stout and full of stomacke that they dare venture upon all things. Therefore they are pernicious and pestilent fellowes, whom I hate even with my very heart: for they seeke their owne, and not that which is of Iesus Christ, &c.

Phil. 2. 21.

Against such *Paul* speaketh here. As if he should say: Such vainglorious spirits doe their worke, that is to say, they teach the Gospell to this end that they may win praise and estimation among men, that is, that they may be counted excellent doctors, with whom *Paul* and others might not bee compared. And when they have gotten this estimation, then begin they to reprehend the sayings and doings of other men, and highly commend their owne: and by this subtilte they bewitch the mindes of the people, who because they have itching eares are not onely delighted with *new opinions, but also rejoyce* to see those teachers which they had afore, to be abased and defaced by these new upstarts and glorious heads, and all because they are come to a fulnesse and lothing of the word.

The people delited with novelties.

Thus it ought not to be (saith he:) but let every man be faithfull in his office: let him not seeke his owne glory, nor depend upon the praise and commendation of the people, but let his onely care be to doe his worke truely, that is, let him teach the Gospell purely. And if his worke be sincere and sound, let him assure himselfe that hee shall lacke no praise either before God or among the godly. In the meane space if he be not commended of the unthankefull world, let this nothing move him: For he knoweth that the end of his ministery is, not that he, but that Christ should be glorified therby. Wherefore being furnished with the armour of righteousnesse on the right hand and on the left, let him say: I began not to teach the Gospell to the end that the world should magnifie me, and therefore I will not shrinke from that which I have begun, if the world hate, slander, or persecute me. He that is such a one, teacheth the word and attendeth upon his office faithfully, without any worldly respect, that is, without regard of glory or gaine, without the strength, wisedome or authoritie of any man. He leaneth not to the praise of other men, for he hath it in himselfe.

He shall lack no praise that preacheth the Gospell purely.

The end of the Ministery of the word.

Wherefore he that truly and faithfully executeth his office, careth not what the world speake of him: he careth not whether the world praise or dispraise him, but he hath praise in himselfe, which is the testimony of his conscience, & praise or glory in God. He may therfore say with *Paul*: This is our rejoycing, this is our praise and glory, even the testimony of our conscience, that in simplicity and sincerity before God, and not in fleshly wisedome, but in the grace of God we have had our conversation in the world. This glory is uncorrupt and stedfast: for it dependeth not on other mens judgements, but of our owne conscience, which beareth us witnesse that we have taught the word purely, ministred the Sacraments rightly, and have done all things well, and therefore it cannot be defaced or taken from us.

To have praise in himselfe.

The other glory which these proud spirits doe seeke, is uncertaine and most perillous, for that they have it not in themselves, but it consisteth in the mouth and opinion of the people: Therefore can they not have the testimony of their owne conscience, that they have done all things with simplicity and sincerity for the advancing of the glory of God onely, and the salvation of soules. For this is in which they seek, that they may be counted famous through the work and labour of their preaching, and bee praised of men. They have therfore a glory, a trust and a testimony, but before men, not in themselves nor before God. The godly doe not desire glory after this manner, If *Paul* had had this praise before men, and not in himselfe, he should have beene compelled to despaire, when hee saw many cities, countries, and all Asia fall from him: when hee saw so many offences or slanders, and so many heresies to follow his preaching. Christ when he was alone, that is, when hee was not onely sought for by the Iewes to be put to death, but also was forsaken of his disciples, was not yet alone, but the Father was with him, for he had glory and rejoycing in himselfe.

What it the glory of heretickes.

The glory of the godly.

Ioh. 16. 32.

So at this day if our trust, our glory and rejoycing did depend upon the judgement and favour of men, we should die with very anguish and sorrow of heart. For so farre off is it that the Papists, Sectaries and the whole world doe judge us worthy of any reverence or praise, that they hate and persecute us most bitterly: yea, they would gladly overthrow our ministery, and roote out our doctrine for ever. Wee haue therefore nothing before men but reproach: but we rejoyce and we glory in the Lord, and therefore we

Philip. 4. 4. The world dishonoreth

The godly Ministers of the word,

attend upon our office cheerefully and faithfully, which we know is acceptable to him. Thus doing we care not whether our worke doe please or displease the divell: whether the world love us or hate us. For we knowing our worke to be well done, and having a good conscience before God, goe forward by honour and dishonour, by evill report and good report, &c. This saith *Paul*, is to have rejoycing or glory in thy selfe.

2. Cor 6. 8.

The Gospell is the word of the crosse and offence. 1. Cor. 1. 18.

And this admonition is very necessary against that execrable vice of vaine-glory. The Gospell is a doctrine which both of it selfe, and also by the malice of the divell bringeth with it the crosse and persecution. Therefore *Paul* is wont to call it the word of the crosse and of offence. It hath not alwayes stedfast and constant disciples. Many there be that to day make profession thereof and embrace it, which to morrow being offended with the crosse, will fall from it and deny it. They therefore that teach the Gospell to the end that they may obtaine the favour and praise of men, must needes perish, and their glory be turned unto shame, when the people cease to reverence and magnifie them. Wherefore let all Pastors and Ministers of the word learne to have glory and rejoycing in themselves, and not in the mouth of other men. If there be any that praise them, as the godly are wont to doe, (*By evill report and good report, saith Paul*) yet let them receive this glory but as a shadow of true glory: and let them thinke the substance of glory to bee indeede the testimony of their owne conscience. He that doth so, proveth his own work, that is, he regardeth not his owne glory, but his onely care is to doe his office faithfully, that is to say, to teach the Gospell purely, and to shew the true use of the Sacraments. When he thus proveth his owne worke, he hath glory & rejoycing in himselfe, which no man can take from him: for he hath it surely planted & grounded in his own heart, and not in other mens mouthes: whom Sathan can very easily turne away and can make that mouth and tongue now full of cursing, which a little before was full of blessing.

The disciples of the Gospell,

What it is for a man to prove his owne work.

Therefore (saith *Paul*) if yee be desirous of glory, seeke it where it should be sought, not in the mouth of other men, but in your owne heart: which yee then doe when yee execute your office truely and faithfully. So shall it come to passe that besides the glory which yee have in your selves, yee shall have praise and commendation also before men. But if yee glory in other men, and not in your selves,

that shame and confusion which yee have in your selves, shall not be without reproch & confusion also before men. This have we seene in certaine fantastical spirits in these our dayes, which proved not their worke: that is, they did not onely seeke to preach the Gospell purely and simply, but misused it to gaine praise among men, contrary to the 2. cómandement. Therfore after their inward confusion, there followed also an outward confusion and shame among men, according to that saying: *The Lord will not hold him guiltlesse that taketh his name in vaine.* And againe: *They which despise me, shall be despised.* Exod. 20.7. 1. Sam. 2.30.

Contrariwise, if we seeke first the glory of God by the Ministery of the word, then surely our glory will follow, according to that saying: *Him that honoureth me I will glorifie.* To conclude, let every man prove his worke: that is, let him doe his endeavour that his Ministery may be found faithfull: for this above all things is required in the Ministers of the word, 1. *Corinth.* 4. As if he should say: Let every man endeavour purely and faithfully to teach the word, and let him have an eye to nothing else but the glory of God and the salvation of soules then shall his worke be faithfull & found: then shall he have glory and rejoycing in his owne conscience, so that hee may boldly say: This my doctrine and Ministery pleaseth God. And this is indeed an excellent glory.

This sentence may also be well applied to those workes which are done of the faithfull in every state of life. As if a Magistrate, an housholder, a servant, a schoolemaster, a scholler, abide in his vocation, and doe his dutie therein faithfully, not troubling himselfe with those workes which pertaine not to his vocation, he may glory and rejoyce in himselfe: for he may say, I have done the workes of my vocation appointed unto me by God, with such faithfulnesse and diligence as I was able. Therefore I know that this worke being done in faith and obedience to God, pleaseth God. If other speake evill of it, I passe little thereof. For there be alwayes some which despise and slander the doctrine and life of the godly: but God hath threatned to destroy all lying lippes and slanderous tongues. Therefore whilest such men doe greedily seeke after vaine-glory, and with lies and slanders goe about to deface the godly, it hapneth to them as *Paul* saith: *whose glorie is their shame.* And in another place: *Their foolishnesse shall bee knowne to all men.* By whom? Even by God the righteous judge, who as he The worke of every mans calling. Phil. 3.19. 2. Tim. 3.9.

will utter their false accusations and slanders, so will he reveale the righteousnes of the godly like the noone day, as it is said. *Psal.* 37.

This clause: *in himselfe* (to touch this also by the way) must so be understood that God be not excluded: That is, that every man may know, in what godly state of life so ever he be, that his worke is a divine worke: for it is the worke of his vocation having the commandement of God.

Verse 5. For every man shall beare his owne burden.

This is as it were the reason or confirmation of the former sentence, lest any man should leane to other mens judgement in praising and commending of him. As if he said: It is extreme madnesse for thee to seeke glory in another and not in thy selfe: for in the agony of death and the last judgement it shall not profite thee that other men have praised thee: for other men shall not beare thy burden, but thou shalt stand before the judgement seate of Christ, and shalt beare thy burden alone. There thy praisers shall nothing helpe thee. For when we die these praises shall cease. And in that day when the Lord shall judge the secrets of all hearts, the witnesse of thine owne conscience shall stand either with thee or against thee: Against thee if thou glory in other men: with thee if thou have it in thy selfe, that is to say, if thy conscience beare thee witnesse that thou hast done thy duty in the ministery of the word or otherwise according to thy calling sincerely and faithfully, having respect to the glory of God only and the salvation of soules. And these words, *Every man shall beare his owne judgement*, are very vehement, and ought so to terrifie us that we should not bee desirous of vaine-glory.

In death & in the day of judgement other mens praises profit not.

Rom. 2. 15.

And this moreover is to be noted, that wee are not here in the matter of justification, where nothing availeth but meere grace and forgivenesse of sinnes, which is received by faith alone: where all our workes also, yea even our best workes, and such as are done according to Gods calling, have neede of forgivenesse of sinnes. But this is another case. He treateth not here of the remission of sinnes, but compareth true workes and hypocriticall workes together. These things therefore ought thus to bee taken, that although the work or ministery of a godly Pastor is not so perfect but that he hath neede of forgivenesse of sinnes, yet in it selfe it is good and perfect,

A comparison between good works.

in comparison of the ministery of the vaine-glorious man. So our ministery is good and sound, because we seeke thereby the glory of God and the salvation of soules. But the ministery of the fantasticall heads is not so, for they seeke their owne praise. Albeit therefore that no works can quiet the conscience before God: yet is it necessary that wee should perswade our selves that wee have done our worke uprightly, truely, and according to Gods calling, that is, that we have not corrupted the word of God, but have taught it purely and faithfully. This testimony of conscience we have need of: that we have done our duty uprightly in our function and calling, and led our life accordingly. So farre ought we then to glory as touching our works, as we know them to be cõmanded of God, and that they please him. For every one in the last judgement shall beare his owne burden, and therefore other mens praises shall there nothing helpe or profit him.

and hypocriticall workes.

Hitherto he hath spoken against that most pestilent vice of vaine-glory, for the suppressing whereof no man is so strong, but that he hath neede of continuall prayer. For what man almost even among the godly is not delighted with his owne praises? Onely the holy Ghost can preserve us that we be not infected with this vice.

Vaine-glory.

Verse 6. Let him that is taught in the word, make him that teacheth him partaker of all his goods.

Here he preacheth to the disciples or hearers of the word, cõmanding them to bestow all good things upon those which have taught and instructed them in the word. I have sometime marvelled why the Apostles commanded the Churches so diligently to nourish their teachers. For in Popery I saw that all men gave abundantly to the building and maintaining of goodly temples, to the increasing of the revennes and livings of those which were appointed to their idolatrous service. Hereof it came that the estimation & riches of the Bishops and the rest of the Cleargie did so increase, that every where they had in possession the best and most fruitfull grounds. Therefore thought I that *Paul* had cõmanded this in vaine, seeing that all manner of good things were not onely abundantly given to the Clergie, but also they overflowed in wealth and riches. Wherefore I thought that men ought rather to be exhorted to withhold their hands from giving, then encouraged to give any more: for I saw that by this ex-

A commandement for the nourishing of the ministers of the word of God.

cessive

ceſſive liberalitie of men, the covetouſnes of the cleargy did increaſe. But now I know the cauſe why they had ſuch abundance of all good things heretofore, and now the Paſtours and Miniſters of the word doe want.

The Miniſters of Satan have plenty, but the Miniſters of Chriſt doe want.

Before time, when nothing elſe was taught but errours and wicked doctrine, they had ſuch plenty of all things, that of *Peters* patrimony (which denied that he had either ſilver or gold,) and of ſpirituall goods (as they called them) the Pope was become an Emperor, the Cardinals and Biſhops were made Kings & Princes of the world. But now ſince the Goſpell hath beene preached and publiſhed, the profeſſours thereof bee as rich as ſometime Chriſt and his Apoſtles were. We finde then by experience, how well this commandement of nouriſhing and maintaining the paſtors and Miniſters of Gods word is obſerved, which *Paul* here and in other places ſo diligently repeateth and beateth into the heads of his hearers. There is now no citie which is knowen to us, that nouriſheth and maintaineth her Paſtors and Preachers: but they are all entertained *with* thoſe goods which were given, not unto Chriſt, to whom no man giveth any thing, (for when hee was borne hee was laid in a manger in ſtead of a bed, becauſe there was no roome for him in the Inne: afterwards being converſant among men, hee had not whereon to lay his head: and briefly being ſpoyled of his garments and hanging naked upon the croſſe betweene two theeves, he died moſt miſerably:) but to the Pope for the maintenance of his abhominations, and becauſe he oppreſſing the Goſpell, taught the doctrines and traditions of men, and ſet up idolatry.

Luke 2.7.

Mat. 8.20.

Mat. 27.38.

And as oft as I reade the exhortation of *Paul*, whereby he perſwadeth the Churches that they ſhould either nouriſh their Paſtours, or give ſomewhat to the reliefe of the poore Saints in Iewry, I doe greatly marvell and am aſhamed that ſo great an Apoſtle ſhould bee conſtrained to uſe ſo many words for the obtaining of this benefite of the Congregations. Writing to the Corinthians hee treateth of this matter in two whole Chapters. I would be loth to defame Wittenburge, which indeede is nothing to Corinth, as hee defamed the Corinthians in begging ſo carefully for the reliefe & ſuccour of the poore. But this is the lot of the Goſpell when it is preached, that not onely no man is willing to give any thing for the finding of Miniſters and maintaining of Schollers,

2. Cor. 8. & 9.

but

but men begin to spoyle, to robbe and to steale, & with divers crafty meanes one to beguile another. To be briefe, men seeme suddenly to grow out of kind, and to be transformed into cruell beasts. Contrariwise when the doctrine of divels was preached, then men were prodigall & offered all things willingly to those that deceived them. The Prophets doe reprove the same sinne in the Iewes, which were loth to give any thing to the godly Priests and Levites, but gave all things plentifully to the wicked. 1.Tim.4.2.

Now therefore we begin to understand how necessary this commandement of *Paul* is as touching the maintenance of the Ministers of the Church. For Sathan can abide nothing lesse thē the light of the Gospell. Therefore when hee seeth that it beginneth to shine, then doth he rage and goeth about with all maine and might to quench it. And this he attempteth two manner of wayes. First, by lying spirits and force of tyrants: and then by poverty and famine. But because he could not hitherto oppresse the Gospell in this countrey (praised be God) by heretickes and tyrants: therefore he attempteth to bring it to passe the other way, that is, by withdrawing the livings of the Ministers of the word, to the end that they being oppressed with poverty and necessitie, should forsake the Ministery, and so the miserable people being destitute of the word of God, should become in time as savage and wilde beasts. And Sathan helpeth forwards this horrible enormitie by ungodly Magistrates in the Cities, and also by noble-men & gentle-men in the countrey, who take away the Church goods whereby the Ministers of the Gospell should live, and turne them to wicked uses. *These goods* (saith the Prophet *Michah*) *were gathered of the hire of an harlot, and therefore to an harlots hire they shall returne.* Sathan oppresseth the Gospell two wayes. Micha.1.7.

Moreover, Sathan turneth men particularly also from the Gospell by overmuch fulnesse. For when the Gospell is diligently and daily preached, many being glutted therewith begin to loth it, and by litle and litle become negligent and untoward to all godly exercises. Againe, there is no man that will now bring up his children in good learning, and much lesse in the study of the holy Scripture, but they employ them wholly to gainfull arts or occupations. All these are Sathans practises, to no other end but that he may oppresse the Gospell in this our countrey with any violence of tyrants, or subtill devices of heretickes. Fulnesse of Gods word bringeth loathing.

It

It is not without cause therefore that *Paul* warneth the heare of the Gospell to make their pastours and teachers partakers with them in all good things. *If we* (saith he to the Corinthians) *have sowe to you spirituall things, is it a great matter if wee reape your worldly things?* The hearers therefore ought to minister carnall things to them of whom they have received spirituall things. But both husbandmen, citizens and gentlemen doe at this day abuse our doctrine, that under the colour thereof they may enrich themselves. Heretofore when the Pope reigned there was no man which paid not somewhat yeerly to the Priests for Masses, dirges, trentals and such trash. The begging Friers had also their part. The merchandises of Rome likewise and daily offerings carried away somewhat. From these and from an infinite number of such exactions our countreymen are now delivered by the Gospell. But so farre off is it that they are thankfull unto God for this libertie, that of prodigall givers they are now become starke theeves and robbers, and will not bestow one farthing on the Gospell or the Ministers thereof, nor give any thing for the relieve and succour of the poore Saints: which is a certaine token that they have lost both the word and faith, and that they have no spirituall goodnesse in them. For it is impossible that such as are godly indeed, should suffer their Pastors to live in necessitie and penury. But forasmuch as they laugh and rejoyce when their pastours suffer any adversitie, and withhold their living, or give it not with such faithfulnes as they ought: it is a plaine token that they are worse then the heathen.

2.Cor.9.11.

The world lodeth the ministers of Sathan with all worldly good things.

The punishment of unthankfulnes.

But they shall feele ere it bee long what calamities will follow this unthankfulnesse. For they shall lose both temporall and spirituall things. For this sinne must needes bee grievously punished. And certainly I thinke that the Churches in *Galatia*, *Corinth*, and other places were so troubled by the false Apostles for no other cause, but for that they little regarded their true pastours and preachers. For it good reason that hee which refuseth to give a peny to God who offereth unto him all good things and life everlasting, should give a peece of gold to the divell, the authour of all evils and death everlasting. Who so will not serve God in a little, and that to his owne inestimable benefite, let him serve the divell in much to his extreme and utter confusion. Now therefore since the light of the Gospell beginneth to shine, we see what the divell is,

and

and what the world is.

In that he saith: *in all his goods*, it is not so to be taken that all men are bound to give all that they have to their Ministers, but that they should maintaine them liberally, and give them that whereby they may be well able to live. In all good things.

Verse 7. Be not deceived, for God is not mocked.

The Apostle prosecuteth this place of the nourishing and maintaining of ministers so earnestly, that to his former reprehension and exhortation he addeth now also a threatning, saying: *God is not mocked.* And here he toucheth to the quicke the perverseness of our countrey-men, which proudly despise our ministerie. For they thinke it to be but a sport and a game: and therefore they goe about (especially the Gentlemen) to make their Pastors subject unto them like servants and slaves. And if we had not so godly a Prince, and one that loveth the truth, they had ere this time driven us out of the country. When the Pastors aske their duty or complaine that they suffer penury, they cry out: the Priests bee covetous, they would have plenty, no man is able to satisfie their unsatiable covetousnesse; if they were true Gospellers they should have nothing of their owne, but as poore men ought to follow poore Christ, and so suffer all adversities, &c. Gentlemen, citizens and husbandmen despisers of Gods Ministers.

Paul horribly threatneth here such tyrants and such mockers of God, who so carelesly & proudly do scorne the miserable Preachers, and yet will seeme to be Gospellers, & not to be mockers of God, but to worship him very devoutly. *Bee not deceived* (saith he,) *God is not mocked*, that is to say, he doth not suffer himselfe to be mocked in his ministers. For he saith: *He that despiseth you, despiseth me.* Also he saith unto *Samuel*: *They have not cast thee away, but me.* Therefore, O ye mockers, although God deferre his punishment for a season, yet when he seeth time he will find you out, & will punish this contempt of his word and bitter hatred which yee beare against his ministers. Therefore ye deceive not God but your selves, and ye shall not laugh at God, but he will laugh at you, *Psalme.* 2. But our proud gentlemen, citizens and common people are nothing at all moved with these dreadfull threatnings. Nevertheless they shall feele when death approcheth, whether they have mocked themselves or us; nay rather not us, but God himselfe, as *Paul* saith here. In the meane time be-

Luke 10. 16.

1. Sam. 8. 7.

cause

cause they proudly despise our admonitions with an intollerable pride, we speak these things to our comfort, to the end we may know that it is better to suffer wrong then to doe wrong: for patience is ever innocent and harmeleſſe. Moreover, God will not suffer his ministers to starve for hunger, but even when the rich men suffer scarsity and hunger, he will feed them, and in the day of famine they shall have enough.

Psal. 34 10. Psal. 37. 19.

Verse 7. For whatsoever a man soweth that shall he reape.

All these things tend to this purpose that Ministers should be nourished and maintained. For my part I doe not gladly interprete such sentences: for they seeme to commend us, and so they doe indeede. Moreover, if a man stand much in repeating such things to his hearers, it hath some shew of covetousnesse. Notwithstanding men must be admonished hereof, that they may know that they ought to yeeld unto their Pastors, both reverence and a necessary living. Our Saviour Christ teacheth the same thing in the 10. of *Luke*: *Eating and drinking, such things as they have: for the labourer is worthy of his reward.* And *Paul* saith in another place: *Do ye not know that they which sacrifice in the Temple, live of the sacrifices? and that they which serve at the altar, are partakers of the altar? Even so hath the Lord ordained that they which preach the Gospell, should live of the Gospell.*

Reverence and necessary living due to the ministers of the word.

1 Cor. 9. 13. 14.

It is good that we also which are in the ministery, should know these things, lest for our labour we might with evill conscience receive the stipend which is given unto us of the Popes goods. And although such goods were heaped together by meere fraud and deceit, yet notwithstanding God spoyling the Egyptians, that is to say, the Papists of their goods, turneth them here amongst us, to a good and holy use; not when noble-men and gentle-men spoyle them & abuse them, but when they which set forth Gods glory, and bring up youth vertuously, are maintained therewith. Let us know then that we may with good conscience (since God hath ordained and cõmanded that they which preach the Gospell should live of the Gospell) use those things that are given us of the Church, goods for the necessary sustentation of our life, to the end we may attend upon our office the better. Let no man therefore make any scruple hereof, as though it were not lawfull for him to use such goods.

Exod. 12. 29.

Verse

Verse 8. For he that soweth in the flesh, shall of the flesh reape corruption: but he that soweth in the spirit, shall of the spirit reape everlasting life.

He addeth a similitude and an allegory. And this generall sentence of sowing he applieth to the particular matter of nourishing & mainraining the Ministers of the word, saying: *He that soweth in the spirit*, that is to say, he that cherisheth the teachers of Gods word, doth a spirituall worke, and shall reape everlasting life. Here riseth a question, whether we deserve eternall life by good workes? for so *Paul* seemeth to avouch in this place. As touching such sentences which speake of works and the reward of them, we have treated very largely before in the 5. chapter. And very necessary it is, after the example of *Paul*, to exhort the faithfull to good workes, that is to say, to exercise their faith by good works. For if they follow not faith, it is a manifest token that their faith is no true faith. Therefore the Apostle saith: *He that soweth in the flesh* (some understand it, in his own flesh) that is to say, he that giveth nothing to the Ministers of Gods word, but onely feedeth & careth for himselfe (which is the counsell of the flesh) that man shall of the flesh reape corruption, not onely in this present life, but also in the life to come. For the goods of the wicked shall waste away, and they themselves also at length shall shamefully perish. The Apostle would faine stirre up his hearers to be liberall and beneficiall towards their Pastors and Preachers. But what a misery is it, that the perversnesse and ingratitude of men should be so great, that the Churches should neede this admonition?

What it is to sow in the spirit.

The *Encratites* abused this place for the confirmation of their wicked opinion against marriage, expounding it after this manner: He that soweth in the flesh shall reape corruption: that is to say, he that marrieth a wife shall be damned: *Ergo*, a wife is a damnable thing, and mariage is evill, forasmuch as there is in it a sowing in the flesh. These beasts were so destitute of all judgement, that they perceived not whereabout the Apostle went. I speake this to the end yee may see how easily the divell by his ministers can turne away the hearts of the simple from the truth. Germany shall shortly have an infinite number of such beastes, yea and already hath very many: For on the one side it persecuteth and killeth the godly

The heretickes called Encratites: whose error the Papists have revived as touching matrimony, and therefore they may truly be called new Encratites.

godly Ministers, and on the other side it neglecteth and despiseth them, and suffereth them to live in great penury. Let us arme our selves against these and such like errors, and let us learne to know the true meaning of the Scriptures. For *Paul* speaketh not here of matrimony, but of nourishing the Ministers of the Church, which every man that is endued but with the common iudgement of reason may perceive. And although this nourishment is but a corporall thing, yet notwithstanding he calleth it a sowing in the spirit. Contrariwise, when men greedily scrape together what they can, and seeke onely their owne gaine, he calleth it a sowing in the flesh. He pronounceth those which sow in the spirit, to be blessed both in this life and in the life to come: and the other which sow in the flesh, to be accursed both in this life and in the life to come.

Verse 9. And let us not be weary of doing good, for in due time we shall reape without wearinesse.

The Apostle intending to close up his Epistle, passeth from the particular to the generall, and exhorteth generally to all good workes. As if hee should say: let us be liberall and bountifull, not onely towards the Ministers of the word, but also towards all other men, and that without wearinesse. For it is an easie matter for a man to doe good once or twice: but to continue, and not to be discouraged through the ingratitude & perversnesse of those to whom he hath done good, that is very hard. Therefore he doth not onely exhort us to do good, but also not to be weary in doing good. And to perswade us the more easily thereunto, he addeth? *For in due time we shall reape without wearinesse.* As if he said: waite and looke for the perpetuall harvest that is to come, and then shall no ingratitude or perverse dealing of men bee able to plucke you away from well doing: For in the harvest time yee shall receive most plentifull increase and fruit of the seede. Thus with most sweet words he exhorteth the faithfull to be doing of good works.

We must do good without wearinesse.

Verse 10. Therefore while we have time, let us doe good unto all men, but specially to those that bee of the houshold of Faith.

This is the knitting up of his exhortation for the liberall maintaining and nourishing of the Ministers of the word, and giving

of almes to all such as have need. As if he had said: Let us doe good while it is day, for when night commeth we can no longer worke. Indeede men worke many things when the light of the truth is taken away, but all in vaine: for they walke in darkenes and wot not whither they goe, and therefore all their life, workes, sufferings and death are in vaine. And by these words he toucheth the Galathians. As if he should say: Except ye continue in the sound doctrine which ye have received of me, your working of much good, your suffering of many troubles, and such other things profite you nothing: as he said before in the third chapter: *Have yee suffered so many things in vaine?* And by a new kind of speech he termeth those the household of Faith which are joyned with us in the fellowship of Faith, among whom the Ministers of the word are the chiefest, and then all the rest of the faithfull.

Ioh 9.4.

Ioh.12.35.

The household of Faith.

Verse 11. *Behold what a letter I have written unto you with mine owne hand.*

Hee closeth up his Epistle with an exhortation to the faithfull, and with a sharpe rebuke or invective against the false apostles: *Behold* (saith he) *what a letter I have written unto you with mine owne hand.* This hee saith to move them, and to shew his motherly affection towards them. As if he should say: I never wrote so long an Epistle with mine owne hand to any other Church as I have done unto you. For as for his other Epistles, as hee spake other wrote them, and afterwards he subscribed his salutation and name with his owne hand, as it is to be seene in the end of his Epistles. And in these words (as I suppose) hee hath respect to the length of the Epistle. Other some take it otherwise.

The motherly affection of Paul.

Verse 12. *As many as desire to please in the flesh, compell you to bee circumcised, onely because they would not suffer the persecution of the crosse of Christ.*

Before he cursed the false Apostles. Now as it were repeating the same thing againe, but with other words, he accuseth them very sharply, to the end hee may feare and turne away the Galathians from their doctrine, notwithstanding the great authority which they seemed to have. The teachers which ye have (saith he) are such as first regard not the glory of Christ & the salvation of your soules, but onely seeke their owne glory: secondly, they flie the crosse: thirdly,

Description of the false Apostles.

thirdly, they understand not those things which they teach. These false teachers being accused of the Apostle for three such execrable enormities, were worthy to be avoyded of all men. But yet all the Galathians obeyed not this warning of *Paul*. And *Paul* doth the false apostles no wrong when he so vehemently inveigheth against them: but hee justly condemneth them by his Apostolicke authoritie. In like manner when wee call the Pope Antichrist, his Bishops and his shavelings a cursed generation, wee slander them not, but by Gods authority wee judge them to be accursed, according to that which is said in the first chapter: *If wee or an Angell from heaven preach otherwise then wee have preached unto you, accursed be he*: For they hate, persecute and overthrow the doctrine of Christ.

Your teachers (saith he) are vaine heads, and not regarding the glory of Christ and your salvation, they seeke onely their owne glory. Againe, because they are afraid of the crosse, they preach circumcision and the righteousnesse of the flesh, *lest they should provoke* the Iewes to hate and persecute them. Wherefore, although ye heare them never so gladly and never so long: yet shall you heare but such as make their belly their God, seeke their owne glory, and shunne the crosse. And here is to be noted a certaine vehemency in this word *compell*. For circumcision is nothing of it selfe: but to be compelled to circumcision, and when a man hath received it, to put righteousnesse and holinesse therein, and if it be not received to make it a sin, that is an injury unto Christ. Of this matter I have spoken largely enough heretofore.

Verse 13. For they themselves that are circumcised doe not keepe the law: but they would have you circumcised, that they might glory in your flesh.

Is not *Paul* here worthy to be called an heretick? For he saith, that not onely the false Apostles, but all the nation of the Iewes which were circumcised, keepe not the law, but rather they which were circumcised, in fulfilling the law fulfill it not. This is against *Moses*, who saith, that to be circumcised is to keepe the law, and not to be circumcised, is to make the covenant voyde. And the Iewes were circumcised for none other cause but to keepe the law, which commanded that every male child should be

be circumcised the eight day. Hereof wee have before intreated at large, and therefore wee neede not now to repeate the same againe. Now, these things serve to the condemning of the false Apostles; that the Galathians may be feared from hearing of them. As if hee should say: Behold, I set before your eyes what manner of teachers yee have. First they are vaine-glorious men, which seeke nothing but their owne profite, and care for nothing but their owne belly. Phil. 3. 18. Secondly, they flie the crosse: and finally they teach no truth or certainty, but all their saying and doings are counterfeit and full of hypocrisie. Wherefore although they keepe the law outwardly: yet in keeping it they keepe it not, For without the holy Ghost, the law cannot be kept. But the holy Ghost cannot be received without Christ: and where the holy Ghost dwelleth not, there dwelleth an uncleane spirit, that is to say, despising God, and seeking his owne gaine and glory. Therefore all that he doth as touching the law, is meere hypocrisie and double sinne. For an uncleane heart doth not fulfill the law, but onely maketh an outward shew thereof, and so is it more confirmed in his wickednesse and hypocrisie. The law is not accomplished with outward workes.

And this sentence is diligently to be marked, that they which are circumcised keepe not the law: that is to say, that they which are circumcised are not circumcised. It may also bee applied unto other workes. He that worketh, prayeth, or suffereth without Christ, worketh, prayeth and suffereth in vaine: for all that is not of faith is sin. Rom. 14. 23. It profiteth a man therefore nothing at all to be outwardly circumcised, to fast, to pray, or to doe any other worke, if he be within a despiser of grace, of forgivenesse of sinnes, of faith, of Christ, &c. and be puffed up with the opinion and presumption of his owne righteousnesse: which are horrible sinnes against the first table: and afterward there follow also other sinnes against the second table, as disobedience, whoredome, furiousnesse, wrath, hatred, and such other. Therefore he saith very well, that they which be circumcised keepe not the law, but onely pretend that they keepe it. But this counterfeiting, or rather hypocrisie is double wickednesse before God. works done without faith are sinnes.

What meane the false apostles when they would have you to be circumcised? Not that ye might become righteous: although they so beare you in hand, but that they may glory in your flesh. Now, who would not detest this most pestilent vice of ambition and desire of glory, which is sought with so great perill of mens soules? The perill that followeth ambition and vaine glory.

They are (saith he) deceitfull, shameleſſe & vaine ſpirits, which ſerue their owne belly, and hate the croſſe. Againe (which is worſt of all) they compell you to be circumciſed according to the law, that they may thereby abuſe your fleſh to their owne glory, and in the meane ſeaſon they bring your ſoules into danger of everlaſting deſtruction. For what gaine yee elſe before God but damnation? and what elſe before men, but that the falſe Apoſtles may glory that they are your teachers, and yee their diſciples? and yet they teach you that which they themſelves doe not. Thus doth he ſharply reprove the falſe Apoſtles.

These words, *That they may glory in your fleſh*, are very effectuall. As if he ſhould ſay: they have not the word of the ſpirit: therefore it is impoſſible for you to receive the ſpirit by their preaching. They doe but onely * exerciſe your fleſh, making you fleſhly juſticiaries or juſtifiers of your ſelves. Outwardly they obſerve dayes, times, ſacrifices and ſuch other things according to the law, which are altogether carnall, whereby yee reape nothing elſe but unprofitable labour and damnation. And on the other ſide, this they gaine thereby, that they boaſt that they are your teachers, and have called you back from the doctrine of *Paul* the hereticke, unto their mother the Synagogue. So at this day the Papiſts bragge, that they call backe thoſe to the boſome of their mother the holy Church, whom they deceive and ſeduce. Contrariwiſe wee glory not in your fleſh, but we glory as touching your ſpirit, becauſe yee have received the Spirit by our preaching, *Gal.* 3.2.

* That is, they doe but keepe your fleſh in a ſervile and ſlaviſh exerciſe.

Verſe 14. *But God forbid that* I *ſhould glory but in the croſſe of our Lord Ieſus Chriſt.*

The Apoſtle cloſeth up the matter with an indignation, and with great vehemency of ſpirit he caſteth out theſe words: *But God forbid, &c.* As if he ſhould ſay: This carnall glory and ambition of the falſe apoſtles is ſo dangerous a poyſon, that I wiſh it were buried in hell, for it is the cauſe of the deſtruction of many. But let them glory in the fleſh that liſt, and let them periſh with their curſed glory. As for me, I deſire no other glory, but that whereby I glory and rejoyce in the croſſe of Chriſt. After the ſame manner ſpeaketh hee alſo, *Rom.* 5. *Wee glory in our afflictions.* Alſo in the 2. *Corinth.* 12. *I will glory in mine afflictions.* Here *Paul* ſheweth,

The glory of the Chriſtians.

sheweth what is the glory & rejoycing of the Christians, namely to glory and to be proud in tribulations, reproches, infirmities, &c.

The world judgeth of the Christians, not only that they are wretched and miserable men, but also most cruelly, and yet (as it thinketh) with a true zeale hateth, persecuteth, condemneth, & killeth them as most pernicious plagues of the spirituall & worldly kingdome, that is to say, like hereticks and rebels. But because they doe not suffer these things for murder, theft, & such other wickednes, but for the love of Christ whose benefit & glory they set forth, therefore they glory in tribulations & in the crosse of Christ, and are glad with the Apostles that they are counted worthy to suffer rebuke for the name of Christ. *Act 5.41.* So must we glory at this day when the Pope & the whole world most cruelly persecute us, condemne us, and kill us, because we suffer these things, not for our evill deedes, as theeves, murderers, &c. but for Christs sake, our Lord and Saviour, whose Gospell we truly preach.

Now, our glory is increased and confirmed principally by these two things: First, because we are certaine that our doctrine is sound and perfect: secondly, because our crosse and suffering is the suffering of Christ. Therefore when the world persecuteth and killeth us, we have no cause to complaine or lament, but we ought rather to rejoyce and be glad. Indeede the world judgeth us to bee unhappy and accursed: but on the other side, Christ, who is greater then the world, and for whom we suffer, pronounceth us to be blessed, and willeth us to rejoyce. *Blessed are ye* (saith he) *when men revile you and persecute you, and falsely say all manner of evill against you for my sake. Rejoyce and be glad.* Our glory then is another manner of glory then the glory of the world is, which rejoyceth not in tribulation, reproch, persecution and death, &c. but glorieth altogether in power, in riches, peace, honour, wisedome and his owne righteousnesse. But mourning and confusion is the end of this glory.

The faithfull suffer for Christ.

Mat. 5.11.12.

The glory of the world.

Moreover, the crosse of Christ doth not signifie that peece of wood which Christ did beare upon his shoulders, and to the which he was afterward nailed, but generally it signifieth all the afflictions of the faithfull, whose sufferings are Christs sufferings. *2. Cor. 1. The sufferings of Christ abound in us.* Against *Now rejoyce I in my sufferings for you, and fulfill the rest of the afflictions of Christ in my flesh, for his bodies sake, which is the Church, &c.* The crosse of Christ therefore generally signifieth all the afflictions of the Church which

The crosse of Christ.

Coloss. 1.24.

The afflictions of the godly are

the afflictions of Christ Act. 9 4 Zach. 2 8.

it suffereth for Christ: which he himselfe witnesseth when he saith, *Saul, Saul, why persecutest thou me? Saul* did no violence to Christ, but to his Church. But he that toucheth it, toucheth the apple of his eye. There is a more lively feeling in the head then in the other members of the body. And this we know by experience: for the litle toe or the least part of mans body being hurt, the head forthwith sheweth it selfe by the countenance to feele the griefe thereof. So Christ our head maketh all our afflictions his owne, and suffereth also when we suffer which are his body.

The feeling of the head is most sensible.

It is profitable for us to know these things, lest we should be swallowed up with sorrow, or fall to despaire when we see that our adversaries doe cruelly persecute, excommunicate and kill us. But let us thinke with our selves, after the example of *Paul*, that we must glory in the crosse which we beare, not for our owne sinnes, but for Christs sake. If we consider onely in our selves the sufferings which we endure, they are not only grievous but intollerable: but when we may say: *Thy sufferings O Christ abound in us*: or as is said in the Psalme 44. *For thy sake we are killed all the day*, then these sufferings are not onely easie, but also sweete, according to that saying: *My burden is easie, and my yoke is sweet.*

The crosse of the godly is sweete. 2. Cor. 1. 5. Mat. 11. 30.

Now, it is well knowne that we at this day doe suffer the hatred and persecution of our adversaries for none other cause, but for that wee preach Christ faithfully and purely. If we would deny him, and approve their pernicious errours and wicked religion, they would not onely cease to hate and persecute us, but would also offer unto us honour, riches, and many goodly things. Because therefore we suffer these things, for Christs sake, we may truely rejoyce and glory with *Paul* in the crosse of our Lord Iesus Christ; that is to say, not in riches, in power, in the favour of men, &c. but in afflictions, weakenesse, sorrow, fightings in the body, terrours in the spirit, persecutions, and all other evils. Wherefore we trust it will shortly come to passe, that Christ will say the same to us that *David* said to *Abiathar* the Priest: *I am the cause of all your deaths.* Againe: *Hee that toucheth you, toucheth the apple of mine eye.* As if he had said: He that hurteth you hurteth me. For if ye did not preach my word and confesse me, ye should not suffer these things. So saith he also in John: *If yee were of the world, the world would love his owne: but because I have chosen,*

To glory in the crosse of Christ. 2. Cor. 7. 3. 1. Sam. 22. 22 Zach. 2. 8. Ioh. 15. 19.

chosen you out of the world, therefore the world hateth you. But these things are treated of afore.

Verse 14. By whom the world is crucified to me, and I unto the world.

This is *Pauls* manner of speaking: The world is crucified to me, that is, I judge the world to be damned. And I am crucified to the world, that is, the world againe judgeth me to be damned. Thus we crucifie and condemne one another. I abhorre all the doctrine, righteousnes & works of the world as the poyson of the divel. The world againe detesteth my doctrine & deedes, and judgeth me to be seditious, a pernicious, a pestilent fellow, & an hereticke. So at this day the world is crucified to us, & we unto the world. We curse & condemne all mans traditions concerning Masse, Orders, Vowes, wil-worshippings, workes, and all the abhominations of the Pope & other hereticks as the dirt of the divell. They againe doe persecute and kill us as destroyers of religion, and troublers of the publike peace. To be crucified to the world.

The Monks dreamed that the world was crucified to them, when they entred into their Monasteries: but by this meanes Christ is crucified and not the world, yea the world is delivered from crucifying, and is the more quickened by that opinion of holines and trust which they had in their owne righteousnes that entred into religion. Most foolishly & wickedly therefore was this sentence of the Apostles wrested to the entring into Monasteries. He speaketh here of an high matter and of great importance: that is to say, that every faithfull man judgeth that to be the wisedome, righteousnesse and power of God, which the world condemneth as the greatest folly, wickednes and weaknes. And contrariwise, that which the world judgeth to be the highest religion and service of God, the faithfull do know to be nothing else but execrable & horrible blasphemy against God. So the godly condemne the world, and againe the world condemneth the godly. But the godly have the right judgement on their side: for the spirituall man judgeth all things. The contrarie judgement of the faithfull and of the world as concerning true doctrine. 1.Cor.2.15.

Wherefore the judgement of the world touching religion and righteousnesse before God, is contrary to the judgement of the godly, as God and the divell are contrary the one to the other. For as God is crucified to the divell, and the divell to God: that is to say, as God condemneth the doctrine and workes of the

1 Iohn 3.8. divell (for the Sonne of God appeared, as *Iohn* saith, to destroy the workes of the divell:) and contrariwise the divell condemneth and overthroweth the word and the workes of God, for he is a murderer and a father of lyes: so the world condemneth the doctrine and life of the godly, calling them most pernicious heretickes and troublers of the publike peace. And againe the faithfull call the world the sonne of the divell, which rightly followeth his fathers steps, that is to say, which is as great a murtherer and lier as his father is. This is *Pauls* meaning when he saith: *By whereby the world is crucified unto me, and I unto the world.* Now, the world doth not only signifie in the Scriptures ungodly and wicked men, but the very best, the wisest and and holiest men that are of the world.

Iob 8.44. The world condemneth the life and doctrine of the godly.

And here by the way he covertly toucheth the false apostles. As if he should say: I utterly hate and detest all glory which is without the crosse of Christ, as a cursed thing: for the world with all the glory thereof is crucified to me and I to the world. Wherefore accursed be all they which glory in their flesh and not in the crosse of Christ. *Paul* therefore witnesseth by these words that hee hateth the world with a perfect hatred of the holy Ghost: and againe, the world hateth him with a perfect hatred of a wicked spirit. As if he should say? It is impossible that there should bee any agreement betweene me and the world. What shall I then doe? Shall I give place and teach those things which please the world? No: but with a stout courage I will set my selfe against it, and will as well despise and crucifie it, as it despiseth and crucifieth me.

Psal. 139.22.

To conclude, *Paul* here teacheth how wee should fight against Sathan, (which not onely tormenteth our bodies with sundry afflictions, but also woundeth our hearts continually with his fiery darts, that by this continuance, when hee can no otherwise prevaile, he may overthrow our faith, and bring us from the truth and from Christ,) namely that like as wee see *Paul* himselfe to have stoutly despised the world, so we should also despise the divell the Prince thereof, with all his force, deceits and hellish furies, and so trusting to the ayde and helpe of Christ, should triumph against him after this manner: O Sathan, the more thou hurtest and goest about to hurt me, the more proud and stout I am against thee; and laugh thee to scorne. The more thou terrifiest me, and seekest to bring me to desperation, so much the more confidence and boldnesse I take,

and

and glory in the midst of thy furies and malice: not by mine owne power, but by the power of my Lord and Saviour Christ, whose strength is made perfect in my weakneſſe. Therefore when I am weake then am I ſtrong. On the contrary, when he ſeeth his threatnings and terrours to be feared, he rejoyceth, and then he terrifieth more and more ſuch as are terrified already. 2. Cor. 12.

Verſe 15. For in Chriſt Ieſu, neither circumciſion availeth any thing, nor uncircumciſion, but a new creature.

This is a wonderfull kind of ſpeech which *Paul* here uſeth when he ſaith: *Neither circumciſion nor uncircumciſion availeth any thing.* It may ſeeme that he ſhould rather have ſaid: either circumciſion or uncircumciſion availeth ſomewhat, ſeeing theſe are two contrary things. But now he denieth that either the one or the other doe any thing availe. As if he ſhould have ſaid: Yee muſt mount up higher: for circumciſion & uncircumciſion are things of no ſuch importance, that they are able to obtaine righteouſnes before God. True it is that they are contrary the one to the other: but this is nothing as touching chriſtian righteouſnes, which is not earthly but heavenly, & therfore it conſiſteth not in corporall things. Therefore, whether thou be circumciſed or uncircumciſed, it is all one thing: for in Chriſt Ieſu neither the one nor the other availeth any thing at all. Chriſtian righteouſneſſe.

The Iewes were greatly offended when they heard that circumciſion availed nothing. They eaſily granted that uncircumciſion availed nothing: but they could not abide to heare that ſo much ſhould be ſaid of circumciſion, for they fought even unto blood for the defence of the law and circumciſion. The Papiſts alſo at this day doe vehemently contend for the maintenance of their traditions as touching the eating of fleſh, ſingle life, holy dayes and ſuch other: and they excommunicate and curſe us which teach that in Chriſt Ieſu theſe things doe nothing availe. But *Paul* ſaith that wee muſt have another thing which is much more excellent and precious, whereby we may obtaine righteouſneſſe before God. In Chriſt Ieſu (ſaith hee) neither circumciſion nor uncircumciſion, neither ſingle life nor mariage, neither meate nor faſting doe any whit availe. Meate maketh us not acceptable before God. Wee are neither the better by abſtayning, nor the worſe by eating. All theſe things, yea the whole world with all the lawes and righteouſneſſe.

nesse thereof availe nothing to Iustification.

Reason and the wisedome of the flesh doth not understand this: 1. Cor. 2. 14. *For it perceiveth not those things which are of the Spirit of God.* Therefore it will needes have righteousnesse to stand in outward things. But wee are taught out of the word of God, that there is nothing under the Sunne which availeth unto righteousnesse before God, but Christ onely, (or as *Paul* saith here) a new creature. Politicke lawes, mens traditions, ceremonies of the Church, yea and the law of *Moses*, are such things as are without Christ: therefore they availe not unto righteousnesse bt fore God. Wee may use them as things both good and necessary, but in their place and time. But if we talke of the matter of justification, they availe nothing, but hurt very much.

Without Christ there is no salvation.

And by these two things: Circumcision and uncircumcision, *Paul* rejecteth all other things whatsoever, and denieth that they availe any thing in Christ Iesu, that is, in the cause of faith and salvation. For he taketh here a part for the whole, that is, by uncircumcision he understandeth all the Gentiles, by circumcision all the Iewes, with all their force and all their glory. As if he said: whatsoever the Gentiles can doe with all their wisedome, righteousnes, lawes, power, kingdomes, empires, it availeth nothing in Christ Iesus. Also whatsoever the Iewes are able to doe, with their *Moses*, their law, their circumcision, their worshippings, their temple, their kingdome and priesthood, it nothing availeth. Wherefore in Christ Iesu or in the matter of Iustification wee must not dispute of the lawes either of the Gentiles or of the Iewes, but wee must simply pronounce that neither circumcision nor uncircumcision availeth any thing.

Vncircumcision signifieth all the Gentiles, Circumcision, all the Iewes.

Are the lawes then of no effect? Not so. They be good and profitable: albeit in their place and time, that is, in corporall and civill things, which without lawes cannot be guided. Moreover we use also in the Churches certaine ceremonies and lawes: not that the keeping of them availeth unto righteousnesse, but for good order, example, quietnesse and concord, according to that saying: 1. Cor. 14. *Let all things bee done comely and orderly.* But if lawes be so set foorth and urged as though the keeping of them did justifie a man, or the breaking thereof did condemne him, they ought to be taken away and to be abolished: for then Christ loseth his office and his glory, who onely justifieth us, and giveth unto us the holy Ghost. The

Lawes be good. The use of ceremonies and lawes.

Apostle

Apostle therefore by these words plainly affirmeth, that neither circumcision nor uncircumcision availeth any thing, but the new creature, &c. Now, since that neither the lawes of the Gentiles nor of the Iewes availe any thing, the Pope hath done most wickedly, in that hee hath constrained men to keepe his lawes with the opinion of righteousnesse.

Now, a new creature whereby the image of God is renewed, is not made by any color or counterfeiting of good works, (for in Christ Iesu neither circumcision availeth any thing, nor uncircumcision) but by Christ, by whom it is created after the image of God in righteousnes & true holines. When works are done, they bring in deede a new shew & outward appearance where with the world & the flesh are delighted, but not a new creature: for the heart remaineth wicked as it was before, full of the contempt of God & infidelity. Therefore a new creature is the worke of the holy Ghost, which cleanseth our heart by faith, and worketh the feare of God, love, chastity and other Christian vertues, & giveth power to bridle the flesh, & to reject the righteousnes & wisedome of the world. Here is no colouring or new outward shew, but a thing done indeed. Here is created another sense and another judgement, that is to say, altogether spirituall, which abhorreth those things that before it greatly esteemed. The Monkish life and order did so bewitch us in time past, that wee thought there was no other way to salvatiō. But now we judge of it far otherwise. We are now ashamed of those things which we adored as most heavenly and holy, before we were regenerate into this new creature.

Ephes. 4. 24 A new creature.

Act. 15. 9.

Wherefore the changing of garments and other outward things, is not a new creature (as the Monkes dreame:) but it is the renewing of the minde by the holy Ghost, after the which followeth a change of the members and senses of the whole body. For when the heart hath conceived a new light, a new judgement, and new motions through the Gospell, it commeth to passe that the outward senses are also renewed: for the eares desire to heare the word of God, and not the traditions and dreames of men. The mouth and tongue doe not vaunt of their owne workes, righteousnesse and rules: but they set forth the mercy of God onely offered unto us in Christ. These changes consist not in words, but are effectuall, and bring a new spirit, a new will, new senses and new operations of the flesh, so that the eyes, eares, mouth and tongue

The renuing of the members of the body follow the renuing of the minde.

doe not onely see, heare and speake otherwise then they did before, but the minde also approveth, loveth and followeth another thing then it did before. For before being blinded with Popish errours and darknesse, it imagined God to be a Merchant, who would sell unto us his grace for our workes and merits. But now in the light of the Gospell it assureth us, that we are counted righteous by faith onely in Christ. Therefore it now rejecteth all wil-works, and accomplisheth the workes of charity and of our vocation commanded by God. It praiseth and magnifieth God: it rejoyceth and glorieth in the onely trust and confidence of Gods mercy through Iesus Christ. If it must suffer any trouble or affliction, it endureth the same cheerefully and gladly, although the flesh repine and grudge thereat. This *Paul* calleth a new creature.

The Papists imagined God to be a merchant, and to sell his grace for workes and merits.

Verse 16. And to as many as walke according to this rule, peace be unto them and mercy.

This hee addeth as a conclusion. This is the onely and true rule wherein we ought to walke, namely the new creature, *which is neither circumcision nor uncircumcision, but the new man created unto the image of God in righteousnesse and true holines, which inwardly is righteous in the spirit, and outwardly is holy & cleane in the flesh.* The Monkes have a righteousnesse and holinesse, but it is hypocriticall and wicked, because they hope not to be justified by onely faith in Christ, but by the keeping of their rule. Moreover, although outwardly they counterfeit an holinesse, and refraine their eyes, hands, tongue and other members from evill: yet they have an uncleane heart, full of filthy lust, envy, wrath, lechery, idolatry, contempt and hatred of God, blasphemy against Christ, &c. for they are most spitefull and cruell enemies of the truth. Wherefore the rule and religion of the Monkes is most wicked, and accursed of God.

A right rule.

Ephe 4. 24.

The righteousnesse of Monkes.

But this rule whereof *Paul* speaketh in this place, is blessed, by the which wee live in the faith of Christ, and are made new creatures, that is to say righteous and holy indeede by the holy Ghost, without any colouring or counterfeiting. To them which walke after this rule belongeth peace, that is, the favour of God, forgivenesse of sinne, quietnesse of conscience, and mercy: that is to say, helpe in afflictions, and pardon of the remnants of sinne which remaine in our flesh. Yea although they which walke after

Peace. Mercy.

this

this rule be overtaken with any sinne, yet for that they are the children of grace and peace, mercy upholdeth them, so that their sin and fall shall not be laid to their charge.

Verse 16. And upon the Israel of God.

Here he toucheth the false apostles and Iewes, which glory of their fathers, bragged that they were the people of God, that they had the law, &c. As if hee said: They are the Israel of God, which with faithfull *Abraham* beleeve the promises of God offered already in Christ, whether they be Iewes or Gentiles, and not they which are begotten of *Abraham*, *Isaac* and *Iacob*, after the flesh. This matter is largely handled before in the third chapter.

Verse 17. From henceforth let no man put me to businesse.

He concluderh his Epistle with a certaine indignation. As if he said: I have faithfully taught the Gospell as I have received it by the revelation of Iesus Christ: who so will not follow it, let him follow what he will, so that hereafter he trouble me no more. At a word, this is my censure, that Christ which I have preached is the onely high Priest & Saviour of the world. Therefore either let the world walke according to this rule, of which I have spoken here and throughout all this Epistle, or else let it perish for ever.

Verse 17. For I beare in my body the markes of the Lord Iesus.

This is the true meaning of this place: The markes that bee in my body doe shew well enough whose servant I am. If I sought to please men, requiring circumcision and the keeping of the law as necessary to salvation, and rejoycing in your flesh as the false apostles doe, I needed not to beare these markes in my body. But because I am the servant of Iesus Christ, and walke after a true rule, that is, I openly teach and confesse that no man can obtaine the favour of God, righteousnesse and salvation but by Christ alone, therefore it behoveth me to beare the badges of Christ my Lord: which be not markes of mine owne procuring, but are laid upon me against my will by the world and the divell, for none other cause but for that I preach Iesus to be Christ.

The stripes and sufferings therefore which hee did beare in his body, he calleth markes: as also the anguish and terrour of spirit, he

he calleth the fiery darts of the divell. Of these sufferings hee maketh mention every where in his Epistles: As Luke also doth in the Acts. *I thinke* (saith he) *that God hath set forth us the last Apostles as men appointed to death: For wee are made a gazing-stocke unto the world, and to the Angels, and to men.* Againe: *Unto this houre we both hunger and thirst, and are naked, and are buffeted, and have no certaine dwelling place, and labour working with our owne hands: We are revyled, we are persecuted, wee are evill spoken of, wee are made as the filth of the world, the of-scouring of all things.* Also in another place: *In much patience, in afflictions, in necessities, in distresses, in stripes, in imprisonments, in tumults, in labours, by watching, by fastings, &c.* And againe: *In labours more abundant, in stripes above measure, in prison more plenteously, in death oft. Of the Iewes five times received I forty stripes save one, I was thrise beaten with rods, I was once stoned, I suffered thrise shipwracke, night and day have I beene in the deepe sea. In journeyings I was often, in perils of waters, in perils of robbers, in perils of mine owne nation, in perils among the Gentiles, in perils in the city, in perils in the wildernesse, in perils in the sea, in perils among false brethren, &c.*

1.Cor.4.9.

2.Cor.4.11. 12.13.

2.Cor.6.4.5.6

2.Cor.11.23. 24.25.26.

The markes which we beare at this day.

These be the true markes and imprinted signes, of which the Apostle speaketh in this place: the which wee also at this day by the grace of God beare in our bodies for Christs cause. For the world persecuteth and killeth us; false brethren deadly hate us, Satan inwardly in our heart with his fiery darts terrifieth us, and for none other cause, but for that we teach Christ to be our righteousnes and life. These markes we choose not of any devotion, neither do we gladly suffer them: but because the world and the divell doe lay them upon us for Christs cause, we are compelled to suffer them, and we rejoyce in spirit with *Paul* (which is alwayes willing, glorieth and rejoyceth) that we beare them in our body: for they are a seale and most sure testimony of true doctrine and faith. These things *Paul* spake (as I shewed afore) with a certaine displeasure and indignation.

Verse 18. *Brethren, the grace of our Lord Iesus Christ be with your spirit, Amen.*

This is his last farewell. Hee endeth the Epistle with the same words wherewith hee beganne. As if he said: I have taught you

Christ

Christ purely. I have intreated you, I have chidden you, and I have let passe nothing which I thought profitable for you. I can say no more, but that I heartily pray that our Lord Iesus Christ would blesse and increase my labour, and governe you with his holy Spirit for ever.

Thus have ye the exposition of *Pauls* Epistle to the Galathians. The Lord Iesus Christ, our justifier and Saviour, who gave unto me the grace and power to expound this Epistle, and to you likewise to heare it, preserve and stablish both you and me, (which I most heartily desire,) that we daily growing more and more in the knowledge of his grace and faith unfeined, may be found unblameable and without fault in the day of our redemption. To whom with the Father and the holy Ghost be glory world without end. Amen.

1. TIMOTHY. 1.

Vnto the King everlasting, immortall, invisible, wise God only wise be honour and glory for ever and ever. Amen.